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CHRONOLOGY OF THE

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OF

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THE
CIVIL AND LITERARY
CHRONOLOGY OF GREECE,

FROM
THE LVTH TO THE CXXIVTH OLYMPIAD.

BY
HENRY FYNES CLINTON, E_{sq.} M.A
LATE STUDENT OF CHRIST CHURCH.

SECOND EDITION, WITH ADDITIONS.

OXFORD,
AT THE CLARENDON PRESS.

MDCCCXXVII.

EAST HELLINIC

PREFACE

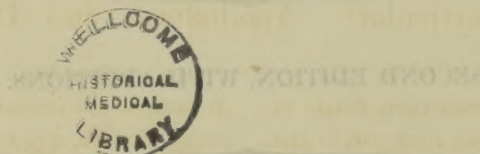
THE

NEW AND IMPROVED

CHRONOLOGY OF GREECE

In this work the author has endeavored to present the most accurate and complete chronology of Greece from the earliest times to the present day. The work is divided into two parts, the first containing the chronology of the ancient Greeks, and the second containing the chronology of the modern Greeks. The author has endeavored to present the most accurate and complete chronology of Greece from the earliest times to the present day. The work is divided into two parts, the first containing the chronology of the ancient Greeks, and the second containing the chronology of the modern Greeks.

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OXFORD

AT THE CLarendon Press

1871

PREFACE

TO

THE FIRST EDITION.

IN the work now offered to the public, the author has attempted to illustrate the Civil and Literary History of Ancient Greece from the age of Pisistratus to the accession of Ptolemy Philadelphus, by exhibiting a chronological view not only of the civil and military affairs of the Greeks, but also of their literature, within that period. The authorities upon which each fact is stated are expressed, and the original words of the authors are given, as far as the necessary brevity would allow.

The first idea of this work suggested itself to the author many years ago, when he found the want of a sufficient chronological guide, while engaged in studying the works of the ancient writers. The remains of the Orators, and of the Comic Poet, to be rightly understood, must be read in the order in which they were composed or exhibited; and with a reference to the transactions with which they were connected. The ancient critics of the best times were diligent in their attention to this particular^a. Apollodorus and Dionysius carefully

^a *Illa præcipua scriptorum cura fuisse videtur, ut tempus quo fabulas suas comici tragicique docuissent inquirerent, et quo archonte quæque anni tempestate singula quæque dramata acta fuissent diligenter notarent. Non vulgare sane opus; cum in eo elucubrando criticorum doctissimi industriam diligentiamque suam collocarint: DICEARCHUS nimirum*

Aristotelis discipulus, CALLIMACHUS, CARYSTIUS, ARISTOPHANES grammaticus, APOLLODORUS, CRATES, et ERATOSTHENES. His ARISTOTELES ipse princeps præiverat, qui, tragicorum comicorumque nominibus et fabularum titulis collectis, συναγωγὴν hanc apto et proprio vocabulo περὶ διδασκαλιῶν inscripserat. Oderici Epistola p. vi.

marked the dates of literary works. But the grammarians of later ages, from whose hands we have received the relics of antiquity, so much neglected this necessary point, that no copy of Aristophanes now exists which has the Comedies disposed in the order in which they were exhibited; nor any copy of Demosthenes, in which the Harangues and Public Causes are placed with any regard to the order of time. The author originally proposed to himself to arrange the orations and dramas which remain to us from antiquity in their proper order, and to verify the dates by the proper testimonies. This he imagined might have been accomplished in a short compass. By degrees he found the subject more extensive. Other topics of inquiry presented themselves, and his work increased upon his hands, until it grew into its present form, and into the bulk of a volume. He now ventures to submit it to the world, trusting that it may in some degree supply to others what he formerly wanted for himself.

He had reserved for the Appendix a history of the Dramatic Poets of the period, including the titles of their dramas. But this subject was found to be too copious to admit its insertion in the present Appendix. This design was therefore laid aside, and that shorter account of the Tragic and Comic Poets was substituted, which appears in the Introduction. From this change in the original plan, a reference with respect to *Epicharmus* inadvertently left standing in the Tables, at B. C. 500, contains a promise which is not fulfilled in the present volume.

It had been also intended to subjoin in the Appendix some observations on the extent and population of Ancient Greece; in which the reasons would have been explained of the numbers assigned to Attica at the census of Demetrius in B. C. 317. But this inquiry also it has been found necessary to omit.

The Index to the Tables exhibits, under the form of a short chronicle, a synopsis of the whole period. It will shew the station of every archon, and of every principal event in the second column. With re-

spect to the third and fourth columns of the Tables it is less complete. Some particulars recorded in these have been omitted in this Index through want of space. But this deficiency is supplied by the Alphabetical Index of Literary Names at the end of the volume ; which contains all the references that belong to this branch of the subject, and where the author has inserted some few notices which he had omitted in the proper place.

Before he dismisses this volume, he is desirous of expressing his acknowledgments to the Delegates of the Oxford University Press, collectively, for their reception of his labours. To the Regius Professor of Greek, the REV. THOMAS GAISFORD, individually, for the ready kindness with which he has promoted the publication of this work, the author is bound in an especial manner to declare his obligations.

WELWYN, *HERTS*, JANUARY 5, 1824.

P R E F A C E

TO

T H E S E C O N D E D I T I O N .

IN the present edition the author has corrected some errors, and supplied some omissions, which a careful revision of the work enabled him to detect. In many instances the original texts of the authors are exhibited more fully than before. It will not be thought that the testimonies are too copiously quoted, if the advantages of this practice are remembered. A bare reference to authorities is seldom satisfactory. The reader has not always the authors at hand; nor will he always seek out the passages, which are widely scattered through a variety of authors, by consulting the originals. The writer himself is liable to mistake, when the testimonies upon which his propositions are founded are merely indicated; references will be sometimes erroneously given, or perverted to a wrong meaning through inadvertence. But when the original words are transcribed, and the texts themselves are placed before the view, an author will be more accurate in drawing his conclusions, and the reader, surveying with facility the whole evidence at once, will be more competent to pass his judgment.

Upon some subjects the author has enlarged more fully than he had done in the former edition. He trusts that the reader will not think the bulk of the volume unnecessarily augmented by the additions which have been made to the account of the Dramatic Poets in the Introduction, or to the four last chapters of the original Appendix. Some observations on the Extent and Population of Ancient Greece, which were wanting in the former, have been supplied in the present

edition, in an additional Chapter, in which a part at least of the subject is examined.

New marks of favour demand new expressions of acknowledgment. The author has to repeat his obligations to the Delegates of the Oxford University Press for the liberal encouragement which they have shewn to the present edition of his work.

WELWYN, HERTS, JANUARY 25, 1827.

ADDITIONS AND CORRECTIONS.

IN THE INTRODUCTION.

- Page.*
 xv. note col. 1. line 9. for "B. C. 242." read "B. C. 342."
 xxxiv. note col. 2. line 2. for Μελήτον r. Μελήτου
 xxxvi. note col. 1. l. 27. for καταλείπειν r. καταλέλοιπεν
 xxxvii. note col. 1. l. 23. for ἐγὼ r. ἐγώ
 xl. note col. 1. l. 1. for "-eated" r. "-feated"
 xlv. note col. 2. l. 18. for "republica" r. "republica."
 lix. note col. 2. l. 3. for "Dr. Hasel" r. "Dr. Hales"

IN THE TABLES.

- B. C. Col.*
 495. 4. line 4. omit "in his 57th year in B. C. 438; and"
 line 5. for "conf. ann. 438, 405." read "conf. an. 405."
 477. 2. for "Plato—332. 6." r. "Plato—332. b."
 447. 2. l. 5. ἐλόντες καὶ ἀνδραποδίσαντες. Mr. Mitford vol. II. p. 432. has expanded the last word into a charge against the Athenians; "those men of best families and principal influence in "Bœotia who had held Chæronea, were condemned to slavery." But it appears from the edition of Mr. Bekker that the words καὶ ἀνδραποδίσαντες ought to be omitted.
 438. 4. omit the whole article "*Sophocles—Sophocles.*" The numbers νζ' are from the conjecture of Brunck. We may admit his emendation, but no argument can be founded upon these numbers, nor can they be quoted as evidence. The passage in Vit. Sophocl. stands thus: Ἀθηναῖοι δὲ αὐτὸν ξέ' (in membran. ξθ') ἐτῶν ὄντα στρατηγὸν εἵλοντο πρὸ τῶν Πελ. ἔτεσιν ἐπτά ἐν τῷ πρὸς Ἀναίαν πολέμῳ. If this was the Samian war, the numbers may be corrected ν' ἐτῶν—ἔτεσιν ἐπτά [B. C. 438], then some other expedition may be referred to, in which Sophocles held a command.
 411. 3. p. 79. ὅταν ὁ μετὰ τοῦτο—πληροῦται. In ed. Bekker this passage is marked as spurious. Thucydides however brings down his narration to the autumn: VIII. 108. Ἀλκιβιάδης—πρὸς τὸ μετόπωρον ἥδη ἐς τὴν Σάμον κατέπλευσε.
 384. 1. for "Elmsley—Διειτρεφής" r. "Elmsley—Διειτρέφης"
 357. 4. for προνόμια r. προνόμια
 346. 3. for διαψήφισις.—Ol. 90. 2. ῥ. διαψήφισις—Ol. 90. 2.
 324. 2. for ἀρχιθεωρίας r. ἀρχιθεωρίας
 322. 2. (p. 164.) for οἱ τε r. οἱ τε
 322. 3. (p. 165.) for διεδέξατο r. διεδέξατο
 306. 4. line 24. omit "and Gorgias 109." As Epicurus lived to 72, ἐπίτριτον would be 72 + 24 = 96; and πλέον ἢ ἐπίτριτον might be 100, but the precise age of Gorgias is not marked by Plutarch.

IN THE APPENDIX.

- Page.*
 202. l. 4. for "numbers:" r. "numbers."
 203. note r. add "But his wife had this name according to Thucydides VI. 55. Ἰππίου δὲ παῖδες πέντε, οἱ αὐτῷ ἐκ Μυρρίνης τῆς Καλλίου τοῦ Ὑπερχίδου θυγατρὸς ἐγένοντο. We may therefore suspect the scholiast of error."
 216. l. 14. for Κλεομένους r. Κλεομένους
 228. note q. add "The account of Justin sufficiently agrees with that of Pausanias, who gives to Philip 46 years: VIII. 7, 4. οὐ πρόσω βιάσας ἔξ τε καὶ τεσσαράκοντα ἐτῶν. He might be 46 complete and 47 current."
 265. note h. for "Rhypis" r. "Rhypes"

Page.

296. l. 16. for "120+478" r. "220+478."
 323. l. 17. for "Tables—538. 2." r. "Tables—529. 2."
 352. note col. 2. l. 14. for γραμμαματείφ r. γραμμαματείφ
 375. note col. 2. l. 28. for δειξιῶν r. διεξιῶν
 378. note col. 1. l. 25. for στρατῆρας r. στατῆρας
 383. note col. 1. l. ult. for "which are" r. "which is"
 384. note col. 1. l. 21. for "combler" r. "compter"
 386. note col. 2. l. 24. for τοῖς τηλικούτοις οὐκέτι r. τοῖς τηλικούτοις, οὐκέτι
 387. note col. 1. l. 32. for ἐφθβων r. ἐφθήβων
 392. In comparing the Attic *medimni* with English bushels, I have stated the number of bushels too largely. The *medimnus* contained 48 *chaenices* (Pollux IV. 168. Schol. Aristoph. Nub. 643. Harpocr. v. μέδιμνος Etymol. v. ἐκτεύς Phot. v. μέδιμνος): and was equal to 4 *pecks* 6 *pints* 3.501 *cubic inches*. The reader therefore will reform the numbers thus: line 5. read "876,302 bushels." l. 16. "1,969,802 *medimni*=2,157,680 bushels.—This quantity, equal to 269,710 quarters, would be produced upon 89,904 acres, or less than a fifth of the surface"—l. 21. "734,460=804,511 bushels—upon 33,521 acres." p. 393. note col. 1. l. 3. substitute "a *medimnus* being equal to 4 *pecks* 6 *pints* 3½ *cubic inches*, 400,000 *med.* would be equal to 438,151 bushels." p. 395. note col. 2. l. 43. "=107,875 bushels."
 This Attic *medimnus* of 48 *chaenices* is not to be confounded with the Sicilian *medimnus*, which is named by Polybius II. 15. and described by Cicero in Verr. III. 45. 46. and which contained according to Cicero 6 Roman *modii*; that is to say, 6 *pecks* 1 *pint* 12.48 *cubic inches*, or more than a bushel and a half.
 394. note col. 2. l. 23. for ἐμπειρότατοι εἰσι r. ἐμπειρότατοὶ εἰσι
 395. note col. 1. l. 1. for λεγομένα r. λεγόμενα
 399. note col. 2. l. 1. for ἔφθασαν r. ἔφθασεν
 400. note col. 2. l. 20. for αἰχμαλώτα r. αἰχμάλωτα
 401. line 10. for "This proportion may" r. "This proportion for Thebes may"
 403. v. *Pharæ*. for Φάρις—Φάρων—Φάρις r. Φᾶρις—Φᾶριν—Φᾶρις
 Ibid. v. *Sciros*. for Καρνας r. Καρύας
 404. v. *Zarax*. for "See above p. 193." r. "See above p. 215."
 406. l. 3. for "these towns" r. "their towns"
 412. note col. 1. l. 29. for οἱ δὲ r. οἱ δὲ
 413. note col. 1. l. 10. for νεοδαμῶδες r. νεοδαμῶδες
 416. note col. 2. l. 11. for φκουν r. φκουν
 417. note col. 2. l. 39. for ἐβροθήσαν r. ἐβροθήσαν
 420. at the end of note p. add as follows: "The account which Barthélemy has adopted is farther refuted by the numbers of Megalopolis. In Megalopolis during the period of its prosperity the proportion of slaves would be greater than in the other Arcadian republics. And yet at Megalopolis, which contained within its territory the population of six states, and part of the inhabitants of a seventh (Orchomenus), and which consequently possessed from 7000 to 8000 citizens, all the men of military age, including citizens, slaves, and strangers, were only 15,000 in B. C. 318. But if we deduct the citizens and strangers, who may be estimated together at 9000 or 10,000, there will remain 5000 or 6000 slaves. The slaves therefore at Megalopolis, at that time the richest and most important state in Arcadia, would be to the freemen as 6 to 9, and perhaps only as 5 to 10; or half the number of the free: which is the proportion that has been adopted in the preceding inquiry for the slave population of Achaia, Bœotia, and Arcadia collectively."
 423. l. 4. for "5000 armed troops" r. "5000 light-armed troops"
 431. note m. after "*Laconia*—here given" proceed thus: "The inhabitants of Methonē and of Asinē are included in the total population, but I have not attempted to compute them in the first and second columns. 2. At *Sicyon*, &c."

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INTRODUCTION.

THE period of two hundred and eighty years, from the 55th to the 124th Olympiad, may be considered as the *second* of three portions, into which the whole subject of Grecian chronology and history down to the Christian era may be divided. The times which precede the age of Pisistratus compose the *first* portion; the period from Pisistratus to Ptolemy Philadelphus is the *second*; and the space of time from Philadelphus to the Christian era is the *third*. This distribution is not arbitrarily made, but seems naturally pointed out by the subject itself.

The government of Pisistratus at Athens was a remarkable epoch, distinguished by many peculiar characters. In a chronological view, it is marked as being the first date in Grecian history from which an unbroken series of dates can be deduced in regular succession. It coincides with the reign of Cyrus and the rise of the Persian empire; and consequently coincides with that point of time at which sacred history first touches upon profane. Regarded in a literary view, this era is no less remarkable. It coincides with the commencement of historical writing in prose. The rise of oratory at Athens, and the written drama, were subsequent to this date; and Thales, the founder of philosophy, had yet many years to live at the accession of Pisistratus to power.

But if the 55th Olympiad is naturally pointed out as the commencement, the 124th is not less properly the termination of the period. That date constitutes a remarkable era, both in the civil and literary affairs of Greece. It coincides with the deaths of the first successors of Alexander, who were all withdrawn from the scene nearly at the same time. It falls upon the rise of the Achæan league, and upon the establishment of those four monarchies in Asia which arose into independence after the death of Seleucus. This era is farther distinguished as the point of time at which the power of the Romans first came in contact with the Greeks, the war with Pyrrhus having begun in the last year of this Olympiad. This then was an epoch, at which the states and kingdoms of the ancient world began to take a new direction; the ascendancy of the Romans gradually increas-

ing, till the whole was absorbed in the Roman empire. This date is also remarkable in literary history. Epicurus, Arcesilaus, Strato, and Zeno, flourished at this period: Posidippus was exhibiting comedy at Athens; and with the reign of Philadelphus a new literary era commenced, when Alexandria, instead of Athens, became the chief seat of learning. That brilliant and interesting portion of history, which is the subject of the present work, is divided from the times that preceded it by the nature of our information, and from the times that followed by the character of events. In the times which preceded, our information is imperfect; in the times which followed, a new course of affairs began in the history of mankind.

Grecian chronology for the times before Pisistratus demands a separate inquiry, and is reserved for another occasion. But it may not be improper here to take a short survey of the state of that chronology. In all history, where our information is exact, we direct our attention to some leading events, which mark the beginning of a new order of things: and we distribute our subject according to the *character of affairs*. But in the early times of Greece, we are obliged to have in view the *nature of our information*, in the distribution of the subject. In the five centuries and a half which elapsed from Pisistratus to Augustus, our materials are ample and authentic; to each successive year may be assigned its proper incident. But in the thousand years which are computed from Cecrops to Pisistratus, this is far from being the case. It is enough, if we can conjecture the probable date of a few principal facts, by comparing the scanty memorials and uncertain traditions which descended to posterity, and from which the learned of a later age composed their chronology. The ancients themselves divided their early history in this manner. Never pretending to equal information with respect to the dates of the early and the later times, they kept in view the natural and necessary distinction. Censorinus^a marks the gradations: *Varro tria discrimina temporum esse tradit. Primum, ab hominum principio ad Cataclysmum priorem: quod propter ignorantiam vocetur ἄδηλον. Secundum, a Cataclysmo priore ad Olympiadem primam: quod, quia in eo multa fabulosa referuntur, μυθικὸν nominatur. Tertium, a prima Olympiade ad nos: quod dicitur ἱστορικὸν, quia res in eo gestæ veris historiis continentur.* Africanus^b admits a similar distribution; professing to begin his chronology from the Olympiads, because μέχρι μὲν Ὀλυμπιάδων οὐδὲν ἀκριβὲς ἱστόρηται τοῖς Ἕλλησι, πάντων συγκεχυμένων καὶ κατὰ μῆδὲν αὐτοῖς

^a De Die Nat. c. 21.

^b Apud Euseb. Præp. X. 10. p. 487. D.

τῶν πρὸ τοῦ συμφωνούντων^c. With these plain testimonies, therefore, of the ancients themselves, we cannot but wonder that Dodwell should consider the years of the Attic reigns, stated in Eusebius, as entirely satisfactory: or that Corsini should quote for them the *testimony* of Eusebius without scruple: or that Dr. Hales, in his late chronological work^d, should describe the thirty reigns of the Athenian kings and archons as “one of the most authentic and correct documents to be “found in the whole range of profane chronology.” But even had the declarations of the ancients been wanting upon this point, it must have been manifest, that we should vainly rely upon the dates which have been transmitted to us through a succession of later chronologers, from Castor and Thallus to Eusebius and Syncellus, for the reigns of the Argive or the Attic kings. For those dates, as we well know, were originally *conjectures*, formed by the early writers, who, in the deficiency of accurate accounts, computed the times of their ancestors by comparing genealogies, and extracting out of them a probable date. And how could that, which was insufficient evidence at first, become better testimony merely by being frequently repeated, and by the length of time through which it may have passed?

The Trojan era of Eratosthenes, B. C. 1183, and of Apollodorus, B. C. 1184, (which were essentially the same, the one reckoning complete, the other current years,) was adopted by the chronologers who came after them; as for example, by Dionysius of Halicarnassus^e; by Diodorus^f; by Tatian^g, Clemens^h, and Eusebiusⁱ; and by the Roman writers generally; Cato^k, Nepos, Lutatius, Solinus^l. But this date, by being thus frequently repeated, acquired no new kind of authority as evidence. When the same fact comes reported by several authors, all transcribing from one common source, these authors are not to be considered as so many independent authorities for the matter stated in common, but are all reducible to that one original source of which they are the copies. This plain proposition has not been sufficiently attended to by those who appeal to Diodorus or Eusebius as independent witnesses for the date of the Trojan war. Thus Petavius enters into an argument, to prove that Diodorus and Eratosthenes coincide,

^c So Phlegon apud Photium Cod. 97. ἄρχεται τῆς συναγωγῆς ἀπὸ τῆς πρώτης Ὀλυμπιάδος, διότι τὰ πρότερα, καθὼς καὶ οἱ ἄλλοι σχεδὸν τι πάντες φασίν, οὐκ ἔτυχεν ἐπὶ τινος [ἢ ἔτυχέ τινος] ἀκριβοῦς καὶ ἀληθοῦς ἀναγραφῆς, ἀλλὰ ἄλλο τι ἄλλος τῶν ἐπιτυχόντων καὶ οὐ συμφώνως ἔγραψαν. By the *First Olympiad* these

writers all mean the Olympiad of Coræbus B. C. 776.

^d Vol. I. p. 241.

^e Ant. I. p. 187. Reisk.

^f I. 5.

^g Or. ad Græcos p. 141. B.

^h Strom. I. p. 332. B.

ⁱ Præp. X. 9. p. 484. A.

^k Apud Dionys. I. p. 187.

^l Solin. I. 27, 28.

and that their authorities are equivalent upon this point^m. Corsini adopts the same style of speaking: *Primus Olympicus annus in annum a Troja diruta 408 ex optima Diodori hypothesi concurritⁿ. Ab Ilii clade ad primam Olymp. 407 anni intercessere; quod ex Diodoro quoque opportunius est observatum^o*. And Dr. Hales^p: "Both Eratosthenes and Diodorus Siculus have ascertained it within " a year of each other, by different and independent arguments." But Diodorus^q uses no arguments; enters upon no proofs; and professes merely to follow Apollodorus: ἀπὸ τῶν Τρωϊκῶν ἀκολουθῶς Ἀπολλοδώρῳ τῷ Ἀθηναίῳ τίθεμεν, κ. τ. λ. And the date of Apollodorus was the same, and founded upon the same principles as that of Eratosthenes. This Trojan era, then, is nothing more than a *conjectural date* originally fixed by Eratosthenes, and derived from him to succeeding chronologers.

But although we cannot promise ourselves that degree of certainty to which some have pretended, yet we are not to conclude the uncertainty so great as is supposed by the scheme of Newton. The inference of Newton may be said to be this; that because the Greek writers did not know the true date of the Trojan war within forty or fifty years, therefore they could not know it within three hundred: a proposition which cannot be granted. In the almost total loss of all Ionian histories and memorials, it is hazardous to pronounce upon the degree or amount of contemporary testimony concerning their origin, which might have remained among the Greek cities of Asia. If those monuments of Ionian literature now existed, which were in the hands of Eratosthenes and his contemporaries, as we should be better qualified to appreciate the soundness of their conclusions in settling the chronology, so we should probably find, that those conclusions were formed upon juster reasons than we are now disposed to allow. In the works of the poets who flourished within the two centuries preceding Pisistratus, many notices of contemporary events must doubtless have occurred, contributing to fix the times of great transactions. Thus *Callinus*^r is appealed to as mentioning the Magnesians; the poet *Asius*^s noticed the luxury of the Samians of his time; *Archilochus* and *Mimnermus* mentioned in their poems the events of their own times. About a century later than Archilochus, prose annals began to be composed; and among the first objects which engaged the attention of the first

^m Rat. Temp. pars II. lib. II. 10.

ⁿ Fast. Att. tom. III. p. xxvi.

^o Id. p. lxiv.

^p Vol. I. p. 32.

^q I. 5.

^r Clem. Strom. I. p. 333. Strab. XIV. p. 647.

^s Athen.

XII. p. 525. e. f.

prose writers were the annals of their native cities. Within about fifty years from the time when prose histories began to be written, and within five centuries and a half from the reputed date of the Asiatic colonies, *Deiochus* composed the annals of Cyzicus; *Hecataeus* wrote the memorials of Ionia; *Charon*, the antiquities of Lampsacus; *Hellanicus*, the history of the Æolian settlements and of his native island Lesbos. Within less than six centuries from that reputed date, *Ion* of *Chios* began to compose the antiquities of his own country. Is it credible, that all these authors should have been so far beyond the reach of all memorials, should have found the local traditions so completely fail them, as to concur in supposing those colonies to have subsisted *five* centuries, or nearly five, which had in reality existed only *two*? The truth then is to be found between the two opinions. The actual date of the Trojan war was irrecoverably lost; but an approximation to the truth was possible, and perhaps the Trojan era may be determined within fifty years of the real period.

It is affirmed by Mr. Mitford^t, that “none of the early Grecian writers have undertaken to fix the era of the Trojan war.” If this be understood to mean the precise year of that event, it is undoubtedly true. Although, however, they have not undertaken to fix the year, yet they have expressed the period in round numbers and general terms. Isocrates, in three passages of his works, delivers his notion of the date of the Return of the Heraclidæ. In the “Archidamus^u,” the date of which was B. C. 366, he tells the Lacedæmonians, that they had been established in Peloponnesus 700 years. This would give B. C. 1066 for the Return. In the “Panathenaic Oration^x,” the date of which was B. C. 34 $\frac{2}{3}$, he states the period again at 700 years. This gives B. C. 104 $\frac{2}{3}$. In the oration “On Peace^y,” which was published in B. C. 356, he again asserts that the Lacedæmonians had been 700 years in Laconia^z, which would make the era of the Re-

^t Vol. I. p. 262.

^u Cap. IV. p. 118. b.

^x Cap. LXXXII. p. 275. e.

^y C. XXXII. p. 178. c.

^z Τὴν Λακεδαιμονίων πόλιν διέφθειρεν (ἡ κατὰ θάλασσαν ἀρχὴ)—τὴν γὰρ πολιτείαν, ἣν ἐν ἑπτακισίοις ἔτεσιν οὐδεὶς οἶδεν οὐθ' ἐπὶ κινδύνων οἶθ' ἐπὶ συμφορῶν κινηθεῖσαν, ταύτην ἐν ὀλίγῳ χρόνῳ σαλευθῆναι—ἐποίησεν. Hieronym. Wolf. p. 535. annotationum in Isocratem, thus remarks upon this passage: *Plutarchus de ætate Lycurgi legislatoris Lacedæmoniorum dubitat, sed Isocrates chronologiam illius hic diserte*

tradit, cujus fides sit penes auctorem. That Wolf should have imagined Lycurgus to be referred to is not so surprising; but it is extraordinary that a recent editor of Isocrates, the very learned Dr. Coray, should agree with him; who observes upon the number ἑπτακισίοις ἔτεσιν—“Ἀπὸ Λυκούργου δηλονότι, τοῦ συστήσαντος αὐτήν. καὶ σημειωτέα ἡ χρονολογία, καίπερ πολλὴν ἐχόντων τὴν ἀμφισβήτησιν τῶν χρόνων, καθ' ὅς γέγονε Λυκούργος ὧς φησι Πλούταρχος, Λυκούργ. §. α'.” (Schol. ad Isocrat. tom. II. p. 138.) The differences in the recorded dates

turn B. C. 1056. Ephorus, according to the text of Diodorus^a, dated the "Return" B. C. 1090. According to our copies of Clemens^b, his date was B. C. 1070. If we suppose them to have reckoned eighty years for the interval between the Trojan era and that of the Heraclidæ, an allowable supposition, we have these dates for the Trojan era: B. C. 1146, 1120, 1136, 1170, 1150. Democritus fixed the Trojan war at about B. C. 1150. (See these tables, B. C. 460.) The mean of all these numbers would be B. C. 1145, almost forty years below the date of Eratosthenes. But other writers, who preceded Eratosthenes, computed the time more largely. The date of Herodotus is B. C. 1270; of the Parian Marble, B. C. 1209. Duris of Samos^c adopted the extravagant date of B. C. 1335. Eratosthenes then seems to have fixed upon a middle point, between the longer and shorter computations of his predecessors. Modern critics forget the grounds upon which the eras of the "Trojan war" and the "Return" have been assumed by chronologers, when they attempt to strain the texts of ancient authors into a con-

for Lycurgus are doubtless considerable. But those variations have their limits: and perhaps all the varying dates are capable of being reconciled, if referred to different periods of the life of Lycurgus. No ancient author at least has transmitted to us so extravagant a computation as this, which would place Lycurgus 1056 years before the Christian era: least of all could such a computation have been made by Isocrates. For he fixes the Return of the Heraclidæ at that very period in two other passages of his works. By this interpretation of the present text, he would make Lycurgus contemporary with Eurysthenes and Procles; a degree of inaccuracy into which Isocrates can hardly be imagined to have fallen. But as this date precisely coincides with that which he always assigns to the Return, and as it is his practice, when speaking of the Lacedæmonians, to refer to that epoch in their history, we cannot doubt that *the establishment of the Dorians in Peloponnesus at the Dorian conquest*, and not the legislation of Lycurgus, is referred to by the orator. Nor shall we hesitate because the expressions seem inconsistent with what is delivered to us by other authorities, (as Thucyd. I. 18,) concerning the unsettled state of Sparta before the legislation of Lycurgus. We must make al-

lowance for the colouring of an orator. The general form of the Spartan government, a monarchy under a double race of kings, existed from the first. Lycurgus introduced no change in that respect. And the expressions of the orator may perhaps be justified, as applied to that external form of their constitution.

^a XVI. 76.

^b Strom. I. p. 337. A. Ephorus computed, according to Diodorus XVI. 76. nearly 750 years from the Return of the Heraclidæ to B. C. 340. *σχεδὸν ἑτῶν ἑπτακοσίων καὶ πεντήκοντα*. [see the Tables, 340, 3.] But, according to Clemens, Strom. I. p. 337. he reckoned 735 years from the Return to B. C. 335. *ἀπὸ τῆς Ἡρακλειδῶν καθόδου ἐπὶ Εὐαίμετον ἄρχοντα, ἐφ' οὗ φασὶν Ἀλέξανδρον εἰς τὴν Ἀσίαν διαβῆναι, ὡς Ἐφώρος, ἔτη ἑπτακόσια τριακονταπέντε*. Either Diodorus must be corrected by Clemens, or Clemens by Diodorus. If the former, then *σχεδὸν ἑτῶν ἑπτακοσίων καὶ τριακόντα* will express nearly 730 years in B. C. 340. If the latter, then *ἑπτακόσια πεντήκονταπέντε* in Clemens will give 755 years for the interval in B. C. 335.

^c Clem. Alex. Strom. I. p. 337. A. *ὡς δὲ Δοῦρις, ἀπὸ Τροίας ἀλώσεως ἐπὶ τὴν Ἀλεξάνδρου εἰς Ἀσίαν διάβασιν* [B. C. 33½.] *ἔτη χίλια*.

formity with technical dates. Mr. Lange, in his edition of Isocrates^d, remarks, upon the number ἐτῶν ἑπτακοσίων in Isocrat. Παναθηναϊκ. c. 82. *Numerus rotundus pro definito 764, incipiens a reditu Heraclidarum ad annum 339 A. C. quo tempore hæc oratio scripta est.* Dr. Coray^e goes further, and supposes alteration in the text: τῷ ἀπηρτισμένῳ Λάγγιος χρήσασθαι φησιν Ἰσοκράτην ἀριθμῶ ἀντὶ τοῦ ἀκριβοῦς, κ. τ. λ.—ἐνδέχεται μέντοι καὶ ἀντὶ τοῦ ΕΠΤΑΚΟΣΙΩΝ γεγράφθαι παλαιὸν ΟΚΤΑΚΟΣΙΩΝ· οὕτω γὰρ ἂν ἔγγιον εἴη τοῦ ἀληθοῦς ὁ ὑπολογισμός. As if Isocrates had in view that date which was determined by Eratosthenes upon technical principles of his own a century afterwards! In the same spirit, the editor of the fragments of Ephorus^f, remarking upon the variation between his numbers in Diodorus and in Clemens: *His 750 annis apud Diod. XVI. 76. ad Olymp. 109, 4 subtractis, annus 314 ante primam Olympiadem Heraclidarum reditui obtingit: ut igitur Ephori ratio 13 vel 14 annis distet ab Eratosthenis ratione.* Clemens Igitur, p. 337, cum Ephorum dicit ab Heraclidis ad Olymp. 111. 3, numerasse annos 735, aut suo aut librariorum errore falsus deprehenditur. Corsini^g, speaking of the date assigned to Corcyra by Timæus (600 years after the Trojan war): *Præclare fallitur Timæus qui Corcyram 600 annis post Troica deductam memorat: etenim—si 600 anni a Troicis supputentur, deductio illa in Olymp. 65 incidisset.* This was true, indeed, of the Trojan era of Eratosthenes; but Timæus computed differently. Mr. Göller^h reasons in a similar manner upon a date of the historian Philistus. But it is manifest, that the true date of the Return of the Heraclidæ was wholly lost to the ancients; that there were great diversities of opinion upon it; that the date of Eratosthenes was offered as an approximation to the truth; and that to make his era the standard by which to try the texts of older authors, is to invert the order of things; to substitute inference for proof, and proof for inference. The texts of the older authors are the tests by which Eratosthenes himself is to be tried. In these early dates and eras, by a singular

^d Pag. 471.

^e Isocrat. tom. II. p. 209.

^f Pag. 79.

^g Fast. Att. tom. III. p. 28.

^h De Situ Syracus. p. 125, 126: *Philisti historiæ Siculæ in duas partes divisæ erant; altera septem libris plus quam octingentos annos complexa est ad Ol. 93. 3. A. Chr. 348. ad captumque Agrigentum deducta, exordium ducere debuit a Troja capta. Nam si ad annum 348. plus quam octingentos annos addideris, haud longe abfueris a Troja capta A. Chr.*

1184. But we have no proof that Philistus placed the Trojan war at B. C. 1184. and, if his history did commence at that epoch, we should have a distinct proof to the contrary; for the capture of Agrigentum, and Olymp. 93. 3. coincided, not with B. C. 348, as Mr. Göller supposes, but with B. C. 406. from whence “more than 800 years” carry us upwards to more than 1206 years before Christ for the commencement of the history of Philistus.

error in reasoning, the authority of Eratosthenes is made to be binding upon his predecessors, while those who came after him are taken for original and independent witnesses in matters which they really derived from his chronology. The numbers of Isocrates, seven hundred, thrice repeated in his works, are authentic and consistent; the accordance of Ephorus with his master in the same general amount of time still farther establishes the text: and all these passages collectively shew, that towards the end of the reign of Agesilaus the Dorians were supposed to have been established about seven centuries in Peloponnesus¹. They likewise farther shew, that in those times precise accuracy was not attempted, but that it was thought sufficient to state the periods in general terms and in round numbers.

The Grecian traditions ascend about four centuries above the Trojan war. This space is filled by the *Pelagic dynasty*; by the *Hellenes*; and lastly by the *heroic age*, which occupied the century immediately preceding the Trojan era. After that era, we descend to the *Dorian conquest*; the *Æolian colonies*; the *Ionian colonies*. The Return of the Heraclidæ produced the war between

¹ The present text of Plutarch, Agesil. c. 31. has six hundred years: ἦν μὲν δὴ χρόνος [at the invasion of Laconia by Epaminondas B.C. 369.] οὐκ ἐλάττων ἐτῶν ἑξακοσίων ἀφ' οὗ κατέκρινον τὴν Λακεδαιμόνα Δωριεῖς. But, from the date which he assigns to the legislation of Lycurgus, we may infer that this could not be the chronology of Plutarch himself. His date for Lycurgus may be collected in this manner. In various passages he describes a term of 500 years, which commence at Lycurgus, and which terminate sometimes at the death of Agis B.C. 399. sometimes at the invasion of Laconia B.C. 369. The one would fix Lycurgus at B.C. 900, the other at B.C. 870. Vit. Lycurg. c. 29. χρόνον ἐτῶν πεντακοσίων τοῖς Λυκούργου χωρμένη νόμοις οὓς δεκατεσσαρῶν βασιλέων μετ' ἐκείνων εἰς Ἄγιν τὸν Ἀρχιδάμου οἰδεῖς ἐκίνησεν. Comp. Lycurg. et Num. sub finem: ὥστε πεντακοσίων ἐτῶν πλείω χρόνον τὰ κυριώτατα καὶ μέγιστα διαμεῖναι τῆς νομοθεσίας. Inst. Lacon. p. 239. F. τοῖς μὲν οὖν Λυκούργου χωρμένη νόμοις ἢ πύλιν καὶ τοῖς ὄρκοις ἐμμένειν εἰς τῆς Ἑλλάδος χρόνον ἐτῶν πεντακοσίων. Apophthegm. p. 194. B. Θηβαίους Ἐπαμεινώνδας ἠνάγκασε τὴν Λακωνικὴν πυρπολῆσαι πεντακοσίοις ἐνιαυτοῖς ἀδύωτον οὖσαν. Plu-

tarch elsewhere reckons 130 years from Lycurgus to the institution of the Ephori by Theopompus: Vit. Lycurg. c. 7. ἔτεσί που μάλιστα τριάκοντα καὶ ἑκατὸν μετὰ Λυκούργου πρώτων τῶν περὶ Ἑλατον ἐφόρων κατασταθέντων ἐπὶ Θεοπόμπου βασιλεύοντος. Chronologers give to Theopompus a reign of about fifty years, commencing about B.C. 770. The 130 years computed to the beginning of his reign would give B.C. 900 for Lycurgus; computed to B.C. 740, a middle point in the reign of Theopompus, they will give B.C. 870. conformably with the preceding calculation. We are not to try these vague statements with rigid exactness; but we may assume that Plutarch placed Lycurgus at least as high as the date of Eratosthenes, B.C. 884. And, as he reckoned Lycurgus the sixth from Procles (Vit. Lycurg. c. 2.) and the eleventh from Hercules, (Vit. Solon. c. 16.) that is to say, at least two centuries below the Return, we may conclude that ἑξακοσίων in Vit. Agesil. c. 31. is probably corrupt. If Plutarch had in view Isocrates and Ephorus in that passage, he would write ἑπτακοσίων. If he followed Eratosthenes, he would express the number by ὀκτακοσίων.

the Achæans and Ionians. Out of that war arose the emigration of the Ionian families to Athens. After these events ensued two memorable reigns at Athens, of Melanthus and Codrus. Upon the death of Codrus, his sons conducted the colony to Asia. The course of these events is consistent with the computations which place 140 years between the Trojan war and the Ionic migration. So far we can proceed downwards. And the Trojan war is a cardinal point, from which we can trace history upward for about four centuries, to Phoroneus and Inachus, and downwards for about 140 years, to Codrus and Neleus. Here a void follows, which it is impossible to fill. No testimonies exist which enable us to determine the amount of the interval between the settlement under Neleus and the Olympiad of Coræbus, an interval filled with important transactions. Iphitus and Lycurgus, Homer and Hesiod, flourished within this period. But its duration no man can pronounce. Eratosthenes and Apollodorus made it 268 years, doubtless not designing that to express the precise amount, but proposing it as a *conjectural date*, descriptive of the probable interval. From the first Messenian war, chronology becomes gradually more certain; and we can name the dates of the first Messenian war^k, of the Lydian and Median kingdoms, of the Sicilian colonies, of the Battiadæ at Cyrenë, of the Cypselidæ at Corinth, till we arrive at the times of Cyrus and Cræsus and Pisistratus.

The present work proposes to describe a period of 281 years. It includes within it the 55th and the 124th Olympiads. It commences with the archon Comias, whose archonship corresponded with B. C. 560, and concludes with the archon Gorgias, who began his year in July B. C. 280. It is arranged in four columns, in each of which the separate subjects are pursued separately. The first column is assigned to the archons; the second to the civil and military affairs; the third column is allotted to the philosophers, historians, and orators; and the fourth to the poets. By the side of the first column are placed the years before the Christian era.

The succession of *archons* at Athens, a point so material for adjusting Grecian, and especially Attic chronology, was first to be determined; and we fortunately possess an almost unbroken series for about 200 years, of the most important portion of history. Many lists of the Athenian archons have been published

^k It must be observed, however, that the date which is delivered to us for the first Messenian war is by no means so satisfactory as the dates of the other epochs here enumerated.

in various works, but all of these lists were more or less inaccurate till the time of Corsini, and on that account of little use in illustrating ancient history. A catalogue of the archons is given in Stanley's "Lives of the Philosophers;"^l another, by Du Fresnoy^m; another, by Dr. Hales, in his first volumeⁿ.

One cause of the incorrectness of these lists has been, the not adverting to a peculiarity of the Parian Marble; that the compiler places the annual archons who preceded the Peloponnesian war one year higher respectively than the Julian year with which they were in reality conumerary. Hence two archons have been often made out of one. Again; those who have used this document did not always distinguish between what was attested by the Marble, and what was supplied by conjecture, where the Marble was defaced. Hence the Marble is often quoted for that which was only inserted by its editors. Various forms or corruptions of the name of an archon have been sometimes admitted as the names of different archons. From these causes, the catalogues of archons are not so correct and accurate as they might have been rendered. Error was sometimes propagated by authors negligently transcribing the lists of others, without recurring to the original sources. A few examples may be sufficient.

DR. HALES.		B.C.
Philombrotus.	<i>Plut.</i>	595.
Critias I.	<i>Par. M.</i>	594.
Dropides.	<i>Philostrat.</i>	593.

Philostratus only says of Dropides, ὃς μετὰ Σόλωνα ἤρξεν. And Solon being archon in 594, Dropides was fixed at 593. But the testimony of Philostratus is here destroyed while it is quoted; for the predecessor of Dropides is made to be, not *Solon*, but *Critias I.* on the authority of the Parian Marble. But the Parian Marble^o is no authority in this case, because the date is obliterated; and Dr. Hales, in his own edition of the Marble^p, supplies B.C. 592 for the date of Critias I. Here, then, is an example, in which the conjecture of an editor, and that an erroneous one, has been unwarily adopted as the testimony of the Marble itself.

^l Pag. 938, &c.

^m Tablettes, tom. I. p. 66—78.

ⁿ Pag. 230—233.

^o No. 37.

^p P. 223.

DR. HALES.	STANLEY.	DU FRESNOY.
B. C.	B. C.	B. C.
495. Pythocrates. <i>Par. Mar.</i>	495. (Ol. 71. 2.) Pythocritus.	495. Philippus, <i>ou</i> Pythocritus,
494. Philippus. <i>Schol. Soph.</i>	<i>Marm.</i>	<i>selon les marbres.</i>
		494. Philippus, <i>ou</i> Lacratides.

These three examples have all an inaccuracy arising from the same cause ; the want of recollection, that the Marble antedates its archons one year. The year 495 belongs to the archon Philippus ; as is proved by the author of the life of Sophocles : ἐβδομηκοστῇ πρώτῃ ὀλυμπιάδι κατὰ τὸ δεύτερον ἔτος ἐπὶ ἄρχοντος Ἀθήνησι Φιλίππου. Dr. Hales has made the two archons change places. Du Fresnoy fluctuates between the testimony of the Scholiast and of the Marble, as he understood the Marble. But both are reconciled, and in perfect agreement with each other, when the practice of the Marble to place its archons one Julian year too high is remembered. And their joint testimony fills the years thus :

B. C.
495. Ol. 71. 2. Philippus.
494. Pythocritus.

DR. HALES.	STANLEY.	DU FRESNOY.
B. C.	B. C.	B. C.
490. Phænippus. <i>Plut.</i>	491. Ol. 72. 2. Phænippus. <i>Plut.</i>	491. Hybrilides <i>ou</i> Phænippus.
489. Aristides. <i>Par. M.</i>	Hybrilides. <i>Hal. Pausan.</i>	490. Aristides. <i>Bataille de Ma-</i>
	490. Ol. 72. 3. Aristides. <i>Plut.</i>	<i>rathon.</i>
	<i>Marm.</i>	489. Aristides.

Plutarch only mentions the archon Phænippus^q, to tell us, that he was archon in the year of the battle of Marathon ; and intimates that Aristides was archon immediately after him : μετὰ Φαίνιππον, ἐφ' οὗ τὴν ἐν Μαραθῶνι μάχην ἐνίκων, εὐθὺς Ἀριστείδης ἄρχων ἀναγέγραπται. The Parian Marble confirmed this testimony^r, by making Phænippus archon at the year of Marathon, and Aristides archon the year after. In the present state of that monument, Phænippus is effaced, but his date remains ; while Aristides remains and his date is effaced. The date that remains is equivalent to B. C. 491, to which the battle of Marathon is annexed ; a plain argument, that the Marble antedated these epochs a year. But Stanley and Du Fresnoy have so managed these testimonies, that they have disjoined Phænippus from the battle of Marathon, and have inserted him in the year which was already occupied by Hybrilides. Dr. Hales has rectified the errors of his predecessors.

^q Aristid. c. 5.

^r No. 49, 50.

DR. HALES.	STANLEY.	DU FRESNOY.
B. C.	B. C.	B. C.
481. Calliades. <i>Herod. Par.</i>	480. Ol. 75. 1. Xanthippus. <i>Mar.</i>	481. Callias.
<i>Mar.</i>	Calliades. <i>Dionys. Diod.</i>	480. Callias. <i>Bat. de Salamine.</i>
480. Callias. <i>Diod.</i>	479. — Timosthenes. <i>Mar.</i>	
	Xanthippus. <i>Diod.</i>	
	478. — Adimantus. <i>Mar.</i>	
	Timosthenes. <i>Diod.</i>	
	477. — Adimantus. <i>Diod.</i>	

Herodotus, the Marble, and Diodorus, all mention *Calliades* or *Callias*, (various forms of the same name,) to fix the time of the same event, the battle of Salamis; which happened in an Olympic year, B. C. 480. But because the Marble, according to custom, antedated a year, and placed that battle in 481, Callias is separated from the fact with which he was connected, and two archons are made out of one. Because Stanley did not advert to this peculiarity, the remarkable coincidence of the Marble and Diodorus in the stations of three successive archons is obliterated and lost.

It is needless to accumulate more instances. One example, however, of the hazard of transcribing or quoting at second hand, may be not unseasonable.

B. C.

393. Arches. *Diodor.*

The foundation of this error will be best explained in the words of Wesseling. *A Dion. Petavio hujus anni archon ex Diodoro constituitur* ARCHES: *quem, si penitius cognoscere velis, atque unde natales acceperit, Rhodomanni Latina inspice.*—*Nos, inconsiderantiam hanc viro doctissimo ex inspecta obiter Rhodomanni versione invisitatum archontem exstruendi, condonamus*^s. Rhodoman had translated;—*Athenis, Arches, quam appellant, dignitatem accepit Demonstratus*. By some means or other, *Arches* has found his way into the list of Dr. Hales.

The valuable labours of Corsini have cleared away these errors. And we possess, by the benefit of his diligence, a more perfect catalogue than former chronologers had published. We must not, however, withhold from Wesseling his due share of praise. This admirable critic has illustrated the archons, in his notes to Diodorus, so copiously, and has brought together all the testimonies with so much clearness and accuracy, as to supersede and surpass Corsini,

^s Ad Diod. XIV. 90.

within the period embraced by the remains of Diodorus. He who possesses the Diodorus of Wesseling will have no need of Corsini.

We possess the names of about twenty-four annual archons, in the 123 years which intervened between *Creon*, the first annual archon, B. C. 684, and *Comias*. In the eighty years which followed, from the year of Comias to the expedition of Xerxes, [B. C. 560—480.] the names and stations of about twenty-four more have been recovered. But from B. C. 480 to B. C. 303 we have an unbroken series, by the combined assistance of Diodorus and Dionysius of Halicarnassus. This last-mentioned writer enables us to continue them to B. C. 292^t. So that we have an uninterrupted succession of the archons (with one exception, to be mentioned presently) for a space of nearly two hundred years. In this unbroken list, the only real difficulty which occurs is found in the twelve years contained within the 113th, 114th, and 115th Olympiads; where the text both of Diodorus and Dionysius has suffered mutilation. But by comparing the two together we can correct the one by the help of the other.

		DIODORUS.	DIONYSIUS ^u .
	B. C.		
Ol. 113.	328.	Euthycritus.....	Euthycritus.
	327.	<i>Hegemon</i>	Hegemon.
	326.	Chremes.....	Chremes.
	325.	Anticles.	Anticles.
		[Sosicles.]	
Ol. 114.	324.	Hegesias.	<i>Hegesias</i> .
	323.	Cephisodorus.	Cephisodorus.
	322.	Philocles.	Philocles.
	321.	<i>Archippus</i>	Archippus.
Ol. 115.	320.	<i>Neæchmus</i>	Neæchmus.
	319.	Apollodorus.....	Apollodorus.
	318.	Archippus.	Archippus.
	317.	Demogenes.	Demogenes.

^t After this date, Corsini, F. A. tom. II. p. 93—96. quoting Plutarch. Demetr. c. 46. and Vit. X. Or. p. 85 l. places *Diphilus* at Ol. 123. 1. and *Diocles* at Ol. 123. 2. *Diphilus* was in office at the time of the fall of Demetrius Poliorcetes: Plutarch. Demetr. c. 46. Ἀθηναῖοι δ' ἀπεστῆσαν αὐτοῦ καὶ τὸν τε Δίφιλον, ὃς ἦν ἱερεὺς τῶν Σωτῆρων ἀναγεγραμμένος, [conf. Plutarch. Demetr. c. 10.] ἐκ τῶν ἐπώνυμων ἀνεῖλον, ἄρχοντας αἰρεῖσθαι πάλιν, ὥσπερ ἦν πάτριον, ψηφισάμενοι, τὸν τε Πύρρον ἐκ Μακεδονίας μετε-

πέμποντο. The coincidence of Pyrrhus in Macedonia (which he occupied in the middle of B. C. 287) fixes the year of Diphilus either to Olymp. 123. 1. or rather perhaps to Olymp. 123. 2. one year below the date assigned by Corsini. The station of *Diocles*, who was archon at the return of Demochares from exile, is not so certain. See this question examined in *Appendix* c. 21. art. DEMOCHARES.

^u Dinarch. p. 650. Reisk.

The first *lacuna* in Diodorus, where Hegemon is omitted, is manifest; and has been noticed, before Corsini, by Rhodoman; and the archon Hegemon inserted by Palmerius and Wesseling. Corsini treats the point fully in his ninth dissertation^x. In the rejection of the interpolated archon, *Sosicles*, Corsini has been anticipated by Wesseling^y. He has also been anticipated in the insertion of the two omitted archons, between Philocles and Apollodorus, by Rhodoman, (who properly inserts them *before* Apollodorus, and therefore Corsini^z misrepresents him,) by Dodwell, and by Wesseling^a.

The omission of *Hegesias* in Dionysius is pointed out by Corsini, who minutely and accurately^b examines that list of Dionysius. He shews, that out of seventy archons, only sixty-eight appear in the present text: he shews, from Dionysius himself, that in the present list the first twenty-six are complete: he proves, from Dionysius himself^c, that *Cephisodorus* [B. C. 323] is the 13th archon from *Euænetus*: but in this list of seventy^d, Cephisodorus is only the 12th from *Euænetus*; one archon then is wanting before Cephisodorus, and that archon is *Hegesias*.

But still the number is incomplete; one name of the seventy is wanting. This Corsini^e supplies by imagining *two archontes eponymi* in one year; an unskilful expedient, which would not remove the difficulty. As if Dionysius, in computing seventy years, would have reckoned the archons of a single year as two years. Nor does Corsini produce any example of two *archontes eponymi* in one year^f. Another name, then, is wanting after the archon Philocles. [B. C. 322.] We may gather from Diodorus compared with Dionysius, that the next twenty archons, after Philocles, are complete; the defect, then, is in the latter years of the list. Corsini affirms that the last fifteen of the seventy are perfect, because Dionysius reckons fifteen years between *Anaxicrates* [B. C. 307] and *Philippus*. Between these, then, he thinks nothing is wanting. This may be doubted: for by the terms, *Philippus* should be the *sixteenth* from *Anaxicrates*, and not the

^x Sect. 15. where, however, he observes, ΜΥΝΥΧΙΩΝΕ mense Porus victus; not being aware of the corruption, or error, in the text of Arrian, where the month of that battle is specified. See the Tables B. C. 327, 2.

^y Ad Diod. XVII. 112.

^z P. 14. tom. II. dissert. IX.

^a See Wess. ad Diod. XVIII. 44.

^b P. 24—29. dissert. IX.

^c Ad Ammæum p. 728. Reisk.

^d Dionys. Dinarch. p. 648—651. Reisk.

^e Pag. 29.

^f Biagi de decret. Athen. p. 38. Nullum afferri potest exemplum, quo probetur plures in iisdem fastis eodem anno adnotatos fuisse archontes eponymos. He observes very justly; Quot consules Romæ eponymis consulibus suffecti fuere! Attamen qui primi electi sunt consules annui eponymi extitere.

fifteenth : otherwise the time of exile is not fifteen but fourteen years. Dinarchus returned from exile in the year of Philippus ; he was absent fifteen years, and returned in the sixteenth^g. The seventieth name therefore seems wanting somewhere in the last ten years of the series, below the present limits of the history of Diodorus. With this single exception, we have an unbroken series, verified in most cases by many collateral evidences, from B. C. 481 to B. C. 292.

In the present Tables, Themistocles is inserted as archon of the year B. C. 481. Since Corsini excludes Themistocles, it is necessary to examine his claims for admission. Corsini contends^h, 1. That the construction of the Piræus was completed in two years, B. C. 478, 479, when the *fasti* are full. 2. That Themistocles could not be archon before B. C. 477, because in that year he was *choragus* ; from which office his dignity would have exempted him. This latter argument will have weight, when it shall be proved that he who had been archon was *afterwards* exempt on that account from the *λειτουργίαι* to which his property subjected him. The immunity of the archon only lasted during the continuance of his officeⁱ. As to the first argument, it is nowhere in Plutarch or elsewhere expressed, that the Piræus was *commenced* after the defeat of Xerxes, but only

^g See the Tables B. C. 292, 3. Corsini, *Fast. Att.* tom. IV. p. 74, 76. (who is followed by Larcher, *Hérodote*. tom. VII. p. 717.) having placed *Philippus* one year too high, at Ol. 121. 4. B. C. 293. imagines a *second Philippus*, in whose year Menander died, whom he assigns to the year 290, Ol. 122. 3. He obtains this date by computing 52 years complete from the birth of Menander in the archonship of *Sosigenes* B. C. 242. Ol. 109. 3. *Si Menander 52 ætatis anno e vivis excessit, atque Sosigene archonte natus erat, 52^{us} ipsius annus adeoque Philippi magistratus in Ol. 122. 3. incidisse debuit. Id optime accurateque ex adjecto Ptolemæi regis anno confirmatur. Siquidem ille Ol. 114. 4. Archippo archonte regnum suscepit : ideoque 32^{us} ipsius annus cum Ol. 122. 3. concurrat. Denique Ol. 122. Menandrum obiisse Eusebius etiam adnotavit, quamvis ipsius mortem non in 3^o. sed in 1^o. anno collocaverit.* But the reign of Ptolemy, as of the other successors of Alexander, is computed by ancient writers, not from the year of Archippus, but from the archonship of *Cephisodorus*, two years earlier. See the Tables B. C. 306, 2.

And Eusebius, according to Corsini's own representation, contradicts the date which is assigned to Philippus. Both these authorities, then, agree in Ol. 122. 1. two years earlier than the date of Corsini. To these testimonies is to be added a third, (see the Tables, 291, 4.) which places the death of Menander 52 years before U. C. Varr. 514. All these characters of time coincide, and agree in B. C. 292. Ol. 122. 1. for the archonship of Philippus. And this is the *seventieth* year from the archonship of *Nicophemus*. (See the Tables, 292, 1.) Whence it appears that Philippus, in whose year Menander died, is the identical Philip-pus in whose year Dinarchus returned from exile.

^h Tom. I. p. 336.

ⁱ No more than this is implied by Demosthenes *Leptin.* p. 465. Reisk. or by his argument in the same oration p. 463 ; where he asserts, that only five or six citizens enjoyed the immunity. But it is not credible that the number should have been no more than five or six, if every man who had served the office of archon had enjoyed the immunity during life.

that the work was seriously prosecuted and completed within those two years. Thucydides seems to imply that the building was commenced some while before, and then laid aside. And as two years of Olymp. 74 have no archon, Themistocles might have filled one of those years^k.

Thucydides^l thus speaks: ἔπεισε τοῦ Πειραιῶς τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν [this refers to B. C. 479, 478, εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν] ὑπῆρκετο δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἥς κατ' ἐνιαυτὸν Ἀθηναίοις ἤρξε. Pausanias^m—ὁ Πειραιεὺς δῆμος πρότερον πρὶν ἢ Θεμιστοκλῆς ἤρξεν ἐπίνειον οὐκ ἦν. Φαληρὸν δὲ—τοῦτο σφίσιν ἐπίνειον ἦν. Θεμιστοκλῆς δὲ ὡς ἤρξε (τοῖς γὰρ πλείουσιν ἐπιτηδείωτος ὁ Πειραιεὺς ἐφαίνετο—) τοῦτο σφίσιν ἐπίνειον εἶναι κατεσκευάσατο. Themistocles therefore was *archon*: and archon before the Median war. Corsini, indeed, has proved that he could not have been archon after it, when the *fasti* are full. Why then should we reject the testimony of the Scholiastⁿ, who affirms that Themistocles was archon the year before the Median war—πρὸ δὲ τῶν Μηδικῶν ἤρξεν ἐνιαυτὸν ἕνα—when it is in entire conformity with Thucydides upon the subject?

An unlucky theory which Dodwell has adopted, respecting the archons *Phædon*, *Bion*, and *Apseudes*, has led him to derange the archons of that period, and to falsify their chronology to such a degree, that, in a series of forty-five years, [B. C. 476—432] twenty-one archons are out of their proper places. There is no need to discuss this question, since he has been sufficiently refuted by Wes-seling^o and Corsini^p. Notwithstanding the bold alterations of Dodwell, the chronology of this period is still safe, and the archons, upon the joint authority of Diodorus and Dionysius, (with many collateral witnesses,) are placed in their proper stations.

The Attic year, after the archonship of Apseudes, [B. C. 433,] commenced at midsummer with the month Hecatombæon; which from that date we know to have been the first month of the Attic year. About this there is no difference of opinion. But it is not so easy to determine what was the beginning of the Attic year *before* that period. Some writers have held, that it always began at midsummer; others, that it originally began at the winter solstice; that Gamelion was the first month, and that the change was made, and Hecatombæon became the first, in the year of Pythodorus, the first year of the 87th Olympiad. Let us hear the arguments of each.

^k Corsini resumes the subject, tom. III. p. 146. where he merely repeats his former arguments.

^l I. 93.

^m I. 1, 2.

ⁿ Ad Thucyd. I. 93. ^o Ad Diod. XI. 48, 89.

^p In his ninth dissertation, Fast. Att. tom. II. p. 51—58.

Jackson^a thus states the question: "The Attic Greeks began their year at or about the summer tropic, or at the new moon which was nearest to it: this is agreed by all. But Scaliger thinks that they had two beginnings of their year: one, the oldest, at the winter solstice; the other, at the summer tropic. But for this he has not the least evidence or foundation. And our learned Mr. Dodwell, following Scaliger, thinks that the institution of the year at the summer solstice was occasioned by Meton's cycle of 19 lunar years, which took its epoch from that cardinal point of the year.—Meton probably made the epoch of his lunar cycle commence at the same time with the ancient solar year.—It is, I think, sufficiently evident, that the old Attic year began about the summer tropic, before the cycle of Meton and Euctemon was known."—He quotes Thucyd. II. 1. Plato de Leg. lib. VI. where the magistrates are directed to meet ἐπειδὴν μέλλῃ ὁ νέος ἐνιαυτὸς μετὰ τὰς θερινὰς τροπὰς τῷ ἐπιόντι μηνὶ γενέσθαι—and Theod. Gaza de Mensibus; Ἀθηναῖοι τοῦ ἐνιαυτοῦ ἤρχοντο ἀπὸ Ἑκατομβαιῶνος, κ. τ. λ.—"Had any alteration been then made, Thucydides and Plato could not, in speaking of times contemporary with this alteration, have avoided taking notice of it." In another part of his work^r he argues thus: "Mr. Dodwell thinks, after Scaliger, that the old Attic year before Meton's cycle began at the winter solstice.—Petavius (Doct. Temp. I. 12.) has proved against Scaliger, that the most ancient Attic year commenced at the summer solstice: and has given sufficient evidence from ancient testimonies:—Festus Avienus—

Sed primæva Meton exordia sumsit ab anno

Torreret rutilo cum Phæbus sidere Cancrum.

"Theod. Gaza de Mensibus—ἀρχὴ τοῦ ἔτους ἀπὸ τροπῶν θερινῶν Ἀθηναίοις, ὡς Σιμπλίκιος λέγει—ἀρχὴ τοῦ ἔτους ὁ Ἑκατομβαιῶν τροπικὸς ὦν θερινός. ἀλλὰ μὲν καὶ ἑορτὴν Ἀθηναῖοι τότε ἤγον δημοτελῆ, καὶ ἔθυσον μεγαλοπρεπῶς τῷ ἡλίῳ ὡς περὶ τροπὰς ὄντι· ὅθεν καὶ τοῦ νομα τῷ μηνὶ Ἑκατομβαιῶν, Κρονίῳ πρότερον καλουμένῳ, ὡς Πλούταρχός φησι^s."

On the other side of the question, Corsini^t, who follows Dodwell in fixing the beginning of the year at Gamelion, before B. C. 432, although he avoids the blunder of Dodwell, by supposing Apseudes to have held his office eighteen months, instead of six^u, reasons in this manner; *Civiles Atheniensium annos*

^a Chron. Ant. vol. I. p. 23, 24, 25.

^r Vol. II. p. 44.

^s Plutarch had said this, Vit. Thes. c. 12. t. I. p. 23. Reisk.—Κρονίου μηνός, ὃν νῦν Ἑκατομβαιῶνα καλοῦσι.

^t Fast. Att. tom. I. p. 91, 92.

^u Dodwell supposes Apseudes to have commenced his office at Gamelion, or January, B. C. 432, to have been deposed or removed in six months, and Pythodorus to have succeeded in

[before Ol. 87.] *a Gamelione incepisse plurima ostendunt quæ Dodwellus accurate complectitur (Dissert. I. s. 6.) atque illud imprimis, quod embolimus mensis "Posideon II." appellari consueverit. Clariori tamen longèque certiori argumento esse poterit, quod Cleostrati simulque Harpali cyclus quo Athenienses ante Metonem utebantur a solstitio hyberno ducebatur. Avienus—*

*Nam quæ solum hiberna novem putat æthere volvi
Ut lunæ spatium redeat, vetus Harpalus, ipsa
Ocyus in sedes momentaque prisca reducit.
Sed primæva Meton exordia sumsit ab anno
Torreret, et cet.^x*

Scaligerus vetus illud anni principium a Gamelione ad Hecatombæonem translatum esse putavit Ol. 53. 3. [B. C. 566] quo majora Panathenæa festa sunt instituta. Petavius—fatetur se ignorare quando Gamelion primus anni mensis esse desierit, longe tamen antiquius hoc institutum esse putavit quam Scaligero videbatur. He himself thinks, with Dodwell, that the change was made B. C. 432.—Licet perspicua veterum testimonia deesse ego videam, quibus annus usque ad Ol. 87. semper a Gamelione incepisse ostendatur, facile tamen id ex ipso periodorum initio, quibus Athenienses ante Metonem utebantur, inferri posse putaverim.

He has an argument^y from the age of Socrates: "who lived seventy years, and "was born in Thargelion of the archon Apsephio: but, if the archon commenced "at Hecatombæon or Midsummer, this would be Thargelion B. C. 468; and "Socrates could not be seventy at his death in the year of Laches. It was therefore Thargelion B. C. 469, and Apsephio commenced at Gamelion."

He reasons from the Parian Marble^z: "This monument, in all the dates preceding B. C. 432, has the archon a year too high, while in the dates subsequent "to that year the archons are placed in their true stations:"—*archontes omnes ante Olymp. 87. 1. exeuntibus, post Olympiadis ejus initium ineuntibus Olympicis annis adscribit. Sic Phænippus archon exeunti anno Ol. 72. 2. adscribi*

Hecatombæon, or July, B. C. 432. By this arrangement of Apseudes he has incurred a difficulty from which he vainly endeavours to escape. Annal. Thucyd. p. 139.

^x These lines are thus represented in Fast. Att. but in the edition of Buhle, (Arat. tom. II. p. 177)

more correctly—

*Nam qui solum hiberna novem—
—————Harpalus ipsam
Ocius, &c.*

^y Tom. II. p. 46. dissert. IX.

^z Tom. III. p. xl. xli.

debet; quamvis in Dionysii sententia anno tertio ineunti adscribatur, quod revera Phænippus primis etiam anni tertii mensibus imperaverit.

He argues^a, that *Calliades* began in Gamelion: *Xerxis transitus in Helle-sponto, pugnaque ad Thermopylas, quæ Calliadis archontis anno adscribuntur, ante Ol. 75 initium contigere: Salaminia vero pugna, quæ eodem Calliade archonte commissa fuit, Boëdromione, adeoque Ol. 75. 1. incepto pugnata fuit. Ergo Calliadis annus postremos sex anni quarti, totidemque proximos anni primi menses complectitur.*

Fréret believed the change to have been made earlier than the 87th Olympiad^b. *On ignore de quel temps est le changement, qui a porté le commencement de l'année civile du solstice d'hiver au solstice d'été.—Dodwell a placé l'époque du changement arrivé dans l'année Athénienne à peu près vers le temps de Méton.—Mais il a moins prouvé cette opinion qu'il ne l'a supposée.—Dodwell a eu raison de supposer un changement arrivé dans le commencement de l'année Athénienne, mais je crois qu'il a eu tort d'en placer l'époque aussi bas qu'il l'a fait, c'est-à-dire, à la première année de la 87^e. Olympiade.* Larcher^c follows Corsini, but does not go into any proofs upon the subject.

There are, therefore, two questions for consideration: first, whether the Attic year ever began at all at the winter solstice: secondly, whether it ceased to commence at Gamelion in B. C. 432. This latter question alone is material to our present subject.

Some of the arguments adduced by Dodwell and Corsini are open to objection. 1. The insertion of the intercalary month after Posideon does not prove the change to have been made at the cycle of Meton; because Posideon II. remained the intercalary month *after* Meton's time no less than before: *Perspicue ex Ptolemæi testimonio colligitur Olymp. 99. 3. [the archonship of Evander] embolimum tamen mensem Posideonem adhuc fuisse: idque sequioribus etiam temporibus obtinuisse ex Sponiana inscriptione manifestissime demonstratur*^d. The utmost that can be inferred from the station of the intercalary month, is, that Posideon was once the last month of the year: *when* it ceased to be the last is not intimated: still less is it proved that Posideon continued to be the last month till the cycle of Meton. 2. The argument from Avienus is equivocal; since the word *primæva* seems rather to imply that Meton adhered to the old beginning of the

^a Tom. III. p. 164.

^b Mém. Acad. tom. XXVI. p. 163, 164.

^c Chron. d'Hérodote p. 543, 558, 559.

^d Fast. Att. tom. I. p. 94, 95.

year, from which Harpalus had deviated. And in this sense it is understood by Jackson. 3. The archon *Calliades* proves nothing in favour of the theory of Corsini. Diodorus is not a valid witness. It is his practice, as any one knows who is familiar with his history, to condense into one year transactions which occupied parts of two successive years. The season of military action (after the cycle of Meton at least, as all agree) did not coincide with the Attic year: a campaign, which was begun under one archon, would be completed in the first months of the year of his successor. Hence, not so much from inaccuracy, as from the necessity of the case, Diodorus frequently places the commencement of a transaction under the year of that archon in whose time it was completed. He has done this in the case of the expedition of Xerxes. That expedition coincided with Olymp. 75. 1. in its conclusion; Diodorus^e therefore relates the beginning in that year: at the same time that he names the archon, he names the Olympic year, anticipating both. Herodotus indeed mentions the archon Calliades; but he mentions him to shew the year of the battle of *Salamis*. Herodotus, then, proves that Calliades was archon in *Boëdromion* B. C. 480; which was never doubted—he does not prove that Calliades was in office nine months before that date. And that Herodotus did not commence the year from the winter solstice may be collected from his own expressions in another passage of his history^f. Dionysius^g, also quoted by Corsini, only states, that Calliades was archon Olymp. 75. καθ' ὃν χρόνον ἐστράτευσε Ξέρξης ἐπὶ τὴν Ἑλλάδα—a general statement, which by no means affirms that he was archon when Xerxes passed the Hellespont. 4. The argument from the age of Socrates is this: had he been born in Thargelion B. C. 468, he would have been only sixty-nine complete in Thargelion of the archon Laches, May or June B. C. 399. It is therefore inferred that he was born in B. C. 469; that is to say, his birth happened in Thargelion of Olymp. 77. 3, and not in Thargelion of Olymp. 77. 4. But this inference is defeated by the chronology of the birth of Socrates himself, as it is stated by Apollodorus and Thrasyllus: both of whom place his birth in the *fourth* year of that Olympiad, and not in the third: ἐγεννήθη ἐπὶ Ἀψηφίωνος—ἐν τῷ τετάρτῳ ἔτει τῆς ἐβδομηκοστῆς ἐβδόμης ὀλυμπιάδος^h.—γέγονε (Δημόκριτος), ὡς Θράσυλλος, κατὰ τὸ τρίτον ἔτος τῆς ἐβδόμης καὶ ἐβδομηκοστῆς ὀλυμπιάδος, ἐνιαυτῷ, φησὶ, πρεσβύτερος ὢν Σωκράτουςⁱ. Both these chronologers, then, supposed Socrates to be born in Thargelion of the 4th year of the 77th Olympiad,

^e XI. 1.^f IX. 121. See the Tables B. C. 479, 2.^g Ant. IX. p. 1739. Reisk.^h Apollodor. apud Laërt. II. 44.ⁱ Laërt. IX. 41.

or May B. C. 468. And the year of Apsephio, in their opinion, coincided with the Olympic year. At the period of his death, in Thargelion of the archon Laches, Socrates would have just entered his seventieth year: a term of life sufficiently corresponding with the description, *γεγονώς ἑβδομήκοντα ἔτη*, in Apollodorus and Demetrius^k, understood of current years. The expressions of Plato^l—*ἑβδομήκοντα καὶ πλείω*—might seem to be at variance with these computations. But the authority of Plato is perhaps of less value in this case, from his known inaccuracy upon such points. Intent upon greater things, he is negligent of years and dates. Historical precision is nowhere his object. It must be farther observed, that if the age of Socrates might seem to require that the year should commence at Gamelion, other cases occur which require the archon to commence at midsummer. *Lysias* was born in the year of Philocles: and was twenty-two years older than Isocrates, who was born in Ol. 86. 1, and in the year of Lysimachus. Now as there are twenty-two archons between Philocles and Lysimachus, it is plain that *Lysias* was born towards the end of the year of Philocles, and that Philocles was in office till midsummer B. C. 458. Again; *Lysias* was forty-seven at his return from Thurium, in the end of the year of Callias: and as there are forty-six archons between Philocles and Callias, this is also an argument that *Lysias* was born at the end of the year of Philocles, and that Philocles was in office till midsummer B. C. 458. otherwise *Lysias* would have been in his 48th and not in his 47th year, at his return to Athens in B. C. 411. *Euripides*, who was born in Boëdromion B. C. 480, was twenty-five at the *Dionysia* of the archon Callias. Had that archon commenced at Gamelion, those *Dionysia* would have fallen upon his *third* month instead of his *ninth*; or March B. C. 456, when *Euripides* would have only been twenty-three complete. The *Peliades* were therefore exhibited rather in the *ninth* month of Callias, or March B. C. 455, and that archon commenced at Hecatombæon. It may be also inferred, that the *Dionysia* of the abovementioned archon *Philocles* were in the end of his year, or March B. C. 458; because the *Agamemnon* of Æschylus was exhibited ἐπὶ Φιλοκλέους ἀρχοντος ὀλυμπιάδι ὀγδοηκοστῇ ἔτει δευτέρῳ. If Philocles had begun his office at Gamelion, that exhibition would have fallen upon his *third* month, and consequently would have happened in the preceding Olympic year, or Olymp. 80. 1. As it fell upon the end of his year, and Olymp. 80. 2, or spring B. C. 458, Philocles must have commenced at Hecatombæon: which confirms the conclusion drawn from the age of *Lysias*.

^k Apud Laërt. II. 44.

^l Apol. Socrat. p. 17. d.

More examples to the same purpose might be produced ; but these are enough to shew, that the argument derived from the age of Socrates is insufficient for determining the question.

The arguments of Corsini, then, are reduced to that single one founded upon the dates of the Parian Marble; an argument of great weight, which might go far to prove that the Attic year before the cycle of Meton commenced at Gamelion. But the authority of the Marble is hardly sufficient to establish the point, unless supported by some collateral proofs: much less, to establish it, when other authorities appear against it. To the inference drawn from the Marble we may oppose the silence of contemporary writers, when they had a fair occasion of alluding to the change. The Roman writers are careful to inform us of the change of stile in the Roman year: it may be presumed, that the Greek or Attic writers would have done the same, had any such change fallen within their own times.

Larcher^m, who follows Corsini and Dodwell, has added no new arguments, but has made an observation which deserves notice: *L'année civile des Athéniens concourant alors avec l'année Olympique*, [after the cycle of Meton,] *les auteurs qui parlèrent des temps antérieurs à cette établissement fixèrent presque toujours les dates, comme s'il n'étoit point arrivé de révolution dans l'année civile, et comme si cette année avoit toujours commencé avec l'année Olympique.* This observation would be applied to some of the preceding cases: as to *Arg. Agamemnon*, where the Dionysia of the archon Philocles are made to fall within Olymp. 80. 2; or to Laërt. II. 44, where Thargelion of Apsephio is brought within Ol. 77. 4. But it is obvious that such passages do not *favour* the system of Corsini. They are obstacles in the way. They must be disposed of by supposing the authors inaccurate and inattentive to the *change of stile*. This is doubtless possible: and such passages might give way to positive testimony; such as the testimony in the case of the Roman consulsⁿ: *Hi primi consules Calend. Januar. magistratum inierunt.* But in the absence of all positive evidence the presumption is, that the Attic and Olympic year were conumerary, when they are affirmed to be so by any such texts of ancient authors. Besides, there is an inconsistency in the observation of Larcher. For the whole argument derived from the Parian Marble is founded upon the supposition, that the author of that monument *attended to* the change of stile; while such authors

^m Hérodote tom. VII. p. 543.

ⁿ Cassiodor. Chron.

as Apollodorus and Thrasyllus are supposed to have neglected it. Is it probable, that this material change in the Attic year in the 87th Olympiad, if any such change existed, should have been overlooked by all other writers, even by the best chronologers, and should have been observed only by one nameless author, of the age of Timæus?

The first column, then, of the present Tables, contains the *archons*; recites the testimonies upon which their stations are assigned to them; and supposes them to commence at Hecatombæon, or July. Those, who still incline to agree with Dodwell and Corsini upon this latter point, will raise the date of the births of Lysias and Socrates, and the time of some few dramatic *didascalæ*, preceding the representation of the *Medea* in B. C. 431, one year higher respectively.

The second column in the Tables is reserved for *civil and military events*. It may be asserted, that, notwithstanding the labours of Dodwell and Corsini, notwithstanding the elaborate and valuable history of Mr. Mitford, this portion of the chronology is not yet arranged in a manner to satisfy the student of ancient history; and that something still remained to be done, in order to bring it to that degree of accuracy and clearness of which the subject was capable. The labours of Dodwell are highly valuable. His copious exhibition of the original authorities is eminently useful to the reader of Grecian history, or to the compiler of Grecian chronology. Dodwell, however, treats only a part of the present period; and his chronology is not free from considerable defects. Some of his erroneous theories (for when Dodwell errs, he errs upon system, and not through negligence) have been examined and refuted by Corsini and others. Some, however, remained untouched. Corsini does not lend much assistance in this part of the subject; since it did not fall within the scope and object of his work to treat the civil affairs minutely. Nor has Mr. Mitford fully supplied what was wanting in the chronology. While his attention is engaged with political and philosophical speculations, and with the facts themselves, (in illustrating which, he is far superior to any former writer,) he has not always been diligent in the dates of his history°. Within the period embraced by Thucydides and Xenophon, he generally follows Dodwell, and is sometimes misled by his guide. An example will be found in the date of the Athenian empire, which is examined in

° No reference is here intended to Mr. Mitford's early Grecian chronology, contained in his first volume: in which he boldly and fairly avows

himself a follower of Newton, and dissatisfied with the vulgar systems. That belongs to another inquiry.

the present work, in the appendix to B.C. 477. In the times of Philip and Alexander, where no such writer as Dodwell had preceded him, Mr. Mitford has often left the arrangement of the dates to future investigators. The reader will see an instance, by comparing the Asiatic campaigns of Alexander, recorded in these Tables, [B.C. 334—325,] with the observations contained in the appendix there referred to.

The third and fourth columns are assigned to the *literary chronology*. One of these is allotted to the prose writers, the other to the poets. Various learned men have illustrated portions of the literary chronology, by collecting the detached notices which are yet extant: but as they have chiefly compiled such tables as supplements or appendages to some other work, they have executed their task for the most part in a brief and summary manner.

The earliest collection of this kind appears to be the compilation of the celebrated Scaliger, written in the Greek language, and entitled *Συναγωγή Ἱστορική*.—*Ὀλυμπιάδων ἀναγραφή*. Scaliger himself thus describes his own work^p: *A nobis partim ex editis partim ex nondum editis scriptoribus collectam; quæ non solum ad Eusebiana sed etiam ad memoriam veteris historiæ illustrandam magno præsidio erit*. In the table of contents prefixed, the piece is described as *Ἱστοριῶν Συναγωγή*, *Collectanea Historiarum partim ex iis scriptoribus qui nondum editi sunt, partim ex iis qui editi*. This work is a chronicle of affairs from the Olympiad of Coræbus to the end of the 249th Olympiad, [B.C. 776—A.D. 220] occupying thirty pages [p. 313—343.] of his edition of the Chronicon of Eusebius. The chronicle is interspersed with notices of the times of ancient authors extracted from Eusebius and other sources. It is followed by a list of Olympic victors; [p. 343—350.] and these are followed by lists of ancient kings, of whom he has collected twenty dynasties, beginning with the kings of Egypt, and ending with the kings of Persia who succeeded the Arsacidæ. [p. 351—399.] As that work of Scaliger's has had the singular fortune of being generally quoted as an ancient piece, this description of its contents will not be thought unseasonable.

Indeed, it is truly unaccountable by what chance so many learned men, from Meursius and Vossius down to the present day, should persevere in appealing to this piece as if it were an ancient monument. Vossius, throughout the whole of his treatise “de Historicis Græcis,” refers to the “anonymous author of the

^p Pag. 431. Euseb. Chron. edit. Amst. 1658.

“Ὀλυμπιάδων Ἀναγραφὴ” with entire satisfaction. Meursius has corrupted texts of ancient authors, to adapt them to the mistakes of Scaliger: see a memorable instance pointed out by Bentley^q. Petitus has corrected texts by this piece: *Correctionis nostræ* [of Olymp. O. for Olymp. Θ. in Suid. v. Ἀσχύλος^r] *fundus est anonymus auctor in descriptione Olympiadum ad annum primum Olymp. 70.*^s Jonsius^t employs much labour in refuting the errors of the “anonymous author” from whom he supposes Suidas to have copied. Perizonius^u quotes, as authority, Συναγωγὴν Ἱστοριῶν *a Scaligero editam*: again^w, *error in his: quod Euseb. in Chron. hæc tradatur dicere, cum occurrant in anonymi Olympiadum catalogo*^x.

More recent critics might have learned the true author from Bentley, who points him out to be Scaliger in many passages of his Dissertation on Phalaris^y. Stanley had already done it before him in the notes to Æschylus: *Viris doctis erratum comperimus; qui Josephi Scaligeri Græca Eusebio adjuncta quasi anonymi cujusdam antiqui auctoris (aliquando non sine infelicissimo eventu) adducunt*^z. In another place^a he remarks—*Quod si animadvertisset Meursius, Diogenem Laërtium non temere correxisset: neque, ut Leo Allatius (de Script. Socrat.) errorem secutus fuisset Josephi Scaligeri (quem pro anonymo quopiam auctore sumit uterque) Aphepsionem ad Olymp. 74 constituentis*. Bentley, in what he has written concerning this mistake of Meursius^b, may have borrowed a hint from Stanley.

After Bentley, Kuster^c has more distinctly described this piece and its author; has admonished the learned world of their mistake; and has expressed his wonder that the mistake should have been committed. But notwithstanding his admonition, the same error has been propagated down to the present time; and many recent, and some living critics, have continued to quote the “anonymous author of the Olympiads.” Duker^d refers to the piece as an ancient testimony. Heyne, in the last edition of Apollodorus^e, quotes *anonymum descript. Olym-*

^q Diss. Phalar. p. 282, 283.

^r The correction is judicious. But the authority to which Petitus appeals is no other than the authority of Suidas v. Πρατίνας, whose words Scaliger has transcribed. See the Tables B. C. 499, 4.

^s Miscell. III. 14.

^t Hist. Philosoph. Scriptor. I. 9, treating of Theopompus.

^u Ad Ælian. V. H. XII. 35. ^w Ad XI. 1.

^x And yet, in his note to III. 21, he suspects the real author: *Auctor, sive is ipse fuerit Scaliger, sive alius*—.

^y See pages 214, 158, 282. ed. 1699.

^z Ad Choëph. V. 1.

^a Ad Æschyl. p. 706.

^b Diss. Phalar. p. 282.

^c In his note upon Suidas v. Λάσας. tom. II. p. 417.

^d Ad Thucyd. V. 49. ^e Vol. I. p. 412.

piadum, 80. 1. as authority for a fragment of Apollodorus. And these *anonymi Olympiades* appear regularly in his Index of Ancient Authors. The editor of the fragments of Antimachus does the same: *Floruit Antimachus, ut Diodorus prodidit, cui auctor τῆς Ὀλυμπιάδων Ἀναγραφῆς assentitur*, &c.^f Mr. Göller, in his dissertation *de Ortu Syracusarum*^g, after quoting Diodorus, cites the author Ἀναγραφῆς Ὀλυμπιάδων *ad calcem Eusebii*, apparently not knowing that the words which he cites are no other than the words of Diodorus himself, which Scaliger had transcribed^h. We can hardly imagine that all those, who have so strangely mistaken the authority of this work, can have quoted from actual inspection.

This collection, made by Scaliger, is far from accurate, Bentleyⁱ has pointed out some oversights, and has remarked, that “this great man mistook himself, either by haste, or by trusting to his memory.” The inaccuracies may be partly ascribed to a want of sufficient attention to the value of authorities. He often follows Diodorus or Eusebius, neglecting the surer testimonies of Xenophon or the orators. And yet when we consider that he had no predecessor in such a work, and that the plan and arrangement was original and his own, we shall give him due credit for having performed so much. His method of giving the archons, and of citing the original words of Diodorus and others, where his plan permitted him to do so, is judicious.

A literary chronology was projected by Gray. He describes his scheme in a letter to Dr. Wharton^k: “You ask after my chronology. It was begun, as I told you, almost two years ago, when I was in the midst of Diogenes Laërtius, &c. My intention in forming this table was not so much for public events, though these too have a column assigned to them; but rather in a literary way, to compare the time of all great men, their writings, and their transactions. I have brought it from the 30th Olympiad, where it begins, to the 113th; that is, 332 years. [B. C. 660—328.] My only modern assistants were Marsham, Dodwell, and Bentley.” Had this work been completed by a writer of Gray’s taste, learning, and accuracy, it would have undoubtedly superseded the necessity

^f *Antimachi Reliquiæ*, p. 9. He is however warned of his error by Wolf, p. 124, 125.

^g Pag. 126.

^h To these may be added Biagi de decretis Atheniensium p. 232—234. who draws his materials *ex anonymo veteri scriptore Olympiadum atque ex Athenæo*.

ⁱ Diss. Phal. p. 214.

^k Dated April 25, 1749. In this table, “every page was to consist of nine columns: one for the Olympiads: the next for the archons: the third for the public affairs of Greece: the three next for the philosophers: and the three last for the poets, historians, and orators.”

of any other undertaking of the same kind. But since no part of this compilation appears now to exist, the fact of its having been designed only serves to shew the want of such a work.

What Mr. Gray projected, but did not accomplish, has been, in part at least, performed by Dr. Musgrave: who has exhibited seventy-five years of the dramatic chronology, in the *Chronologia scenica* prefixed to his edition of Euripides. That piece is a valuable specimen of the literary chronology. The references are given, and the whole is executed after a method far more exact and critical than that adopted by Scaliger, or by any other compiler of similar tables. The present work has many obligations to the *Chronologia scenica*. In some instances, where it was found necessary to differ from Musgrave, the reasons for that dissent are stated in the proper places.

In the third and fourth columns, then, of the present Tables, it is proposed, in the words of Gray, “to compare the times of great men, their writings, and their transactions.” The third column contains the *philosophers, historians, and orators*. What was to be told of the philosophers was capable of being compressed within a narrower compass than the plan of Gray proposed. Their times and chronology, in the early periods, are little known to us. In the chronology, for instance, of *Solon*, there are great difficulties. The substance of what we know concerning his time will be found in the Appendix¹. We can arrange with precision the times of *Anaxagoras, Socrates, Plato, Aristotle*; but the dates for the births or deaths of *Pythagoras, Xenophanes, Anaximenes*, are wholly doubtful and uncertain. In these cases I have been careful to record the contradictory or doubtful testimony, that the degree and amount of the uncertainty might be brought into view. The investigator of these ancient monuments should not set out upon his inquiry with the persuasion that it is his office to clear every doubt, and to settle every difficulty. He should rather proceed with the determination of stating the exact proportion and amount of the uncertainty which exists; and if, among many positions that are certain, some appear doubtful, he will be careful to specify these; to separate and distinguish the one from the other; and to remember, that when the two are blended together, they will appear to stand upon the same authority, and the credit of what is true will be impaired by its admixture with what is false or doubtful^m.

¹ C. 17, Kings of Lydia: under the article *Cræsus*.

^m Jackson, Chronol. Antiq. Vol. II. p. 372—375. who follows Dodwell for the age of *Pytha-*

In treating the historians, two things were to be done. The times of the historian himself were to be described, and the periods of history which his work embraced were to be marked: two points of time not necessarily coincident. Thus Herodotus is mentioned at B. C. 478, where his history terminates; but the memorials of his life must be looked for nearly half a century below that date. Ephorus closed his history at the year B. C. 340, but he was still employed in writing it after the passage of Alexander into Asiaⁿ. The Grecian History of Callisthenes is noticed at the years 387. 357; but Callisthenes himself flourished in the reign of Alexander^o.

In the extant works of the orators, the dates of many pieces are accurately fixed by internal evidence or ancient testimony. There are others, of which although we cannot assign the actual year, yet we can approach it very nearly; although the dates are uncertain, yet we can define the limits of that uncertainty. As, for example, the oration of Demades, of which we have a fragment, must

goras, quotes Porphyry and Jamblichus, upon whom the computation of Dodwell was founded; [see these Tables B. C. 539, 3. 472, 3.] but takes no notice of the testimonies of Eratosthenes and Antiochus, which overthrew that computation. Larcher on the contrary, Chron. Hérodote c. XXI. p. 549—554. who prefers the chronology of Bentley, produces the testimonies of Eratosthenes and Antiochus, upon which Bentley had founded his dates; [see the Tables B. C. 539, 3. 510, 3.] but suppresses the accounts of Jamblichus, and of Aristoxen. apud Porphyr. which were adverse to those dates. A practice not to be imitated.

While, however, I have laboured to conceal nothing, I have incurred the charge upon some occasions of telling too much. A writer in a periodical journal is "much struck with a species of "tautology" of which I am guilty, in "mentioning particular persons as flourishing in many "different years." It is remarked, that "if Pythagoras flourished in B. C. 539, and died in "B. C. 472. he must have flourished during the "whole intermediate time, and it was unnecessary "to mention this. But in the years 533, 531, "525, 520, 510, Pythagoras is stated to have flourished. So in the case of Hipponax, who flourished 546, 539." Now, as my purpose was through

the whole course of the work to assemble all the evidence that could be collected to each particular fact, when the times of Pythagoras were to be determined, it was material to record where he was placed by the testimonies of ancient writers. Thus, in 533, I inform the reader that Diodorus placed this philosopher at Ol. 61. in B. C. 531, that Clemens and Cyril placed him at Olymp. 62. The reader learns at B. C. 525 that Eusebius refers him to Ol. 63. 4. and at 520, that he is mentioned again by Eusebius at Ol. 65. All these were necessary as particles of that mass of evidence which collectively enables us to fix the time of Pythagoras. The reader again is informed at 546 that *Hipponax* is placed by the Marble in the times of Cræsus and Cyrus, and at 539 that Pliny refers him to Ol. 60. These are two concurring witnesses, each confirming the other. Passages like these are not tautology, but the production of new evidence. Some farther observations upon this subject will be found in the *Classical Journal* No. LXIII. p. 114.

ⁿ See the Tables B. C. 340. 333.

^o In the Appendix c. 21, will be found the names, in chronological order, of the philosophers, historians, and orators, who are mentioned in the Tables.

have fallen between B. C. 326 and B. C. 318: the oration against Aristogiton was after the battle of Chæronea, and before the flight of Harpalus: the oration of Lysias *ὑπὲρ Μαντιθέου* was soon after B. C. 394. These, then, are inserted at no great distance from their actual dates. The same remark is to be applied to some dramatic pieces in the fourth column. The dates of the *Ἀνθρωπορραΐστης* of Strattis, and the *Δανάη* of Sannyrio, are unknown; but we know that they were subsequent to the archonship of Diocles. I have therefore introduced the mention of these pieces at B. C. 407. It is not pretended in these cases to define the year; it is only proposed to record the extent of what is ascertained concerning their chronology^p.

The fourth and last column belongs to the *poets*. In the literary history of this department, by far the largest space is occupied by the *tragic and comic* poets of Athens^q. Particles of information preserved to us from the works of the ancient critics, or from old inscriptions, enable us to fix the dates of some dramas: of others, the time may be determined upon the internal evidence of fragments. There are still, however, many poets, whose age is expressed to us in general terms, but of whose time our knowledge is so vague and indistinct, that they cannot be recorded under any particular year. These, as they have no appropriate place in the Tables, may be conveniently described in this Introduction.

The catalogues which Fabricius^r has given of the tragic and comic poets are not the most satisfactory on many accounts. Not a few of the names which he has inserted have no title to a place among the dramatic poets. We find there

^p These passages in the Tables are distinguished thus ().

^q The following is a list of the poets, *not* dramatic, who are inserted in the fourth column:—

1. Stesichorus, at B. C. 553.
2. Ibycus, 560. 539.
3. Anacreon, 559. 531. 525.
4. Hipponax, 546. 539.
5. Theognis, 544.
6. Phocylides, 544.
7. Simonides Ceus, 556. 525. 476. 467.
8. Melanippides, 520.
9. Telesilla, 510.
10. Lasus, 504.
11. Pindarus, 518—446. 439.

12. Timocreon Rhodius, B. C. 471.

13. Bacchylides, 450. 431.

14. Chœrilus Samius, 479.

15. Melanippides junior, 520.

16. Panyasis, 489. 457.

17. Antimachus, 405.

18. Telestes, 401. 398.

19. Philoxenus, 398. 380.

20. Timotheus, 398. 357.

21. Polyidus, 398. To these may be added *Sappho*, of whom an account is given at B. C. 559.

^r Bibl. Gr. lib. II. c. 19, Notitia Tragicorum deperditorum. lib. II. c. 22, Notitia Comicorum deperditorum.

corruptions of names; as *Amorphus*^s: of whom all that can be told is, that the word is a wrong reading for Phormis. Sometimes *comic* poets who are called *tragic*, or *tragic* who are called *comic*, by an error in the text of Suidas or a scholiast, or on account of the ambiguous title of a drama, are recorded by Fabricius in both lists and under both characters: thus *Cephisodorus*, *Anaxandrides*, *Cantharus*, *Callias*, comic poets, have been presented to us already in the list of *tragic*; while *Philocles*, *Agatho*, *Iopho*, *Dionysius*, after having been described in the tragic catalogue, appear a second time as *comic* poets. His numbers are enlarged with the names of *actors*; as Archias, Aristodemus, Athenodorus, Callipides: of *lyric* poets; as Ibycus and Arion: of *grammarians*, as Eratosthenes. We meet with *Cleon the demagogue* as a comic poet, because he is mentioned in the "Knights" of Aristophanes, and with *Æschines the orator* among the tragic poets, because he is mentioned as an actor. If the catalogues of Fabricius were cleared of these names, and reduced to those who really have a claim to be inserted, his dramatic poets would sink to half their present numbers. Moreover, the alphabetical form of arrangement which he has adopted is not the most convenient for bringing into view the progress of the dramatic art, or the times in which the poets flourished. Writers of all periods, of the age of Pericles, of the age of the Ptolemies, of the times of the Romans, are brought together without distinction: Lycophron, Sositheus, and the *Pleias*, are found in the same list with Thespiis and Pratinas: the poets of the old, the middle, and the new comedy, are treated of in one class.

The literary history of the Greek dramatic poets should be arranged upon a plan altogether different from that of Fabricius. The catalogues both of authors and dramas should be purified from corrupt names and titles. The poets should be distributed in the order of time: thus, the tragic poets who flourished at Athens before the time of Alexander should be separated from those who flourished under the Ptolemies. Consequently, in a list of tragic poets of the period now under review, Lycophron, Sositheus, and their contemporaries, are to be omitted. These would come to be considered under the times of the Ptolemies.

^s It may be doubted whether *Amorphus* has the authority of Fabricius himself. In the Hamburg edition of 1718, I do not find *Amorphus*: although he appears in the edition of Harles; who recites the criticism of Bentley Diss. Phalar. p. 201. The

late editor, then, if he has not *inserted* this word in the list of his author, has at least *restored*, from an earlier edition of the *Bibliotheca Græca*, a name, which Fabricius himself, in his subsequent impression of the work, had prudently omitted.

In the same manner, the comic poets are to be classed chronologically; Epicharmus, Chionides, and Phormis, are the first, and Posidippus is the last, among those who belong to the times included within the present work: Posidippus may be accounted the last writer in this department for the Athenian stage; and if there are any other comic poets later than Posidippus, of whom memorials or fragments remain, as Macho, Apollodorus Carystius, Epinicus, and others, these belong to the Ptolemæan age of literature. The comic poets are farther to be divided into their three classes: 1. The old comedy, from Epicharmus and Phormis down to Strattis and Theopompus. 2. The writers of the middle comedy; the first of whom are Eubulus, Araros, and Antiphanes, and the last, Xenarchus and Dromo. 3. The writers of the new; who begin with Philippides and Philemon, and end with Posidippus.

Among the *tragic poets*, who flourished from the beginning of the tragic art down to the time of Aristotle, were the following:

1. *Thespis*, mentioned in the Tables at B. C. 535.
2. *Chærilus*, 523. 499. 483.
3. *Phrynichus*[†], 511. 483. 476.
4. *Æschylus*, 525. 499. 484. 472. 458. 456.
5. *Pratinas*, 499.
6. *Sophocles*, 495. 468. 447. 440. 438. 431. 409. 405. (401.)
7. *Aristarchus*, 454.
8. *Ion Chius*, 451. 428. 419.
9. *Achæus*, 484. 447.
10. *Neophron*, before Euripides. See the satisfactory argument of Dr. Elmsley. (*Ad Argum. Med.* p. 68.)
11. *Euphorion*, B. C. 431. υἱὸς Αἰσχύλου τοῦ τραγικοῦ, Ἀθηναῖος, τραγικὸς καὶ αὐτός·

[†] The tragic poet Phrynichus was the son of Polyphradmon, or Phradmon: Pausan. X. 31, 2. Φρύνιχος ὁ Πολυφράδμονος ἐν δράματι Πλευρώνι. Suid. Φρύνιχος Πολυφράδμονος ἢ Μινύρου, οἱ δὲ, Χοροκλέους. Schol. Aristoph. Av. 750. τέσσαρες δὲ ἐγένοντο Φρύνιχοι· ὁ μὲν εἷς, οὗ νῦν μνημονεύει, Πολυφράδμονος παῖς, ποιητὴς ἦδ' ἐν τοῖς μέλεσιν· [conf. Schol. Ran. 941. 1334.] ὁ ἕτερος, Χοροκλέους παῖς, ὑποκριτής· [confounded by Suidas with the tragic poet,] τρίτος, Φρύνιχος ὁ κωμικός—while the comic poet Phrynichus was the son of Eunomides: Schol. Ran. 13. Φρύνι-

χον τὸν κωμικόν—ἔστι δὲ πατὴρ Εὐνομίδου. It appears from hence that a notice in Prolegom. ad Aristoph. p. xxix. Beck. Φρύνιχος Φράδμονος ἔθανεν ἐν Σικελίᾳ, belongs in reality to the *tragic* Phrynichus, and that it has found its way by an error into that account of the comic poets. Phrynichus, then, the tragic poet, like Æschylus and other contemporary poets, probably visited the court of Hiero; and, like Æschylus, died in Sicily: perhaps soon after his tragic victory at Athens in the year of Adimantus B. C. 476. See the Tables.

ὅς καὶ τοῖς Αἰσχύλου τοῦ πατρὸς, οἷς μήπω ἦν ἐπιδειξάμενος, τετράκις ἐνίκησεν. ἔγραψε δὲ καὶ οἰκεία. *Suid.* Εὐφορ.

12. *Cleomachus*, an unworthy rival of Sophocles. *Athen.* XIV. p. 638. f.
13. *Euripides*, 480. 455. 447. 441. 431. 428. 415. 408. 406.
14. *Aristeas*, son of Pratinas, contended with Sophocles, Æschylus, and Euripides. *Vit. Sophocl.*
15. *Chæremon*. *Conf. Aristot. Poët.* c. 2. 25. *Rhet.* II. 23, 29. III. 12, 2. *Problem.* III. 16. p. 697. B. *Theophrast. Hist. Plant.* V. 9, 5. *Theophrast. apud Athen.* XIII. p. 562. e.^u
16. *Theognis*, before the Ἀχαρνεῖς. [B. C. 425.] *Acharn.* 11. 140. Mentioned again in the Θεσμοφοριάζουσαι. [411.] *Thesmoph.* 170.
17. *Nicomachus*.—παραδόξως Εὐριπίδην καὶ Θεόγνιν ἐνίκησε. *Suid.* Νικόμαχ.
18. *Philocles*, mentioned in the Σφήκες. [422.] *Aristoph. Vesp.* 462. *et Schol. ad loc.* in the Ὀρνίθες. [414.] *Av.* 281.^x in the Θεσμοφοριάζουσαι. [411.] *Thesmoph.* 168. The nephew of Æschylus: Αἰσχύλου ἀδελφιδοῦς· καὶ ἔσχεν υἱὸν Μόρσιμον τὸν τραγικόν. *Suid.*
19. *Agathon* ^y, 416.

^u *Chæremon* had been already quoted by the comic poet *Eubulus*: *Athen.* II. p. 43. c. τὸ ὕδωρ ποταμοῦ σώμα φησί που Εὐβουλος ὁ κωμῳδικοῦς εἰρηκέναι Χαιρήμονα τὸν τραγικόν. And this is perhaps the earliest testimony which remains to the time of *Chæremon*.

^x The Πανδιονίς of *Philocles* had been already represented before the date of the Ὀρνίθες. *Schol. Av.* 282. οὗτος ὁ Φιλοκλῆς Ἐποπα ἐσκεύασεν ἐν τῇ Πανδιονίδι τετραλογία.—Φιλοκλεῖ ἐστὶ δρᾶμα Τηρεὺς ἢ Ἐποψ. ὁ Σοφοκλῆς πρῶτον τὸν Τηρέα ἐποίησεν, εἴτα Φιλοκλῆς.

^y *Agathon*, who first exhibited in the year of *Euphemus* B. C. 416. withdrew to the court of Archelaüs king of Macedonia, where he was residing at the representation of the Βάτραχοι in B. C. 405. This appears to be the meaning of the allusion of *Aristophanes Ran.* 85.—ἐς μακάρων εὐωχίαν. *Schol. ad locum*: ἢ ὡς περὶ τετελευτηκότος λέγει, ὡς ἀνὲρ περὶ τὰς μακάρων νήσους· ἢ ὅτι Ἀρχελάφ τῷ βασιλεῖ μέχρι τελευτῆς μετὰ ἄλλων πολλῶν συνῆν ἐν Μακεδονίᾳ. καὶ μακάρων εὐωχίαν ἔφη τὴν ἐν βασιλείᾳ. That the latter interpretation is the true one appears probable from the time, only eleven years

after his first exhibition, and from *Ælian.* V. H. II. 21. XIII. 4. and the notice of *Schol. Platon.* cod. Clark. *apud Gaisford. Lect. Platon.* p. 173. Ἀγάθωνος.) τραγωδί . . . ἐπὶ μαλακίᾳ . . . τάδῃ. ἦν δ' οὗτος . . . παῖς Ἀθηναῖος (γένος) παιδικὰ Πανσανίου τοῦ τραγικ . . . καὶ πρὸς Ἀρχέλαον τὸν βασιλέα ὄχρετο, ὡς Μαρσύας νεώτερος. ἐμμεῖτο δὲ τὴν κομψότητα τῆς λέξεως Γοργίου τοῦ ῥήτορος. According to *Schol. Aristoph. Thesmoph.* *apud Aristoph. Dindorf.* tom. XI. p. 945. *Agathon* first exhibited three years before the representation of the Θεσμοφοριάζουσαι. [ἐπ]εῖδῃ οὐ πάλαι ἤρξατο διδάσκειν ἀλλὰ τρισὶν πρὸ τοῦ[του] ἔτεσσιν. This computation would either bring down the first prize of *Agathon* to B. C. 414. or raise the date of the Θεσμοφοριάζουσαι to B. C. 413. But we know that *Agathon* gained his prize in the year of *Euphemus*; see the Tables B. C. 416, 4. and another passage of these very *Scholias* places that comedy six years before the death of *Euripides*: a date to which it is determined by other testimony. See the Tables B. C. 411, 4. The interval therefore, between the first tragedy of *Agathon* and the Θεσμοφοριάζουσαι, was five years instead of three.

20. *Antiphon*, contemporary with the elder Dionysius. *Aristot. Rhet.* II. 6, 27.
21. *Carcinus*, noticed in the Σφῆκες, [422.] *Vesp.* 1501—1512. in the Νεφέλαι, [422.] *Nub.* 1261. in the Εἰρήνη, [419.] *Pac.* 782. 864. *conf. Schol. Pac.* 778. *Schol. Nub.* 1264.
22. *Nothippus*, ridiculed by Hermippus the comic poet. *Athen.* VIII. p. 344. c. d.
23. *Acestor*, ridiculed in the Σφῆκες, [422.] *Vesp.* 1216. *et Schol. ad loc.* and in the Ὀρνίθες, [414.] *Av.* 31. *et Sch. ad loc.*
24. *Pythangelus*, noticed in the Βάτραχοι, [405.] *Ran.* 87. *et Schol. ad loc.*
25. *Xenocles*, 415. son of Carcinus. *Aristoph. Thesm.* 440. *Vesp.* 1511. *Schol. ad Nub.* 1264. *ad Vesp.* 1493. 1501. *ad Ran.* 86. He was still living in B. C. 405. *Aristoph. Ran.* 86.
26. *Sthenelus*, ridiculed in the Σφῆκες, [422.] *Vesp.* 1313. and in the Γηρυτιάδης. *Schol. Vesp.* 1303.
27. *Morsimus*, before the Ἰππεῖς. [424.] *Aristoph. Equit.* 401. *et Schol. ad loc.* the son of Philocles and father of Astydamos. *See the Tables B. C.* 398. and No. 38. ASTYDAMAS JUNIOR, note ^d.
28. *Melanthius*, ridiculed in the Εἰρήνη, [419.] *Pac.* 803. and in the Ὀρνίθες. [414.] *Av.* 151.^z
29. *Morychus*, noticed in the Ἀχαρνεῖς, [425.] *Acharn.* 887. *et Schol. ad loc.* in the Εἰρήνη. [419.] *Pac.* 1008. *conf. Schol. cod. Rav. ad loc.*
30. *Iophon*, 428. 405. υἱὸς Σοφοκλέους. *Suid. Schol. Ran.* 73. 78.
31. *Cleophon*^a, Ἀθηναῖος, τραγικός. *Suid.* (who names the titles of ten dramas.)

Possibly the *lacuna*—τρισὶν πρὸ τοῦ . . ἔτεσι may be otherwise supplied; and the reference of the Scholiast is not to the Θεσμ. but to some other drama.

^z I correct the error into which I had been led by Fabricius, making *Melanthius* brother of *Morsimus*, from the following passage of Aristophanes and his Scholiast: *Pac.* 803. χορὸν δὲ μὴ^z χῆρ Μόρσιμος | μηδὲ Μελάνθιος· οὗ δὲ | πικροτάτην ὅπα γῆ | ρύσαντος ἤκουσ', | ἥνικα τῶν τραγωδῶν | τὸν χορὸν εἶχον ἀδελ. | φός τε καὶ αὐτός.—*Schol.* ἀδελφός τε καὶ αὐτός] ὡς καὶ τοῦ ἀδελφοῦ τοῦ Μελανθίου τραγικοῦ ὄντος ἀσήμευ. These passages do not warrant the conclusion that *Morsimus* was the brother of *Melanthius*. I have been guided to the correction of this error by the note of Elmsley ad Eurip. *Med.* 96. who has collected the other testimonies in which *Me-*

lanthius is noticed.

^a It was asserted in the former edition that *Cleophon* was contemporary with Critias, upon the authority of *Aristot. Rhet.* I. 15, 13. I now think it doubtful whether that testimony can be used for this purpose. The passages in which Aristotle mentions *Cleophon* are these: *Poët.* 3, 3. "Ὁμηρος μὲν βελτίους (μιμεῖται), Κλεοφῶν δὲ ὁμοίους, Ἡγήμων δὲ ὁ Θάσιος—χείρους. 23, 2. σαφειστάτη ἐστὶν ἡ ἐκ τῶν κυρίων ὀνομάτων (λέξεις), ἀλλὰ ταπεινὴ παράδειγμα δὲ ἡ Κλεοφῶντος ποιήσις καὶ ἡ Σθενέλου. *Sophist. Elench.* I. 15, 14. tom. III. p. 581. Buhle. Οἷον ὁ Κλεοφῶν ποιεῖ ἐν τῷ Μανδροβούλῳ. *Rhet.* III. 7, 2. τὸ ἀνάλογόν ἐστιν, ἐὰν μήτε περὶ εὐόγκων αὐτοκαβδάλως λέγηται μήτε περὶ εὐτελῶν σεμνῶς· μηδ' ἐπὶ τῷ εὐτελεῖ ὀνόματι ἐπὶ κόσμος· εἰ δὲ μὴ, καμφοδία φαίνεται· οἷον ποιεῖ Κλεοφῶν ὁμοίους γὰρ ἔνια ἔλεγεν καὶ εἰ εἵπειεν αὐτὸν "πότνια

32. *Astydamas*, 398.

33. *Meletus*, 399. before the Βάτραχοι. [405.] *Schol. Ran.* 1337. τραγικός ποιη-
της ὁ Μέλητος. οὗτος δὲ ἐστὶν ὁ Σωκράτης γραψάμενος. κωμωδεῖται δὲ καὶ ὡς ψυχρὸς
ἐν τῇ ποιήσει καὶ ὡς πονηρὸς τὸν τρόπον^b.

34. *Aphareus*, 368. 341. see also 355, 3.

35. *Diogenes*, γέγονεν ἐπὶ τῆς τῶν λ' καταλύσεως. *Suid.* Διογέν.

36. *Euripides junior*. Εὐριπίδης τραγικός, τοῦ προτέρου ἀδελφιδού, ὡς Διονύσιος ἐν
χρονικοῖς^c. *Suid.* Εὐριπίδης—νίκας εἴλετο ἐ.—μίαν μετὰ τελευτήν, ἐπιδειξαμένου
τὸ δῶμα τοῦ ἀδελφιδοῦ αὐτοῦ Εὐριπίδου. *Suid.*

37. *Dionysius tyrannus*.

“σικῆ.” In all these passages the tragic poet Cleophon is clearly meant. In *Rhet.* I. 15, 13. Aristotle has this remark: Κλεοφῶν κατὰ Κριτίου τοῖς Σόλωνος ἐλεγείοις ἐχρήσατο, λέγων, ὅτι πάλαι ἀσελ-
γῆς ἡ οἰκία, κ. τ. λ. This doubtless refers to the demagogue Cleophon, and to his political contests with the well-known Critias, one of the Thirty: and, as there is no sufficient proof that the demagogue Cleophon was the same person as the writer of tragedy, I have thought it safer to expunge that notice.

^b *Meletus* was noticed by Aristophanes in other comedies: *Schol. Platon.* apud *Catal. Cod. MS. Clark.* p. 72, 4. et *Gaisford Lect. Platon.* p. 170. Μέλη-
τος δὲ τραγῳδίας φαῦλος ποιητής, Θραξ γένος, ὡς Ἀριστο-
φάνης Βατράχους Πελαργοῦς Λαῖου υἱὸν αὐτὸν λέγων· ἐφ’
ᾧ ἔτει οἱ Πελαργοὶ ἐδιδάσκοντο καὶ ὁ Μέλητος Οἰδιπιδεῖαν
ἔθηκεν, ὡς Ἀριστοτέλης διδασκαλίαις· ἐν δὲ Γεωργοῖς ὡς
Καλλίαν περαίνοντος αὐτοῦ μέμνηται· μέμνηται αὐτοῦ καὶ
Λυσίας ἐν Σωκράτους ἀπολογίᾳ. We are enabled by
this Scholiast to correct and explain *Suidas* v. Μέλitos. Μέλitos, Λάρου, [*legendum* Μέλητος Λαῖου,]
Ἀθηναῖος, ῥήτωρ. οὗτος ἐγράψατο Σωκράτην μετὰ Ἀνύ-
του· πεποιήνται δὲ αὐτῷ καὶ τραγῳδαί. κατελιθώθη δὲ
ὑπὸ τῶν Ἀθηναίων. The description Μέλητος Λαῖου was
derived from Aristophanes: the real designation
was Μέλητος Μελήτου Πιθεύς. *Laërt.* II. 40. *Athe-
næus* XII. p. 551. c. has preserved other notices
of *Meletus*: Ἀριστοφάνης ἐν *Γηρυτάδῃ* λεπτοὺς τοῖςδε
καταλέγει·

————— πρῶτα μὲν Σαννυρίων
ἀπὸ τῶν τραγῳδῶν· ἀπὸ δὲ τῶν τραγικῶν χορῶν

Μέλητος·——

περὶ δὲ Μελήτον καὶ αὐτὸς ὁ Σαννυρίων ἐν *Γέλῳ*·

————— Μέλητον τὸν ἀπὸ Ληναίου νεκρόν.

That this name should be written Μέλητος is abundantly proved by the testimonies which Mr. Dobree has accumulated, ad *Porsoni Aristophanic.* p. (124.) To these it may be added that the Paris edition of *Theodoret.* tom. IV. p. 603. C. has Μέλητος. that the text of *Plato*, in *Cod. Clark.* has Μέλητος. conf. *Gaisford. Lect. Platon.* p. 1, 2, 6. and that Μέλητος for Μέλitos has been restored by Mr. Bekker from MSS. to *Andocides.* conf. *Bekker. ad Andocid.* p. 103=p. 2, 41.

Whether *Meletus*, who was implicated in the affair of the *Hermæ* in B. C. 415, (*Andocid.* de *Myst.* p. 2, 41. 3, 4.) and who participated in the acts of the Thirty in B. C. 404, (*Andocid.* p. 12, 34.) was the same *Meletus*, does not appear. The times were not too remote, because *Meletus* at the death of *Socrates* was between thirty and forty years of age; as will be seen in the *Tables* 399, 4.

^c His nephew, according to *Dionysius*; his son according to other authorities: *Schol. Ran.* 67. αἱ διδασκαλῖαι φέρουσι, τελευτήσαντος Εὐριπίδου τὸν υἱὸν αὐτοῦ δεδιδαχέναι ὁμωνύμως ἐν ἅστει Ἰφιγένειαν τὴν ἐν Αὐλίδι, Ἀλκμαίωνα, Βάκχας. *Vit. Eurip.* apud *Elmsl.* ad *calcem Bacch.* Εὐριπίδης υἱὸς κατέλιπεν τρεῖς, *Μνησταρχίδην* πρεσβύτερον, ἔμπορον· δεύτερον δὲ *Μνησίλοχον*, ὑποκριτήν· νεώτερον δὲ Εὐριπίδην, ὃς ἐδίδαξε τοῦ πατρὸς ἑνία δράματα.

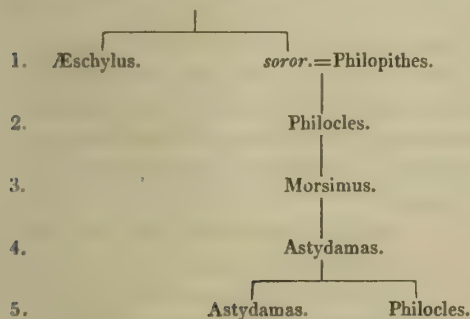
38. *Astydamas junior*, 372.^d

39. *Sophocles*, ὁ Σοφοκλέους υἱοῦς^c—401. 396.

40. *Dicæogenes*^f. Consult *Harpocr.* v. Δικαιογένης. *Aristot. Poet.* c. 17. Bipont. *Schol. Medæa*, 169.

41. *Theodectes*, 352. 333.

^d To the younger *Astydamas* may be added a younger *Philocles*, his brother: *Schol. Aristoph. Av.* 282. ἔστι δὲ Φιλοκλῆς τραγωδίας [sic leg. cum *Kuster. ad locum*] ποιητής, καὶ Φιλοπείθους υἱὸς ἐξ Αἰσχύλου ἀδελφῆς.—γεγόνασι δὲ Φιλοκλῆς δύο, τραγωδιῶν ποιηταί· εἷς μὲν ὁ Φιλοκλέους ἀπόγονος· ἐκείνου μὲν γὰρ [Ἄρης] Μόρσιμος· ἐκ τούτου δὲ Ἀστυδάμας· ἐκ τούτου δὲ Φιλοκλῆς καὶ ἕτερος ὁ κατὰ τὴν αὐτὴν ἡλικίαν περιπεπτωκὺς τῷ νεωτέρῳ Φιλοκλεῖ. *Suidas*: Φιλοκλῆς Πολυπείθους, (sic) Ἀθηναῖος, τραγικὸς, τοῖς χρόνοις μετὰ [leg. κατὰ] Εὐριπίδην. ἐπεκαλεῖτο δὲ χολὴ διὰ τὸ πικρὸν. ἔγραψε τραγωδίας ρ'.—Αἰσχύλου δὲ τοῦ τραγικοῦ ἦν ἀδελφιδοῦς, καὶ ἔσχεν υἱὸν Μόρσιμον τὸν τραγικόν· οὗτινος γίνεται Ἀστυδάμας ὁ τραγικός· τούτου δ' ἕτερος Φιλοκλῆς στρατηγός. [leg. τραγικός.] μετὰ has been substituted for κατὰ. Thus, in the account of *Isæus*, [see the Tables 364, 3.] by an opposite error, we have κατὰ for μετὰ. The word τραγικός has been corrupted into στρατηγός, as, in *Arg. III.* *Sophocl. Œd. Colon.* apud *Elmsl.* we have τοὺς στρατηγούς instead of the true reading τοὺς τραγικούς. The descent of the younger *Astydamas* and the younger *Philocles* may be thus deduced:



^e According to an accurate judge of the proprieties of Attic language, it should be written υἱοῦς. *Elmsl. ad Sophocl. Œd. Colon.* p. 83. *Diphthongus* u neque ante vocalem, neque ante consonam stare potest in eadem voce. *Scribendum igitur υἱοῦς.* Sic etiam υἱδίων apud *Aristoph. Vesp.* 1347. *Elmsley ad Eur. Heraclid.* 84. has the

same remark.—Part of the rule is delivered by *Etymolog.* v. ἀλυῖω.—οὐδέποτε μετὰ τὴν υἱ δῖφθογγον σύμφωνον ἐπιφέρεται. Again, v. υἱεύς.—τοῦ υἱς ἡ εὐθεῖα οὐ συναίρειται· οὐδέποτε γὰρ μετὰ τὴν υἱ δῖφθογγον ἐπάγεται σύμφωνον. But, as in *Demosth. Macartat.* p. 1057. Mr. Bekker has preferred υἱοῦς on the authority of MSS. I hesitate. *Isocrates* p. 424. a. has υἱδεῖς. improperly printed υἱδεῖς in some edd. With respect to the younger *Sophocles*, *Suidas* has the following account: Σοφοκλῆς Ἀρίστωνος, υἱωνὸς δὲ τοῦ προτέρου Σοφοκλέους, τοῦ πρεσβυτέρου, Ἀθηναῖος, τραγικός· ἐδίδαξε δὲ δράματα μ'. οἱ δὲ φασίν, ἰά. νίκας δὲ εἶλεν ζ'. Mr. Boeckh, de trag. princip. p. 116. following *Petitus*, upon mere conjecture alters these numbers: ἐδίδαξε δὲ δράματα μ'. οἱ δὲ φασίν ἰά. [leg. νά.] νίκας δὲ εἶλεν ζ'. [leg. ιβ'.] *Quod legendum dico* vā *Wesselingius* [not. ad *Petit. leg. Att.* p. 143.] *Petitum ait fecisse* "nemine jubente;" cui qui jusserit nescio: mihi *Diodorus* jussit, qui duodecies minorem *Sophoclem* vicisse tradit. non potest igitur tantum undecim fabulas scripsisse. *Eodem duce*, pro εἶλεν ζ'. *rescripsi* εἶλε ιβ'. a quo facilis ad illud lapsus erat: nam apud *Diodorum* XIV. 53. disertis verbis duodenarius numerus legitur. As if *Diodorus* and *Suidas* must necessarily agree! They might follow different accounts, as they have done in the case of the elder *Sophocles*; who has 18 prizes in *Diodorus*, and 24 in *Suidas*. The passage of *Suidas* is to be amended by a slight transposition, thus: ἐδίδαξε δὲ δράματα μ'. νίκας δὲ εἶλεν ζ'. οἱ δὲ φασίν, ἰά. So *Suidas* v. Αἰσχύλος. νίκας δὲ εἶλεν κή. οἱ δὲ τρισκαίδεκά φασιν. To the younger *Sophocles* there might be ascribed 7, 11, or 12 victories, as 28, or 13, were ascribed to *Æschylus*, and 18, 20, or 24 to the elder *Sophocles*.

^f *Dicæogenes* is mentioned by *Schol. Aristoph. Eccles.* 1. ὑποπτεύεται ὁ ἱαμβὸς ἢ τοῦ Ἀγάθωνος ἢ τοῦ Δικαιογένους. From whence it may be collected that *Dicæogenes* was known as a tragic poet at least before the date of that comedy, B. C. 392.

From the earliest comedies of *Epicharmus* (for Aristotle does not condescend to mention the rude farces of Susarion) to the latest exhibitions of *Posidippus*, was a period of about 250 years. About one half of this space belonged to the *old comedy*, while the *middle* and the *new* occupied the other half.

These were among the poets of the *old comedy*:

1. *Epicharmus*^ε. See the Tables B. C. 500. 485. 477.

^ε Mr. Mitchell, Vol. I. p. LI. of his translation of Aristophanes, has this remark: "In Mr. Twining's notes upon Aristotle, some surprise is expressed that Epicharmus should have selected so unsuitable a vehicle for his speculations as the trochaic tetrameter. The philosophical opinions of the old Greeks were usually conveyed in Hexameter verse; there is therefore room for suspecting that in the verses (in Laërt. III. 10.) Mr. Twining and Aldobrandinus have agreed in attributing to Epicharmus, son of Helothales, the philosopher, what more properly belonged to Epicharmus the father of the old comedy. The verses are evidently part of a dialogue; and the metre——was well suited to a parody upon philosophical poetry." Epicharmus, son of Helothales, is known to us from the following account: Laërt. VIII. 78. 'Επίχαρμος Ἡλοθαλοῦς, Κῶος, καὶ οὗτας ἤκουσε Πυθαγόρου. τριμηνιαῖος δ' ὑπάρχων ἀπηνέχθη τῆς Σικελίας εἰς Μέγαρα· ἐντεῦθεν δὲ εἰς Συρακοῦσας, ὥς φησι καὶ αὐτὸς ἐν τοῖς συγγράμμασι· καὶ αὐτῷ ἐπὶ τοῦ ἀνδριάντος ἐπιγέγραπται τὸδε·

εἴ τι παραλλάσσει φαέθων μέγας ἄλιος ἄστρον,
καὶ πόντος ποταμῶν μείζον' ἔχει δύναμιν,
φαμί τοσοῦτον ἐγὼ σοφία προέχειν Ἐπίχαρμον,
ὅν πατὴρ ἐστεφάνωσ' ἄδε Συρακοσίων.

οὗτος ὑπομνήματα καταλείπειν, ἐν οἷς φυσιολογεῖ, γνωμολογεῖ, ἱατρολογεῖ.—βίους δὲ ἔτη ἐνεγκόντα κατέστρεψεν τοῦ ζῆν. But, although no mention is here made of comedy, there is abundant proof that Epicharmus the Pythagorean and Epicharmus the father of the old comedy were one and the same person. This was the opinion of Menagius ad Laërt. VIII. 78. of Perizonius ad Aelian. V. H. II. 34. and Bentley Diss. Phalar. p. 201. of Fabricius, of Ernesti Clav. Ciceron. v. *Epicharmus*, of Barthélemy Anachars, tom. III. p. 140. VI. p. 46. Buhle ad Aristot. tom. V. p. 300. and Wyttenbach ad Plutarch.

Mor. p. 175. C. and their opinion is justified by a sufficient weight of testimony: Plutarch. Vit. Numæ c. 8. Πυθαγόραν τῇ πολιτείᾳ Ῥωμαῖοι προσέγραψαν, ὡς ἰστόρηκεν Ἐπίχαρμος ὁ κωμικὸς ἐν τινὶ λόγῳ πρὸς Ἀντήνορα γεγραμμένῳ· παλαιὸς ἀνὴρ, καὶ τῆς Πυθαγορικῆς διατριβῆς μετεσχηκός. Jamblich. Vit. Pythag. s. 266. τῶν δ' ἔξωθεν ἀκροατῶν γενέσθαι καὶ τὸν Ἐπίχαρμον· ἀλλ' οὐκ ἐκ τοῦ συστήματος τῶν ἀνδρῶν· ἀφικόμενον δὲ εἰς Συρακοῦσας, διὰ τὴν Ἱέρανος τυραννίδα τοῦ μὲν φανερώς φιλοσοφεῖν ἀποσχέσθαι, εἰς μέτρον δ' ἐνεῖναι τὰς διανοίας τῶν ἀνδρῶν, μετὰ παιδιᾶς κρύφα ἐκφέροντα τὰ Πυθαγόρου δόγματα. He is described as τῇ ποιήσει γνωμικὸς by Prolegom. Aristoph. p. xxviii. and evidences of this are not wanting: I. Theodoret. tom. IV. p. 478. D. κατὰ τὸν Ἐπίχαρμον τὸν Πυθαγόρειον, "Νοῦς ὁρῇ καὶ νοῦς ἀκούει· τᾶλλα κωφὰ καὶ τυφλά." Compare Clemens Strom. II. p. 369. D. Plutarch. Mor. p. 336. B. p. 98. C. Stob. Flor. 4, 42. Tzetz. Chil. VII. 874. II. Clemens Strom. V. p. 597. c. ὁ μὲν Ἐπίχαρμος, Πυθαγόρειος δὲ ἦν, λέγων·

οὐδὲν ἐκφεύγει τὸ θεῖον· τοῦτο γινώσκειν σε δεῖ·
αὐτὸς ἔσθ' ἀμῶν ἐπόπτης· ἀδυνατεῖ δ' οὐδὲν θεός·

Theodoret. tom. IV. p. 564. D. Ἐπίχαρμος ὁ Πυθαγόρειος—λέγει· "Οὐδὲν διαφεύγει τὸ θεῖον—ἀδυνατεῖ δ' οὐδὲν θεῖον." III. Plutarch. Mor. p. 110. A. καλῶς ὁ Ἐπίχαρμος·

συνεκρίθη καὶ διεκρίθη,
κάπηνθεν ὅθεν ἦνθε πάλιν·
γὰρ μὲν εἰς γὰν πνεῦμα δ' ἄνω·
τί τῶνδε χαλεπὸν; οὐδε ἔν.

IV. Dio tom. II. p. 394. Reisk. ὁρθῶς ἔγραψεν ὁ τοῦτο γράψας τὸ ἔπος·

νᾶφε καὶ μέμνας· ἀπιστεῖν· ἄρθρα ταῦτα τᾶν φρενῶν·
Lucian. Hermotim. tom. IV. p. 64. τινὲς τῶν σοφῶν, τὸ νῆφε καὶ μέμνησ' ἀπιστεῖν. Schol. Ἐπιχάρμου ἀπόφθεγμα τοῦτο. Polyb. XVIII. 23. (transcribed by Suidas v. νῆφε. πρόχειρος.) τὸ παρ' Ἐπιχάρμου καλῶς εἰ-

2. *Phormis*, σύγχρονος Ἐπιχάρμῳ, οἰκεῖος Γέλωνι τῷ Σικελίας τυράνῳ. *Suid.* Φόρμος.
3. *Dinolochus*, 487.
4. *Euetes*,
5. *Euxenides*,
6. *Mylus*,
7. *Chionides*, 487.
8. *Magnes*, after Epicharmus, and before Cratinus. Ἐπιβάλλει Ἐπιχάρμῳ νέος πρεσβύτερ. *Suid.* Μαγν.
9. *Cratinus*, 519. 454. 448. 436. 424. 423. 422.
10. *Crates*, 450.
11. *Ecphantides*. The authorities for placing Ecphantides here, are, *Schol. Vesp.* 1182, (*ubi corrupte* Φραντίδης,) where he is mentioned with Cratinus and Teleclides; and *Hesych.* v. Χορίλον compared with *Hesych.* v. Ἐκκεχοιριλωμένη, whence it appears that Ecphantides the comic poet was ridiculed by Cratinus. To these may be added the testimony of *Aspa-*

ρημένον· “νῆφε καὶ μέμνασ’,” κ. τ. λ. also assigned to Epicharmus by Cic. Ep. Att. I. 19. Clem. Strom. IV. p. 477. A. V. Other maxims may be collected from Stobæus; as Serm. 1, 14. οὐ μετανοεῖν — 29, 8. τῶν πόνων παλοῦσιν — 29, 54. ἀ δὲ μελέτα — 37, 16. ὁ τρόπος ἀνθρώποισι — The fragments in Laërtius III. 9—16. are thus introduced: πολλὰ δὲ καὶ παρ’ Ἐπιχάρμου τοῦ καμφοδιποιοῦ προσωφέληται (Πλάτων)—καθὰ φησιν Ἀλκιμος—“φαίνεται δὲ καὶ Πλάτων πολλὰ τῶν Ἐπι—“χάρμου λέγων,” κ. τ. λ. The trochaic tetrameters follow, in which Epicharmus treats περὶ τῶν αἰσθητῶν καὶ νοητῶν. then part of a dialogue in iambs, in which the doctrine περὶ τοῦ ἀγαθοῦ καὶ περὶ τῶν ἰδεῶν is touched upon. Laërtius, or rather Alcimus, afterwards proceeds to another quotation; which is concluded by the following remarks: καὶ ταῦτα μὲν καὶ τὰ τοιαῦτα—παραπήγνυσιν ὁ Ἀλκιμος, παρασημαίνων τὴν ἐξ Ἐπιχάρμου Πλάτωνι περιγενομένην ὠφέλειαν. ὅτι δ’ οὐδ’ αὐτὸς Ἐπίχαρμος ἡγνώνει τὴν αὐτοῦ σοφίαν μαθεῖν ἔστι καὶ τούτων, ἐν οἷς τὸν ζηλώσοντα προμαντεύεται·

ὡς δ’ ἐγὼ δοκέω, δοκεῖ γε μὴν σάφ’ ἄμμι τοῦθ’, ὅτι τῶν ἐμῶν μνάμα ποκ’ ἐσσεῖται λόγων τούτων ἔτι. καὶ λαβὼν τις αὐτὰ, περιδύσας τὸ μέτρον ὃ νῦν ἔχει, εἴμα δούς καὶ πορφύρεῖν, λόγοισι ποικίλας καλοῖς,

δυσπάλαιστος αὐτὸς, ἄλλους εὐπαλαίστους ἀποφανεῖ.

In the first verse I substitute δοκεῖ γε μὴν σάφ’ ἄμμι—for δοκέω γὰρ σαφὲς ἄμμι— Thus γε μὴν occurs in Theocrit. I. 95. 139. and in Aristoph. Lysist. 144. 170. In the last line I read αὐτὸς for ὦν τοὺς— These lines were probably part of a *parabasis*.

It appears, then, that Epicharmus the Pythagorean is no other than the comic poet: and that these fragments in Diogenes Laërtius are not a parody upon philosophical poetry, but the maxims of the philosopher himself, of which he made his comedies the vehicle. The identity of the two Epicharmi is established by Laërtius himself VIII. 78. according to whose narrative Epicharmus of Cos was also Epicharmus of Megara, and Epicharmus of Syracuse or Crastus. (*Suid.* Ἐπίχαρμος—Συρακοῦσιος, ἢ ἐκ πόλεως Κραστοῦ τῶν Σικανῶν. Steph. Byz. v. Κραστός.—ἐκ ταύτης ἦν Ἐπίχαρμος ὁ κωμικός.) As he was removed from Cos in infancy, the name of his adopted country prevailed over that of the country of his birth; and Epicharmus is called of Syracuse, though born at Cos, as Apollonius is called the Rhodian, though born at Alexandria, or Posidonius, the Rhodian, though born at Apamea.

- sus* ad Aristot. Eth. Nicom. p. 53. Ἐκφαντίδης παλαιότατος τῶν ἀρχαίων ποιητῆς, and a verse of *Cratinus* himself, preserved by Hephæst. p. 96.^h
12. *Pisander*, before Plato, who ridiculed him ὁμωνύμῳ δράματι. Cf. *Suid.* Ἀρκάδ. μιμούμ. *Schol. Av.* 1555.
13. *Epilycus*. Κράτης—οὗ ἦν ἀδελφὸς Ἐπίλυκος ποιητῆς ἐπῶν. *Suid.* Κράτης. *Epilycus* ποιητῆς ἐπῶν seems to be no other than *Epilycus* the comic poet. If this be so, his age is determined by the time of Crates.
14. *Callias*. See the Tables 432. 394.
15. *Hermippus*, 432. 430. 426.
16. *Myrtilus*. Ἀθηναῖος, κωμικὸς, υἱὸς μὲν Λύσιδος ἀδελφὸς δὲ τοῦ κωμικοῦ Ἑρμίππου. *Suid.* Μυρτίλος.
17. *Lysimachus*. Cf. *Lucian. Jud. Vocal.* c. 7. tom. I. p. 65. Bipont. *Schol. ad locum, et Hemsterhusii notam.*
18. *Hegemon*, 413.
19. *Sophron*, τοῖς χρόνοις ἦν κατὰ Ξέρξην καὶ Εὐριπίδην. *Suid.* Σώφρων.
20. *Phrynichus*, 435. 429. 414. 405.
21. *Lycis*, before the Βάτραχοι. [405.] *Ran.* 14. *et Schol. ad loc.*
22. *Leucon*, γεγονὼς ἐν τοῖς Πελοποννησιακοῖς. *Suid.* Λεύκων. See the Tables 422.
23. *Lysippus*, 434.
24. *Eupolis*. See the Tables 429. 425. 421. 420.
25. *Aristophanes*, 427. 426. 425. 424. 423. 422.ⁱ 419. 414. 411.^k 405. 392. 388.

^h See Nækius, Choerili Fragment. p. 51—55, who has learnedly illustrated the time and history of *Ecphantides*; and Gaisford ad Hephæst. p. 96. who gives the passage of *Aspasius*.

ⁱ In the Tables B. C. 422, 4. the *didascalía* of the Σφῆκες of *Aristophanes* is offered to the reader in a less corrupt form than that in which it had hitherto appeared. The words omitted in the Tables (as not material) are thus exhibited in edd. Kuster. et Brunck.—ἐπὶ ἄρχοντος Ἀμυνίου διὰ Φιλωνίδου, ἐν τῇ πόλει Ὀλυμπίων ἦν β', εἰς Ἀθήναια κ. τ. λ. but thus in Cod. Rav.—διὰ Φ. ἐν τῇ πόλει Ὀλυμπιάδος β' ἦν. εἰς Ἀθήναια κ. τ. λ. This corrupt passage has led to very absurd errors. Jonsius Script. Hist. Phil. I. 16. p. 88. supposes the Σφῆκες to have been exhibited at *Olympia in Elis*: Petitus, Miscell. I. 7. at *Olympic games* at Athens. Larcher, Chron.

Hérodote tom. VII. p. 668. probably misled by the words ἐν τῇ πόλει, places this comedy *aux grandes Dionysiaques au mois de Mars*, although we are plainly told in the argument that it was presented at the *Lenæa*. From the reading of Cod. Rav. we may conjecture that this passage was only a notice of the Olympiad and the year; which was specified here, as the Olympiad and the year are specified in the *didascalía* of the Ὀρεστεία of Æschylus B. C. 458. See the Tables. And we may restore it thus:—διὰ Φιλωνίδου, ἐνάτης καὶ π' Ὀλυμπιάδος β' ἔτει εἰς Ἀθήναια, κ. τ. λ. The source of the corruption ἐν τῇ πόλει is obvious: the transcriber out of π' Ὀλυμπ— had made πόλει Ὀλυμπ—. Other mistakes have been derived from that corrupt notice in Arg. Vesp. *Philonides* has been made to gain the first prize with the Προάγων, *Aristophanes*

26. *Aristomenes*, 431. 424. 388.

27. *Ameipsias*, 423. 414.

the second: and *Glaucôn* the third: *Petitus Miscellan. I. 7. In hac commissione vicit Philonides Proagone: secundus fuit Aristophanes: tertius Glaucôn Presbesi.* Barthélemy *Mem. de l'Acad. tom. xxxix. p. 181. On voit Aristophane concourir avec Philonide et Glaucôn.* Mr. Boeckh, *Græc. trag. princ. p. 36.* thus exhibits the passage: "*Ar- gum. Vesp. καὶ ἐνίκα πρῶτος Φιλωνίδης προάγων, Γλαύ- κων Πρέσβεσι τρίτος.*" But it will be seen in the Tables that *Glaucôn* was no other than *Leucon*; that *Philonides* was not a rival poet, but the actor of *Aristophanes*, and that the first prize was gained by the *Σφῆκες*. This last circumstance had been already recovered by the conjecture of *Palmerius*; (quoted by *Corsin. Fast. Att. tom. III. p. 241.*) whose interpretation, *vicit primus Philonides: secundus Πρόαγων*, is confirmed, if it wanted confirmation, by the MS. of *Brunck*. The fact that *Aristophanes* gained the first prize with the *Σφῆκες* is material; and will contribute to explain why he should venture to produce the *Νεφέλαι* a second time the year after its failure. He had been placed not only below *Cratinus*, but even below *Ameipsias*: οὐ Κρατίνου, ἀλλ' Ἀμειψίου δεύτερος ὤφθη. *Schol. Nub. 525.* But the merits of his drama could be no secret to himself or his friends, and he well knew that he was overborne by the influence of those who supported *Socrates* and the philosophers; and not by the superior excellence of his rivals. And, although overborne on this occasion, his own credit must have been great: his success with the *Ἰππεῖς* had been such, as, under all the circumstances, no poet had attained before; he had received the first prize with the *Ἀχαρνεῖς*. In the *Νεφέλαι* he failed; but the very next year he obtained the first prize again at the *Lenæan* festival with the *Σφῆκες*; and in that piece he had ventured upon dangerous ground: it was a bold attack upon the litigious spirit of his countrymen. He had now therefore recovered the station he had lost; and might think the occasion favourable at the approaching *Dionysia Magna* (when his rival *Cratinus* was probably dead) to offer again to the

public a favourite composition, upon which he had lavished all his art and talent. The second exhibition of the *Νεφέλαι* was not so much an appeal to the taste of a new set of judges, as a trial of strength between the influence of his own friends or partisans, and the influence of the party which had supported his opponents. On this account there seems to be no good reason for rejecting, as some have done, the testimony of the Scholiast, which places the second representation of the *Νεφέλαι* in the archonship of *Ameinias*.

^k The Θεσμοφοριάζουσαι πρότεραι is determined to the year of *Callias B. C. 411* by the reasons explained in the Tables. *Palmerius* also agrees in the year of *Callias*. The arguments by which he arrives at this date are ingeniously urged, although they have not quite so much force in determining the question as he ascribes to them. He has two arguments: *Exercit. p. 760. 761. 1. Thesm. 811. (804. Br.) Ναυσιμάχης μὴν ἦττων ἐστὶν Χαρμῖνος—] Innuit Charminum victum fuisse ab Antiocho Lacone—anno 20^o. belli Pel. hieme. Paucis igitur mensibus ante hujus dramatis didascaliam. quod validissime firmat nostram de ejus tempore sententiam. Vid. Thucyd. VIII. Unde sequitur inter eam pugnam navalem hieme anni vicesimi factam et mortem Charmini, quæ sequente æstate evenit, hoc drama prodixisse, vivente adhuc Charmino. Non enim licebat τοὺς τεθνηκότας κωμῶδειν. et joci in mortuos lege prohibiti, ut notat Schol. ad Pacem. 2. Thesm. 815. (808. Br.) ἀλλ' Εὐβούλης τῶν πέρυσιν τις βουλευ- τῆς—] Exagitat τοὺς βουλευτὰς, senatores anterioris anni, qui ignave sibi passi sunt eripi dignitatem a quadringentis viris—παραδόντες ἑτέροις τὴν βουλείαν.—quod factum est anno belli 20^o. nam licet eam narrationem inseruerit Thucydides inter alia acta anni 21ⁱ. tamen ait districte ea prius evenisse. Sic enim ille in anni 21ⁱ. initio: ὑπὸ τούτων γὰρ τὸν χρόνον καὶ ἔτι πρότερον ἢ ἐν ταῖς Ἀθήναις δημοκρατία κατελύετο. Ergo secundum Thucyd. facta fuit ea mutatio anno 20^o. et ideo Aristophanes optimè πέρυσι dixit, et ex hoc loco optimè firmatur rursus nostra de tempore hujus didascalie sententia. Charminus was de-*

28. *Teleclides*, contemporary with Aristophanes. *Cf. Schol. Av. 1126. Athen. VI. p. 267. e.—269. e.*
29. *Pherecrates*, 420. contemporary with Plato, Aristophanes, Phrynichus, Eupolis. *Suid. Πλάτων.*
30. *Plato*, 428. 405. 391. γεγονὼς τοῖς χρόνοις κατὰ Ἀριστοφάνην, Φρύνιχον, Εὐπολιν καὶ Φερεκράτην. *Suid.*
31. *Diocles*, σύγχρονος Σαννυρίωνι καὶ Φιλυλλίῳ. *Suid. Διοκλῆς.*
32. *Sannyrio*, 407. *Conf. Aristoph. ἐν Γηρυτάδῃ ap. Athen. XII. p. 551. b.*
33. *Philyllius*, 394. Ἀθηναῖος, κωμικὸς τῆς παλαιᾶς κωμωδίας. *Suid. Φιλύλλιος.*
34. *Hipparchus*, κωμικὸς τῆς ἀρχαίας κωμωδίας. *Suid. Ἱππάρχος.*
35. *Archippus*, 415.
36. *Polyzelus*, see B. C. 364.

eated (Thucyd. VIII. 42.) in the beginning of the year of Callias, the autumn of B. C. 412, a few months before the representation of this piece. He was slain at Samos, together with the noted *Hyperbolus*, (Thucyd. VIII. 73.) in the spring of B. C. 411. towards the end of the archonship of Callias. It is a natural and probable interpretation of that allusion to suppose that the fact was recent and the party still living. But Palmerius lays far too much stress on the notice of Schol. Pac. 647. οὐκ ἔξῃν τοὺς τεθνηκότας κωμωδεῖν, when he imagines that any law existed to this effect. *Cleon* is satirized after his death: *Ran. 569.* and *Hyperbolus: Ibid. 570.* The *Βάτραχοι* throughout contains a satire upon *Euripides*; — καὶ ταῦτα τοῦ τεθνηκότος. The bare mention, then, of Charminus by the poet is no proof that Charminus was yet alive. The second argument of Palmerius is founded on an error. He collects from Thucydides (VIII. 63.) that the Four-hundred assumed the government in the twentieth year of the war, and that they were in office *πέρυσι*, that is, the year before the archonship of Callias, or in the year of *Cleocritus*. But it will be seen by the Tables B. C. 411, 2. that the Four-hundred were established towards the end of the year of *Callias*; certainly not earlier than the eighth month of that archon. And with this chronology Thucydides agrees. The constitution of the Four-hundred was preceded by an unsuccessful

attempt of Pisander to change the government, which is related by Thucyd. VIII. 50—56. But those movements of Pisander were in the winter of the year of Callias: ἐν τῷ αὐτῷ χειμῶνι. c. 55, and were immediately followed by the third treaty between Lacedæmon and Tissaphernes: c. 57. Τισσαφέρνης εὐθὺς μετὰ ταῦτα, καὶ ἐν τῷ αὐτῷ χειμῶνι, παρέχεται—. That third treaty, as will be seen in the Tables, was concluded about February B. C. 411, the eighth month of Callias: which places the attempt of Pisander in the middle of the archonship of Callias, and the Four-hundred towards the close of the year of that archon. The terms, then, ἐτι πρότερον, (VIII. 63.) do not refer to the preceding year of the war, but only to the operations of *Astyochus* the Lacedæmonian commander, which had been there related: παραπλεύσας Ἀστυόχος ἐς Χίον κομίζει αὐτόθεν τὰς ναῦς, καὶ συμμάσας ἤδη ἐπίπλων ποιεῖται ἐπὶ τὴν Σάμον· καὶ ὡς αὐτῷ διὰ τὸ ἀλλήλοις ἐπὶ πτωχῶς ἔχειν οὐκ ἀντανήγοντο, ἀπέπλευσε πάλιν ἐς τὴν Μίλητον. ὑπὸ γὰρ τοῦτον τὸν χρόνον, καὶ ἐτι πρότερον, [before the voyage of Astyochus] ἢ ἐν ταῖς Ἀθήναις δημοκρατία κατελύετο. And the expression κατελύετο implies that the revolution was not yet completed. It appears, then, that in the word *πέρυσιν* in *Thesoph. 815.* there could be no allusion to the Four-hundred, since the authority of that body commenced perhaps in the very month in which this drama was presented.

37. *Philonides*, Ἀθηναῖος, κωμικὸς ἀρχαῖος· πρότερον ἦν γναφεύς. *Suid.* Φιλωνίδης—the father of Nicocharēs. *Suid.* Νικοχάρης.
38. *Xenophon*, κωμωδίας ἀρχαίας ποιητής. *Laërt.* II. 59.¹
39. *Arcesilaus*, ποιητὴς ἀρχαίας κωμωδίας. *Laërt.* IV. 45.
40. *Autocrates*, κωμικὸς ἀρχαῖος. *Suid.* Αὐτοκράτης.
41. *Eunicus*, contemporary with Philyllius and Aristophanes. *Compare Athen.* III p. 86. e. XIII. p. 567. c. 586. e.
42. *Apollophanes*, contemporary with Strattis. *Compare Harpocr.* v. Ἀδελφίζειν. *Bekker. An. Gr.* p. 83, 27^m.
43. *Nicomachus*, contemporary with Pherecrates. *See Harpocrat.* v. Μεταλλεῖς.
44. *Cephisodorus*, 402.
45. *Metagenes*, contemporary with Pherecrates, Aristophanes, and Nicophon. *Athen.* VI. p. 267. e.—270. a.
46. *Nicophon*, 388.

¹ Fabricius B. G. tom. II. p. 505. Harles. *Xenophon antiquæ comædiæ poëta memoratus Laërtio* II. 58. [59.] It is difficult to imagine the grounds of the objection of Burmannus to this account, or the purpose of Mr. Harles in quoting it, ad Fabricium ibid. *At Burmannus—id negat.—“Xenophonem Laërtius dicit fuisse θαυμαστοποιὸν et πεπραγματευμένον τερατεῖαν.—Fabricius vero [nostro loco] properanter nimis eum antiquæ comædiæ poëtam facit.”* But in Laërtius among those of the name of Xenophon are mentioned, πέμπτος, μυθώδη τερατεῖαν πεπραγματευμένος· ἕκτος, Πάριος ἀγαλματοποιός· ἑβδομος, κωμωδίας ἀρχαίας ποιητής. Fabricius therefore is perfectly accurate, and the charge of haste may rather be made against the objector. If any, however, should incline to suspect this testimony of Laërtius because this ancient comic poet is placed last in his enumeration, whereas in the order of time he should have been the first, to these it may be answered, that Laërtius is not always exact in observing the order of time. Thus, in recounting four of the name of *Plato*, III. 109. he places last in the enumeration the poet of the ancient comedy, who in time preceded them all. Those of the name of *Xenocrates*, in IV. 15. are probably not in the order of time, for the last preceded Aristoxenus. In IV. 58. the

fourth *Bion*, Δημοκρίτειος, most likely preceded the third; and the tenth, οὗ μέμνηται Ἰππώναξ, preceded them all, except perhaps the first. Among the *Demetrii*, V. 85. τρίτος, Ταρσικὸς σατυρογράφος, probably flourished near the time of Strabo; (see Casaubon de Satyr. Poësi I. 5.) and therefore would be later than the fifth, who preceded Ptolemy. In V. 61, under the name of *Strato*, is mentioned ἑβδομος, ἰατρὸς ἀρχαῖος, ὡς Ἀριστοτέλης φησὶν. If, then, this seventh Strato was before Aristotle, he was prior in time to all the preceding six of the name. These passages in the work of Laërtius were chiefly derived from *Demetrius Magnes* περὶ ὁμωνύμων. But, that Demetrius himself did not always follow the order of time in his enumeration, appears from a specimen in Dionysius de Dinarch. p. 631.

^m The Ἰφιγέρων is enumerated by Suidas v. Στράττις among the comedies of Strattis, and Στράττις Ἰφιγέροντι is cited *Anecd. Græc.* p. 83; wherefore, in Harpocratio, for ἀδελφίζειν—παρὰ Στράττιδι καὶ Ἀπολλοφάνει ἐν Ἰφιγέροντι, we should perhaps read—Στράττιδι ἢ Ἀπολλοφάνει ἐν Ἰφιγέρ. It seems probable, that the same comedy was sometimes ascribed to Strattis, and sometimes to Apollophanes; and that these poets consequently lived in the same period.

47. *Cantharus*. Πλάτων ἢ Κάνθαρος Συμμαχία. *Harpocrat.* v. Ὀριθευτής. Plato and Cantharus, therefore, were contemporary, since the same comedy was sometimes ascribed to the one, and sometimes to the other.
48. *Nicochares*ⁿ, 388.—Φιλωνίδου τοῦ κωμικοῦ, σύγχρονος Ἀριστοφάνους. *Suid.* Νικοχάρ.
49. *Strattis*, 407. 394.
50. *Alcæus*, 388.
51. *Xenarchus*, 393. the μιμογράφος, son of Sophron.
52. *Theopompus*.

The following were poets of the *middle comedy*:

1. *Eubulus*. See the Tables B. C. 375.
2. *Araros*, 388. 375.
3. *Antiphanes*, 407. 387. 343. 333.
4. *Anaxandrides*, 376. 347.
5. *Calliades*, contemporary with the orator Aristophan. *Athen.* XIII. p. 577. c.
6. *Nicostratus*, μέσης κωμωδίας ποιητής. *Athen.* XIII. p. 587. d. Contemporary with Philetærus^o: see *Suid.* v. Νικόστρατος. The son of Aristophanes according to some accounts. *Thom. Mag. Vit. Aristoph.*
7. *Philippus*, son of Aristophanes. Ἐσχέ τρεῖς υἱούς, Φίλιππον, Νικόστρατον, καὶ Ἀραρότα. *Thom. Mag. Vit. Aristoph.* Παῖδας καταλιπὼν (*Aristophanes*) τρεῖς, Φίλιππον ὁμώνυμον τῷ πάππῳ καὶ Νικόστρατον καὶ Ἀραρότα. *Anon. Vit. Aristoph.* p. xxxviii. Beck.^p

ⁿ *Nicochares* was of the ward Κυδαθήναιον, Steph. Byz. v. Κυδαθήναιον. ὁ δῆμος τῆς Πανδιονίδος φυλῆς.—ἐντεῦθεν ἦν Νικοχάρης ὁ κωμικός, καὶ Κύν Κυδαθηναίεύς. This last particular, which is connected by the abbreviator with what preceded, appears to be only a quotation of Aristoph. Vesp. 895. as an exemplification of the word Κυδαθηναίεύς, and should be represented thus: N. ὁ κωμικός* καὶ “κύν Κυδαθηναίεύς.”

^o Since this passage was written, Mr. Gaisford has pointed out to me the following curious piece of dramatic history, which is contained in Catal. Codd. MSS. Clark. p. 72. Oxon. 1812. (Ἀριστοφάνους) τρεῖς ἔσχεν υἱούς, Φίλιππον τὸν τοῖς Εὐβούλου δράμασιν ἀγωνισάμενον, καὶ Ἀραρότα ἰδίῳ τε καὶ τοῦ πατρὸς

δράμασι διηγωνισμένον, καὶ τρίτον, ὃν Ἀπολλόδαμος μὲν ΝΙΚΟΣΤΡΑΤΟΝ καλεῖ, οἱ δὲ περὶ Δικαίαρχον, ΦΙΛΕΤΑΙΠΟΝ. *Nicostratus* then and *Philetærus* were one and the same person. I have thought it fit to leave the passage in the text as it was originally written, that the reader might be told, in the present note, to whom he is indebted for this important correction.

^p The comic poet *Philippus* is acknowledged by Aristotle de Anim. I. 3. p. 622. D.—Δημόκριτος παρὰ πηλείῳ λέγων Φιλίππῳ τῷ κωμωδοδιδασκάλῳ. φησὶ γὰρ τὸν Δαίδαλον κινουμένην ποιῆσαι τὴν Ξυλίνην Ἀφροδίτην, ἐγγχεάντα ἄργυρον χυτὸν, ὁμοίως δὲ καὶ Δημόκριτος, κ. τ. λ. He is twice quoted by Stobæus: who has five lines Φιλίππου Ὀλυμπιακοῦ, Serm. 113, 17. and

- (*Philetærus*, κωμικός, υἱὸς Ἀριστοφάνους τοῦ κωμικοῦ. *Suid.* Φιλέταιρ. See No. 6. *NICOSTRATUS*, note °.)
8. *Anaxilas*, 343. contemporary with Plato the philosopher. *Laërt.* III. 28.
 9. *Ophelion*, also contemporary with Plato. *Athen.* II. p. 66. d.
 10. *Callicrates*, contemporary with Sinopë; μνημονεύει τῆς Σινώπης—Καλλικράτης ἐν Μοσχίωνι. *Athen.* XIII. p. 586. a.
 11. *Heracledes*, B. C. 348.
 12. *Alexis*, 356. 316. 312. 306.
 13. *Amphis*, 336. contemporary with the philosopher Plato. *Laërt.* III. 27. 28.
 14. *Axionicus*, contemporary with Philoxenus and Corydus. *Athen.* VI. p. 241. e. 239. f.
 15. *Cratinus* ὁ νεώτερος, in the time of Plato the philosopher. *Laërt.* III. 28.—and of Corydus^q. *Athen.* VI. p. 241. c.
 16. *Eriphus*, the plagiarist of Antiphanes. *Athen.* III. p. 84. b. c.

two lines again Φιλίππου, Serm. 62, 35. In both these passages of Stobæus Mr. Meineke ad Menand. fragm. p. x. substitutes Φιλίππιδου for Φιλίππου. His emendation in the former passage is sanctioned by Porson adv. p. 297. who gives the Ὀλυνθιακὸς to *Philippides*. But, as Photius cod. 167. p. 373. enumerates *Philippus* among the poets quoted by Stobæus, we may hesitate at least to adopt these corrections; although the authority of Photius is not conclusive. An opposite emendation of Mr. Meineke, p. xi. changing Φιλίππιδου into Φιλίππου in Athenæus, is better founded. *Athen.* XIII. p. 568. f. ἐν Ναννίφ. (Εὐβούλου τὸ δρᾶμα καὶ μὴ Φιλίππιδου.) Mr. Meineke observes, p. xi. *Corrigendum* Φιλίππου. *Philippus enim, Aristophanis filius, τοῖς Εὐβούλου δράμασιν ἡγωνίσαστο, ut est apud Schol. Platonis ineditum.* [Catal. cod. Clark. p. 72. See the preceding note.] His emendation is confirmed by the ages of the two poets. *Eubulus*, of the middle comedy, began to exhibit B. C. 376, and *Philippides*, of the new, first exhibited in B. C. 335. As the dates of dramatic pieces were known from the *didascaliz*, it would not be made a question to which of two poets any particular comedy belonged, unless those poets were contemporary. It was therefore much more probable that the Νάννιον should be ascribed to Philippus who flourished

at the same time with Eubulus, than to Philippides, who was forty years later. But the sentence in Athenæus requires farther correction: Schweigh. ad locum. *Perspectè Corayus monuit εἰ Εὐβούλου legendum videri.* This correction is just, because in an independent proposition ὡ Φιλ. would have been used by the writer rather than μὴ Φιλ. It appears, then, that Athenæus does not, as Mr. Meineke supposes, assert the drama to belong to Eubulus and not to Philippus, but that he proposes hypothetically a contrary opinion, assigning it rather to Philippus than to Eubulus. Suidas has this account of Philippus: Φιλίππος, κωμικός. τῶν δραμάτων αὐτοῦ ἐστὶ Κωδωνιασταί. [Κωνιασταὶ Eudocia p. 427.] ὥς Ἀθήναιος ἐν Δειπνοσοφισταῖς. As no such title occurs in Athenæus, this account seems to be an error; the cause of which is ingeniously traced by Casaubon ad *Athen.* VIII. p. 358. f. whose conjecture Schweighæuser approves. Conf. *Athen.* Schweigh. tom. IX. p. 647, 648.

^q Corydus knew Ptolemy; *Athen.* VI. p. 242. b. 245. f.—and was at Athens at the affair of Harpalus; *Athen.* VI. p. 246. a. Which establishes the age of the younger Cratinus, who mentions him.

17. *Epicrates*,—transcribed from Antiphanes. *Athen.* VI. p. 262. d. e. μέσης κωμωδίας ποιητής. *Athen.* X. p. 422. f.
18. *Stephanus*. See the Tables B. C. 332.
19. *Strato*^r, τῆς μέσης κωμωδίας. *Suid.* Στράτ. In the time of Philetas of Cos. *Athen.* IX. p. 382. b.—383. b.
20. *Aristophon*, contemporary with that Philippides, who was ridiculed by *Alexis*, and against whom *Hyperides* composed an oration. *Athen.* XII. p. 552. d—f.
21. *Euphron*, in the time of Callimedon, τοῦ Καράβου. *Athen.* III. p. 100. d.
22. *Sotades*, ὁ τῆς μέσης κωμωδίας. *Athen.* VII. p. 293. a. *Suid.* Σωτάδ.
23. *Augeas*, τῆς μέσης κωμωδίας. *Suid.* Ἀγέας.
24. *Ephippus*, τῆς μέσης κωμωδίας. *Suid.* Ἐφιππ.—mentions Menecrates the physician. *Athen.* VII. p. 289. b.
25. *Heniochus*, τῆς μέσης κωμωδίας. *Suid.* Ἡνίοχ.
26. *Epigenes*, 340.
27. *Mnesimachus*, ποιητὴς τῆς μέσης κωμωδίας. *Suid.* [*Eudocia* p. 303 has—τῆς νέας κωμωδ.]
28. *Timotheus*, τῆς μέσης κωμωδίας. *Suid.* Τιμόθεος.
29. *Sophilus*, τῆς μέσης κωμωδίας. *Suid.* Σώφιλος.

^r *Strato* is supposed by some to be no other than *Strattis*; and this opinion is ascribed to Casaubon and Valesius.—STRATO. *Verisimile est* [ut jam Casaubon. ad *Athen.* p. 567, 568, et Valesius ad *Harpocrat.* v. Ἐπίσκοπος, observarunt. Harles.] *Suidam deceptum*—et pro Στράτων legendum Στράττις. Fabric. ed. Harles. lib. II. B. Gr. c. 22. Hanc (Stratonis Φοινικίδην) nullam aliam esse nisi *Strattidis* Φοίνισσας statuerunt doctissimi viri. Schweigh. *Athen.* tom. IX. p. 458. STRATTIDEM pro STRATONE corrigendum censuerunt viri docti in *Athen.* IX. p. 382. b.—sed aut Stratonis nomen tenendum, [on account of the mention of Philetas,] aut *Strattis* non veteris sed mediæ comædiæ fuerit poeta. Schweigh. in *Indice*, v. STRATO. This last alternative is not possible. Not only is *Strattis* always ascribed to the old comedy, but it is likely that he began to exhibit at least as early as B. C. 415; and one play of *Strattis* we know to have been exhibited before the year B. C. 392.

See the Tables B. C. 394. The author, then, of that comedy, could not have been the author of one in which the glosses, or philological works, of Philetas are alluded to, sixty or seventy years afterwards, at the soonest. *Strato* therefore was not *Strattis*. But the opinions of Valesius and Casaubon are not quite accurately stated. Valesius, indeed, ad *Harpocrat.* p. 166, very properly corrects Στράττις ἐν Κινησίᾳ for Στράτων ἐν Κινησίᾳ, in Schol. Avium 1568. But he makes no mention of Suidas, or of the Φοινικίδης, nor does he affirm *Strato* to be *Strattis*. Casaubon also restores the *Κινησίας* to its right author; ad *Athen.* p. 567. With respect to *Strato*, he appears to be in doubt: he inclines to think that *Strato* may be *Strattis*, but by no means asserts a positive opinion. In p. 659, of his commentary, ad *Athen.* IX. 382. b. he avoids the question; and passes the name of *Strato* in silence.

30. *Antidotus*, contemporary with Alexis. *Athen.* XIV. p. 642. c. d.
- (31. *Nausicrates*, or *Naucrates*: we have no distinct evidence of his time, and perhaps he has no claim for insertion here.)
32. *Xenarchus*^s, contemporary with Timocles. *Athen.* VII. p. 319. a. X. p. 431. a.
33. *Dromo*, in the time of Tithymallus; *Athen.* VI. p. 240. d. who is mentioned by Alexis, Timocles, and Antiphanes.

The following were poets of the *new comedy*:

1. *Philippides*^t, mentioned in the Tables B. C. 335. 301.

* Xenarchus *the comic poet*, who wrote in the Attic dialect, and lived as late as the reign of Alexander, is a different person from Xenarchus *the son of Sophron*, who wrote in Doric, and flourished in the time of the elder Dionysius, sixty or seventy years before. Fabricius, B. Gr. lib. II. c. 22. confounds the two Xenarchi, and imagines them both to be one and the same person.

Mr. Meineke, fragm. Menand. p. xliv. places *Philippides* at the 124th Olympiad: *Philippidis florem certissimis indiciiis incidere colligitur in ætatem Lysimachi. Suidas igitur s. v. Φιλίππιδης aut scripsit aut certe scribere debuit ἥν δὲ ἐπὶ τῆς ρκδ' ὀλυμπιάδος pro ρια'.* According to this chronology, *Philippides*, because he was the friend of *Lysimachus*, is made to flourish in B. C. 283, in that very Olympiad, in which *Lysimachus* died at an advanced age, after a reign of more than forty years. But we know that *Philippides* was writing comedy about twenty years before that date, in B. C. 301. and that in B. C. 301 he was already the friend of *Lysimachus*, from whom he obtained favours for the Athenians. The acquaintance, then, of *Philippides* with *Lysimachus* commenced in the beginning of that prince's reign, and not at the end of it. It would have been more consistent for Mr. Meineke to have proposed ρδ' ὀλυμπιάδος, or B. C. 323, which would have been twelve years below the date of *Suidas*. But no alteration is necessary. *Lysimachus* began to govern in B. C. 323 and assumed the title of king in B. C. 306. the one date, twelve years, the other, twenty-nine years, after the first exhibitions of *Philippides*.

There is nothing, then, in the date of Suidas, in the least degree inconsistent with what is recorded of Philippides and Lysimachus. Thus Antiphanes conversed with Alexander, (Athen. XIII. p. 555. a.) although he began to exhibit comedy fifty years before Alexander's accession. Besides, we may collect from Gellius III. 15. that Philippides lived to an advanced period : *Philippides comædiarum poëta haud ignobilis, ætate jam editâ, cum in certamine poëtarum præter spem vicisset, — inter illud gaudium repente mortuus est.*

It has been held doubtful whether *Philippides* who was ridiculed by Alexis, Aristophon, and Menander, and against whom Hyperides composed an oration, was not the same person as Philippides the comic poet. Valesius ad Harpocr. p. 270. pronounces them to be the same: *Philippidis comici: hic enim Atheniensis fuit et in republica versatus est, teste Athenæo et Suidæ. contra hunc Philippidem comicum exstabat oratio Hyperidis.* Perizonius ad Ælian. X. 6. is doubtful: *Comicus Philippides, sive is idem fuit, sive diversus ab hoc homine.* Schweighæuser ad Athen. VI. p. 230. c. hesitates: *Philippides incertum idemne comicus poëta, qui eodem certe ætate vixit, an a poëtâ diversus.* In another place, (Indic. Rer. et Personar.) he speaks more positively: *Philippides comicus poëta; gracilis admodum homo, unus ex iis qui remp. administrarunt.* But the tenor of ancient testimonies makes it sufficiently clear that these were distinct persons: Athen. XII. p. 552. d—f. λεπτὸς δ' ἦν καὶ Φιλίππιδης, καθ' οὗ λόγος ἐστίν Ὅπερ εἶδον τῷ ῥήτορι λέγων αὐτὸν ἓνα τῶν πολιτευομένων εἶναι, ἦν δ' εὐτελής

2. *Philemon*, 330.
3. *Menander*, 342. 321. 291.
4. *Apollodorus Geloüs*, σύγχρονος τοῦ κωμικοῦ Μενάνδρου. *Suid.* Ἀπολλοῦδ.
5. *Diphilus*, 320.
6. *Dionysius*^u ὁ Σινωπεὺς, after Archestratus, whom he mentions. *Apud Athen.* IX. p. 404. f.—405. d.
7. *Timocles*, 324.
8. *Theophilus*, contemporary with Callimedon^x. *Athen.* VIII. p. 340. d.
9. *Sosippus*, contemporary with Diphilus. *See Athen.* IV. p. 133. f.
10. *Anaxippus*, 303.
11. *Demetrius*, 299.
12. *Archedicus*, 302.
13. *Sopater*, 283. (His first exhibitions were in the reign of Alexander.)
14. *Damoxenus*, in the time of Epicurus: whom he mentions. *Athen.* III. p. 102. a.

τὸ σῶμα διὰ λεπτότητα, ὡς ὁ Ὑπερίδης ἔφη.—ὅτι δὲ καὶ πεφιλιπιδῶσθαι ἔλεγον τὸ λελεπτύνθαι Ἀλεξίς ἐν Μανδραγοριζομένη φησὶν, κ. τ. λ. This passage has been the common source of Ælian V. H. X. 6. Photius and Suidas v. Φιλιππίδης, and Eustathius ad Odys. p. 1646, 17. who add nothing to the testimony of Athenæus. No intimation is here conveyed that this Philippides was the comic poet so often quoted elsewhere. Ælian (loc. cit.) understood them to be different persons: ἐκωμφοῦντο εἰς λεπτότητα Σαννυρίων ὁ κωμωδίας ποιητὴς καὶ Μέλητος ὁ τραγωδίας ποιητὴς καὶ Κινυσίας κυκλίων χορῶν καὶ Φιλίπτας ποιητὴς ἐξαμέτρων.—ἀλλὰ καὶ Φιλιππίδης, καθ' οὗ λόγος ἐστὶν Ὑπερίδης, λεπτότατος ἦν, κ. τ. λ. Had this been Philippides, ὁ κωμωδίας ποιητὴς, he would have been so described by Ælian. The comic poet is only known as a writer of comedy; and Plutarch *Demetr.* c. 12. contrasts him with the demagogue Stratocles, as pursuing a different occupation: τοῦτον μὲν οὖν ἐπίτηδες ἐκεῖνον παρεθήκαμεν, τῷ ἀπὸ τοῦ βήματος τὸν ἀπὸ τῆς θυμέλης. So upon another occasion, *Moral.* p. 785. C. he contrasts τῶν ἀπὸ σκηνῆς with τοὺς ἀπὸ τοῦ βήματος. Philippides, then, εἷς τῶν πολιτευομένων, who is mentioned by Harpocr. v. ἑτι χιλίας as the author of a law, is a different person from the comic poet of the name.

^u Fabricius thinks it probable that *Dionysius* flourished Olymp. 100. [B. C. 380.] consequently in the times of the middle comedy:—*circa Olymp.* 100 *vixisse verisimile est.* But, from the age of Archestratus, the author of the *Γαστρονομία*, this could not be. Bentley has shewn, *Diss. Phal.* p. 85, that Archestratus mentions one Diodorus of Aspendus, a Pythagorean, (*Athen.* IV. p. 163. d. e.) who “was an acquaintance of Stratoniceus “the musician in the court of Ptolemy Lagus.” *Athen.* IV. p. 163. e. collato VIII. p. 350. c.—which brings down the time of Archestratus at least to the age of Alexander. Consequently, the *Θεσμοφόρος* of Dionysius, in which the poem of Archestratus is quoted, could not have been written earlier than the times of the new comedy: and Dionysius of Sinopē would be contemporary with Diphilus.

^x Callimedon ὁ Κάραβος, also ridiculed by Timocles, Antiphanes, Eubulus, and Alexis, (*see Athen.* VIII. p. 339, 340.)—was εἷς τῶν κατὰ Δημοσθένη τὸν ῥήτορα πολιτευομένων. *Athen.* III. p. 100. c. He was still living, and acted in public affairs, in B. C. 322. Plutarch. *Phocion.* c. 27.—and survived Phocion. Plutarch. *Phocion.* c. 35.

15. *Hegesippus*^y, or *Crobylus*, after Epicurus. *Athen.* VII. p. 279. d. Quoted by the name of Crobylus, *Athen.* X. p. 429. e. 443. f. *Harpocr.* v. ὅτι χιλίας, and in other passages; as in *Athen.* I. p. 5. f. VI. p. 248. b. VIII. p. 365. a.
16. *Philemon* ὁ νεώτερος. *Athen.* VII. p. 291. d. υἱὸς Φιλήμονος τοῦ κωμικοῦ. *Suid.* Φιλήμ.
17. *Plato junior*, after Epicurus. *Athen.* III. p. 103. c. VII. p. 279. a.
18. *Theognetus*, in the times of the Stoics. *Athen.* III. p. 104. b. c. and of Pantaleon the πλάνος. *Athen.* XIV. p. 616. a.—whose death was mentioned by Chrysippus. *Athen. ibid.*
19. *Bathon*, contemporary with Cleanthes and Arcesilaus. *Plutarch. de Adul. et Amic.* p. 55. C.
- (20. *Diodorus*^z ὁ Σινωπέυς. We have no information of the time of Diodorus.)
21. *Posidippus*, B. C. 289.

In the first of the three lists, Sophron and Xenarchus, the μιμογράφοι, have perhaps no just title to be inserted as poets of the old comedy. The claim of Hegemon may be admitted upon the authority of Athenæus^a. *Theopompus*, with the exception perhaps of Strattis, was the latest among the writers of the old comedy, of whom we have any distinct memorials. He was of the old comedy, by the general consent of grammarians: Θεόπομπος Θεοδέκτου ἢ Θεοδώρου, Ἀθηναῖος, κωμικός· ἐδίδασκε δράματα κδ'. ἔστι δὲ τῆς ἀρχαίας κωμωδίας κατὰ Ἀριστοφάνην^b.—Τῶν τῆς ἀρχαίας κωμωδίας ποιητῶν ὀνόματα καὶ δράματα. Θεοπόμπου δράματα ιζ'. Στράτιδος δράματα ις'. Φερεκράτους δράματα ιη', κ. τ. λ.^c We possess the titles of twenty comedies ascribed to Theopompus: of which, however, one is doubtful^d. But among the remaining nineteen dramas are many which seem to have been composed after the first exhibitions of Anaxandrides and Eubulus. The Ἀλθαία, in which he mentioned

^y Ἡγήσιππος· οὗτος ἐστὶν ὁ Κρόβυλος ἐπικαλούμενος· οὗ δοκεῖ εἶναι ὁ ζ' Φιλίππικος, Δημοσθένει ἐπιγραφόμενος. Thus far Etymolog. Harpocrat. Phot. Lex. and Suidas. Suidas adds—τῶν δραμάτων αὐτοῦ ἐστὶ Φιλέταιρος, ὡς Ἀθηναῖος. And yet, as Hegesippus the orator was acting in public affairs in B. C. 343, (see the Tables) and Hegesippus the poet could not have mentioned the Epicureans earlier than B. C. 300, the distance of the times appears hardly to admit that the poet and the orator should be

the same person.

^z Diodorus of Sinopë was perhaps of the same school of poetry, and flourished in the same times as his countrymen *Diphilus* and *Dionysius*. If so, he would be placed within the period of the new comedy.

^a I. p. 5. b.

^b Suid. Θεόπ., and Eudoc. p. 232.

^c Prolegom. Aristoph. p. xxxiv. Beck.

^d The Πανταλέων. See Pollux X. 41.

Telestes^c, might have been exhibited before the date of the *second Plutus*. For Telestes gained his first dithyrambic prize B.C. 401. But the *Ἡδύχαρις*, in which the philosophy of Plato is ridiculed^f, could hardly have been written earlier than the 99th Olympiad. [B.C. 384.] In the *Μῆδος*, Callistratus is noticed^g; who flourished in the times of Iphicrates and Chabrias, B.C. 373, 371. In the *Θησεύς*, he mentioned the orator Isæus: *μνημονεύει δὲ Ἰσαίου Θεόπομπος ὁ κωμικὸς ἐν τῷ Θησεῖ*^h. But Isæus was in reputation during the early years of Demosthenes: perhaps about B.C. 370. Plutarch preserves a fragment, in which Theopompus spoke of the Lacedæmonian empire in terms which could scarcely have been used till near the time of the Olynthian war: *ἀλλὰ καὶ ὁ κωμικὸς Θεόπομπος ἔοικε ληρεῖν, ἀπεικάζων τοὺς Λακεδαιμονίους ταῖς κατηλίσιν*

—————*Λακεδαιμόνιοι δὲ ταῖς κατηλίσιν*

Εἶξας, ὅτι τοὺς Ἑλλήνας ἡδιστον ποτὸν

*Ἐλευθερίας γεύσαντες ὄξος ἐνέχεαν*ⁱ.

The peace of Antalcidas was made B.C. 387; the outrage of Phœbidas was committed B.C. 382; and as Theopompus describes the Lacedæmonian empire as grateful at first, and afterwards as severe, these lines were probably written at that period. It is likely, then, that Theopompus, from the subjects which he treated, did not flourish with Aristophanes, where Suidas places him, but that he is rather to be fixed with Strattis, in the latest times of the old comedy.

The precise limits between the middle and the new comedy are difficult to be defined. The new comedy commenced in the reign of Alexander:—*ἡ μὲν νέα κωμῳδία ἐπὶ Ἀλεξάνδρου*^k. And this is confirmed by the dates assigned to Philippides and Philemon. And yet we have *Alexis* of the middle comedy writing for the stage thirty years after the first exhibitions of Philippides and Philemon^l. *Alexis* then, whose works were the standard and example of the *middle comedy*, was for thirty years contemporary with Philippides, Philemon, Menander, and Diphilus. *Sophilus*, also a poet of the middle comedy, writes in the time of Stilpo^m;

^c Athen. XI. p. 502. a. ^f Laërt. III. 26.

^g Athen. XI. p. 485. c. ^h Vit. X. or. p. 839. F.

ⁱ Plutarch. Lysand. c. 13. These verses have been thus restored by Porson Advers. p. 300.

^k Prolegom. Aristoph. p. xxxii. Beck.

^l See the Tables B. C. 306. The two great masters of the middle comedy, *Antiphanes* and *Alexis*, were for about thirty years contemporary with each other; but the dramatic career of *Alexis*

was continued for almost another thirty years after the death of *Antiphanes*. So that the whole space occupied by these two poets amounted to eighty years. The reader will collect these numbers by consulting the Tables at the years 387. 356. 333. 306.

^m Laërt. II. 120. Some critics, however, for *Σωφίλου τοῦ κωμικοῦ ἐν δράματι Γάμοι*, propose to read *Διφίλου τοῦ κ.*

which brings down the compositions of Sophilus to as late a period as those of Alexis.

Neither are the terms *middle* and *new* always very carefully applied. Aristotleⁿ recognises only two species of comedy, the old and the new:—ἴδοι ἂν τις ἐκ τῶν κωμωδιῶν τῶν παλαιῶν καὶ τῶν καινῶν τοῖς μὲν γὰρ ἦν γελοῖον ἢ αἰσχρολογία, τοῖς δὲ μᾶλλον ἢ ὑπόνοια, κ. τ. λ. Dorotheus^o classed Antiphanes τοῖς νεωτέροις κωμικοῖς.—Δωροθέω τῷ Ἀσκαλωνίτῃ σύγγραμμα ἐκδεδόσθαι ἐπιγραφόμενον “περὶ Ἀντιφάνους καὶ περὶ τῆς παρὰ τοῖς νεωτέροις κωμικοῖς Μαρτύης.” Mr. Schweighæuser^p well remarks, that Dorotheus here divided the Greek comedy into two classes, the new and the old: *universam Græcam comædiam in τὴν παλαιὰν et τὴν νεωτέραν distinctam intellexerat*. In the same manner, Nicostratus son of Aristophanes, (which determines his age,) the contemporary of Eubulus and Araros, is reckoned by Harpocration^q among the writers τῆς νέας κωμωδίας.—Ὀρνιθευτῆς—Πλάτων ἢ Κάνθαρος Συμμαχία. ἔστι δὲ καὶ ἐν τῇ νέᾳ κωμωδίᾳ δράμα Ὀρνιθευτῆς Νικοστράτου. Epigenes is called τῶν νέων τις κωμικῶν,—Timocles, τῶν νεωτέρων,—Theophilus, τῶν νεωτέρων τις,—Eudoxus, τις τῶν νέων κωμωδῶν, by Pollux^r. And yet we cannot with certainty place all these among the writers of the *new comedy*. Epigenes was contemporary with Antiphanes. Theophilus, perhaps, who treated of Callimedon, the contemporary of Demosthenes, might rather be placed in the second class than in the third. Of the time of Eudoxus we are wholly ignorant, nor can we pronounce whether he belonged to the *middle* or the *new* comedy; we know from Laërtius^s, that he exhibited at Athens, and from Pollux, that he flourished somewhere between Antiphanes and Posidippus. It is to be noted, however, that although the poets of the middle comedy are often called νέας κωμωδίας, yet the poets of the new comedy properly so termed could never be called μέσης κωμωδίας ποιηταί; this term, when applied by grammarians, necessarily meant what it expressed. We must therefore suppose that Alexis, although a great number of his dramas were written long after the new comedy had arrived at its perfection, nevertheless continued to compose upon the model of the middle comedy.

ⁿ Eth. Nicom. IV. 8.

^o Athen. XIV. p. 662. f.

^p Athenæus tom. XII. p. 693.

^q Harpocrat. v. Ὀρνιθευτῆς.

^r Epigenes is so mentioned by Pollux VII. 29. Timocles X. 154. Theophilus IX. 15. Eudoxus VII. 201.

^s Laërt. VIII. 90. Εὐδοξος—Σικελιώτης, παῖς Ἀγαθοκλέους, ποιητῆς κωμωδίας, νίκας ἐλὼν ἀστικὰς μὲν τρεῖς ληναϊκὰς δὲ πέντε, καθά φησιν Ἀπολλοδώρος ἐν χρονικοῖς. We have the titles of two comedies: Pollux VII. 201. τὶς τῶν νέων κωμωδῶν Εὐδοξος ἐν Ναυκλήρῳ δράματι. Zenob. Adag. I. l. p. l. Εὐδοξος ἐν Ὑποβολιμαίῳ.

It will perhaps be imputed to these Tables as an omission, that they have not noticed the law *περὶ τοῦ μὴ ὀνομαστὶ κωμῳδεῖν*, which will probably be looked for in the years of the 97th Olympiad, where it will not be found. The truth is, that I am not yet satisfied either with the interpretation usually given to that law, or with the date assigned to it. It is recorded that comic exhibitions were once suspended for three years: (B.C. 440—438.) and that their license was restrained by a decree *τὸν ἄρχοντα μὴ κωμῳδεῖν*, which is fixed by Petitus to the year of the archon Isarchus B. C. 424. Last of all, we are told that it was forbidden *κωμῳδεῖν ἐξ ὀνόματος*. This law is thus described by Petitus¹: *Postea omnino vetitum est cuiquam expresso nomine in comœdia convicium facere; μὴ κωμῳδεῖν ἐξ ὀνόματος. Meminit hujus legis, sed non solus, Hermogenes περὶ στάσεων. (Sect. 13. p. 75.) ὀνομαστὶ κωμῳδεῖν ὁ νόμος ἐκώλυσεν. Horatius epist. ad August. 145. "Fescennina "per hunc," &c. Idem ad Pisones 281. "Successit vetus his," &c. Donatus."*—*Legem hanc tulit Antimachus poëta Aristophanis æqualis. Comici interpretes ad Acharn. 1149. ἐδόκει δὲ ὁ Ἀντίμαχος οὗτος ψήφισμα—imo potius legem—πεποιηκέναι μὴ δεῖν κωμῳδεῖν ἐξ ὀνόματος. Idque intra Ol. 97. Nam post Ol. 97 Cocalum et Æolosicon fabulas scripsit Aristophanes. Plutus enim postrema est fabularum quas ipse docuit, acta Ol. 97. 4.—Atqui ἔγραψε Κώκαλον, inquiunt veteres magistri, ψηφίσματος γενομένου ὥστε μὴ ὀνομαστὶ κωμῳδεῖν τινα. Præterea ipse Πλούτος δεύτερος—propter hanc legem χορῶν ἐστέρηται, chorum non habet, (quem tamen habebat ὁ πρῶτος Πλούτος,) ut neque Cocalus et Æolosicon neque nova comœdia omnis: nam "lex est accepta chorusque Turpiter obtulit sublato "jure nocendi." Quia hæc præcipue erant chori, λυιδορεῖν, τοὺς κακῶς πράττοντας διαβάλλειν, καὶ ὥσπερ δημοσίᾳ μάστιγι τῇ κωμῳδίᾳ κολάζειν. Quare intra Ol. 97 videtur scripta hæc lex ante editionem τοῦ δευτέρου Πλούτου. Ante Ol. 97 lata non est, quia τὰς Ἑκκλησιαζούσας, drama quod chorum habet καὶ τωθασμὸν ἐξ ὀνόματος, docuit Ol. 96. 4.—Ergo non ante neque post Ol. 97, sed intra ipsam rogata et lata est hæc lex. Cui qui impune fraudem facere volebant, nomina omittebant, personas servabant, id est, larvas quibus singuli quos traducebant exprimebantur; quod αὐτοπροσώπως κωμῳδεῖν dicebant: non nominabantur enim ea ratione, sed repræsentabantur tantum; unde lites sæpe et controversiæ. Hermogenes l. l. αὐτοπροσώπως εἰσάγων τις τοὺς κωμῳδομένους ὑπάγεται τῷ νόμῳ ὡς ὀνομαστὶ κωμῳδῶν. Quamquam etiam, dum licebat ὀνομαστὶ κωμῳδεῖν licebat quoque αὐτοπροσώπως, atque id ita fie-*

¹ De Leg. Attic. p. 151—153. ed. Wess.

² The passage of Donatus will be given in a future note.

bat. Upon the import of this law, Kuster^x has the following remark: *Ex priore Pluto oportet sumta esse loca illa, in quibus ὀνόμαστί quidam perstringuntur; ut Pamphilus, v. 174. Agyrrhius v. 176. Philepsius 177. Philonides 179, 303. Aristyllus v. 314. Nam tempore Pluti posterioris lege lata jam vetitum erat expresso nomine quenquam in scena comico sale perfricare: ut testatur Anon. in Vita Aristophanis, et pluribus probat Petitus Leg. Att. p. 80. [151. Wess.] eadem autem licentia comicis adhuc concessa erat tempore Pluti prioris.* Oederico^y speaks to the same effect: *κωμωδεῖν ἐξ ὀνόματος—latam intra Olympiadem 97 putat Petitus, cujus ego rationes, quando nihil obstare video, non invitus amplector.* He translates the law, *neminem expresso nomine lædi.* In this sense the law is understood, and this seems the opinion generally received by critics of its date and meaning. Petitus himself is indistinct upon the precise meaning of the terms: but that he understood them in the sense of Kuster is proved by his mention of the *Ecclesiazusæ*; since that play, in the opinion of Petitus, contained some comic personalities, which became illegal before the time of the *second Plutus*. Such an import, however, of the law, is by no means warranted by the extant remains of the middle and new comedy. That law, in the sense of Kuster, either never existed at all, or had fallen into disuse in the time of Anaxandrides; who ridicules *Plato* by name^z, perhaps ten or twelve years after the supposed date of this law. Alexis, at least, paid no attention to it, (if it existed through the times of the middle comedy,) when he satirized by name the same philosopher in four different dramas^a; nor did Anaxilas regard it, who in three comedies named *Plato*^b.

But “in the time of the middle comedy, at whose rise *democratia in oligarchiam mutata divites imperare cæperunt*, the philosophers were ridiculed, and “the chief men of the state protected:”—the opinion of Jonsius^c. The former, therefore, were attacked by name, but the poets, after the date of that law, ab-

^x Ad Plutum, initio fab.

^y De marmorea Didascalía Epístola p. xlv.

^z Laërt. III. 26.

^a Laërt. III. 27, 28. ^b Laërt. III. 28.

^c *Postquam democratia in oligarchiam mutata divites imperare cæperunt, comædia multis partibus est mutata. Etenim χορηγοὶ deficiebant, hypothesis mutabatur, neque quenquam aperte traducere cuiquam in scena impune licebat: atque hæc erat media comædia. Poætæ tamen, ut solenne suum ser-*

varent, idque impune, traducendos sibi sumebant priores poëtas. After quoting many passages, in which the poets ridiculed the philosophers, he proceeds—Ita nimirum poætæ mediæ comædiæ, cum magnates vellicare edicto prohibebantur, philosophos et poëtas traducebant. Plato comicus junior Epicurum—traduxit. Sed prolixum foret omnia poëtarum dramata quibus philosophos eorumque vitam perstrinxerunt recensere. Jonsius Script. Hist. Philos. lib. I. 5. p. 28.—6. p. 34.

stained from the public men. And yet Anaxandrides^d mentions Polyæuctus by name; Antiphanes^e names Demosthenes. A fragment of Antiphanes^f is extant, full of personal allusions. Philetærus^g names the orator Hyperides; and Timocles^h, in a comedy written towards the end of the reign of Alexander, ridicules by name five of the leading demagogues at once, in a passage which breathes the very spirit of the old comedy. The reader, who opens Athenæus, will see abundant evidence that the poets of the middle and new comedy laid themselves under little restraint in this respect.

What, then, are the ancient testimonies concerning this law? Hermogenesⁱ has mentioned it. In the passage referred to by Petitus, he produces the following argument, as an example of reasoning upon a judicial question: 'Ὀνομαστὶ κωμῳδεῖν ὁ νόμος ἐκώλυσεν. αὐτοπροσώπως εἰσάγων τις τοὺς κωμῳδομένους ὑπάγεται τῷ νόμῳ, ὡς ὀνομαστὶ κωμῳδῶν—“Παρὰ τὸν νόμον κωμῳδεῖς τοὺς πολίτας”——“Καὶ μὴν οὐκ ὠνόμασα οὐδένα.” The question is, τί βουλόμενος ἐκώλυσε τοῦτο ὁ νομοθέτης. ὁ μὲν διώκων ἐρεῖ ὅτι ἀνελεῖν βουλόμενος τὸ ἀπλῶς καὶ ἀνευθύνως διαβάλλειν ὀντιναοῦν τῶν πολιτῶν ὁ δ' αὖ φεύγων εὐ διὰ τοῦτο ἐρεῖ, ἀλλ' ἐπιστρέφεισθαι μὲν αὐτοὺς διὰ τῆς κωμῳδίας ἐβούλετο· οὐκ οὖν ἀνεῖλε παντά- πασι τὴν κωμῳδίαν, ὑπομνήματα δὲ τοῖς μετὰ ταῦτα γενησομένοις ἢ τοῖς τότε οὔσιν ἀνθρώποις Χαιδωρίαν ἔχοντα τῶν πολιτῶν τινος οὐκ ἐβούλετο εἶναι. μὴ ὄντων δὲ τῶν ὀνομάτων, ἢ μὲν ἐπιστροφὴ γίνεται διὰ τῶν προσώπων, ἢ δὲ εἰς τὸν μετὰ ταῦτα χρόνον μνήμη περιήρηται, καὶ ἢ πρὸς τοὺς ἄλλους ἀνθρώπους διαβολή. Aristides^k alludes to the law: θαυμάζω εἰ κωμῳδίαν ἔξεστι ποιεῖν, καὶ μὴ ὀνομαστὶ κωμῳδεῖν ἐξῆ. —And again^l; κωμῳδίας ἡδὴ ποιηταὶ τῶν ὀνομάτων ἀπέ- σχοντο, καὶ ἐδυνήθησαν ἄνευ τοῦ ὀνομαστὶ κωμῳδεῖν τὸ δρᾶμα ἀπεργάσασθαι. And Julian^m;— ἐμοὶ δὲ ἀπαγορεύει ὁ νόμος ἐπ' ὀνόματος——αἰτιᾶσθαι τοὺς ἀδικομένους μὲν οὐδὲν εἶναι δ' ἐπιχει- ρῶντας δυσμενεῖς.

But how shall we reconcile these undoubted testimonies with the fragments already quoted of the poets themselves? Not, certainly, by understanding, with Kuster and others, the law to forbid that any citizen should be mentioned by

^d Athen. IV. p. 166. d.

^e Athen. VI. p. 223. e. Plutarch. Demosth. c. 9. Demosthenes is named again by a contemporary comic poet apud Laërt. II. 108. Suid. v. ῥομβοστω- μυλήθρα.

οὐριστικός δ' Εὐβουλίδης, κερατίναις ἐρωτῶν,
καὶ ψευδαλαζόσιν λόγοις τοὺς ῥήτορας κυλίεν,
ἀπῆλθ' ἔχων Δημοσθένους τὴν ῥομβοστωμυλήθραν.

^f Athen. VIII. p. 339.

^g Athen. VIII. p. 342. a.

^h Athen. VIII. p. 341. f. See the Tables B. C. 324.

ⁱ Περὶ Συλλογισμοῦ p. 97. ed. Crispin. = p. 75. ed. Laurent.

^k De Quatuor viris p. 117. Jebb. = 196. Canter.

^l P. 298. Jebb. = 496. Canter.

^m Misopogon. initio.

name. But the reasoning of Hermogenes plainly shews the prohibition to be this; that the poets were required to forbear *introducing their fellow-citizens by name as dramatis personae, or characters in the dialogue*; as Cleon was introduced in the Ἰππεῖς, or Socrates in the Νεφέλαι. The argument of Hermogenes supposes a distinction to be contended for between *exhibiting the person's features in a mask*, αὐτοπροσώπως εἰσάγειν^α, and *exhibiting him by name as a character in the piece*, ὀνομάζειν. The poet is supposed to maintain that the first was not within the letter of the statute, because the individual, though his features were exhibited, was not produced by name;—nor within its meaning, because it was not intended wholly to abolish the wholesome discipline of comic satire, but only to prevent it from being carried down to posterity to the prejudice of the party satirized: and that the object of the comic ridicule is sufficiently pointed out to the spectators of the piece, to whom he is known, by the representation of his features διὰ τῶν προσώπων^ο, without the addition of his name to specify who is meant:—μὴ ὄντων τῶν ὀνομάτων:—while, from the omission of the name as a *dramatis persona*, the diffusion of the satire among the readers of the piece only is prevented. From the tenor of this argument it is manifest, that the law τοῦ μὴ ὀνομαστὶ κωμῳδεῖν τινα was understood to prohibit the producing a person by name as a character in the piece; since the law is supposed to be evaded by producing his likeness on the mask of the actor, and suppressing his name. The allusions of Aristides acquire greater force and meaning by this interpretation of the law; and the passage of Donatus^β, which is produced by Petitus, is clearly to the same purpose.

This law, then, τοῦ μὴ ὀνομαστὶ κωμῳδεῖν, when limited to its proper sense, is by no means inconsistent with a great degree of comic liberty, or with those animadversions upon eminent names, with which we find the comic poets actually to abound. Indeed, what the grammarians deliver to us as the history of comedy must be received with some caution. Jonsius, as already quoted, supposes the restraint to have taken place, when, *democratia in oligarchiam mutata, divites*

^α Schol. Nub. 146. ἵστέον ὅτι αὐτοπροσώπως εἰσάγειν τοὺς κωμῳδομένους.

^ο Hermogenes might use πρόσωπον for a mask, with the best writers of the best times: as Aristot. Poet. c. 6. Bipont. Demosth. p. 433. Reisk. Perhaps, however, it was written διὰ τῶν προσωπείων.

^β Donatus—*Vetus comædia æτεώνυμος dicta est, quia inest in ea velut historica fides veræ narratio-*

nis, et denominatio omnium de quibus libere describebatur. Etenim per priscos poëtas non, ut nunc, penitus ficta argumenta, sed res gestæ a civibus palam cum eorum sæpe qui gesserant nomine decantabantur. Sed cum poëtæ abuti licentius stylo et passim lædere ex libidine cœpissent plures bonos, ne quisquam in alterum carmen infame proponeret, lege lata siluere.

imperare cœperunt. This he derived from Platonius^p: τῆς δημοκρατίας ὑποχωρούσης ὑπὸ τῶν κατὰ τὰς Ἀθήνας τυραννούντων, καὶ καθισταμένης ὀλιγαρχίας καὶ μεταπιπτούσης τῆς ἐξουσίας τοῦ δήμου εἰς ὀλίγους, καὶ κρατυνομένης τῆς ὀλιγαρχίας, ἐνέπιπτε τοῖς ποιηταῖς φόβος. —^qτὰ τὰς παραβάσεις οὐκ ἔχοντα [the pieces of the middle comedy] ἐδιδάχθη, τῆς ἐξουσίας ἀπὸ τοῦ δήμου μεθισταμένης, καὶ τῆς ὀλιγαρχίας κρατούσης. But the tyranny of the Thirty was put down in eight months; and after that event, the people were singularly jealous of their recovered liberty. For the twenty years which followed the expulsion of the Thirty, we have a living picture of the state of the popular feelings at Athens in the orations of Lysias: and Mr. Mitford has, with great acuteness and sagacity, laid open the political condition of Athens, from a critical examination of the works of that orator, and of his contemporary Andocides^r. The result of Mr. Mitford's inquiry will satisfy any reader that the influence of the wealthy class was any thing but predominant, and that the bias of the constitution was the very reverse of oligarchical. Nor would it be possible to name a period during the whole time that passed between the archonship of Euclides and the death of Alexander, (a space including the whole of the middle comedy and much of the new,) at which it could be affirmed that *democratia in oligarchiam mutata divites imperare cœperunt.* Comedy, therefore, although its form was changed, enjoyed the privilege of animadverting still upon public events and public men: and we find Isocrates in the midst of this period complaining of the license of comedy^s.

Neither is the date of this law so clear to us. The testimony quoted by Petitus^t ascribes the proposition to one Antimachus: Ἀντίμαχον τὸν συγγραφέα] ψακὰς δὲ οὗτος ἐκαλεῖτο, ἐπεὶδὴ προσέβριαινε τοὺς συνομιλοῦντας διαλεγόμενος.—ἐδόκει δὲ ὁ Ἀντίμαχος οὗτος ψήφισμα πεποιηκέναι μὴ δεῖν κωμῳδεῖν ἐξ ὀνόματος. καὶ ἐπὶ τούτῳ πολλοὶ τῶν ποιητῶν οὐ προσῆλθον ληψόμενοι τὸν χορόν. καὶ δῆλον ὅτι πολλοὶ τῶν χορευτῶν ἐπείνων. ἐχορήγει δὲ ὁ Ἀντίμαχος τότε, ὅτε εἰσήνεγκε τὸ ψήφισμα. οἱ δὲ λέγουσιν ὅτι ποιητῆς ὦν καλὸς χορηγῶν ποτε μικρόλογος τοῖς χορευταῖς ἐχρήσατο. But another scholiast^u ascribes it to one Syracusius: Συρακοσίῳ] οὗτος τῶν περὶ τὸ βῆμα καὶ Εὐπολὶς ὡς λάλον ἐν Πύλαις [*lege cum Kuster.* ἐν ΠΟΛΕΣΙ] διασύρει^v

^p Περὶ διαφ. κωμῳδ.

^q Ibid.

^r In the twenty-second chapter of his History of Greece sect. 1, 2. he analyses, among others, the oration of Lysias κατὰ Ἀλκιβιάδου; that of the same orator ὑπὲρ τῶν Ἀριστοφάνους χρημάτων; and the oration of Andocides περὶ Μυστηρίων. The dates

of these were B. C. 400, 388, 387, within the very period assigned to this dramatic law.

^s See the Tables B. C. 356.

^t Schol. Acharn. 1149.

^u Schol. Av. 1297.

Συρακόσιος δ' ἔοικεν, ἥνίκ' ἂν λέγῃ,
τοῖς κυνιδίοισι τοῖσιν ἐπὶ τῶν τειχέων
ἀναβὰς γὰρ ἐπὶ τὸ βῆμ' ὑλακτεῖ περιτρέχων.

δοκεῖ δὲ καὶ ψήφισμα τεθεικέναι μὴ κωμωδεῖσθαι ὀνομαστὶ τινὰ, ὡς Φρύνιχος ἐν Μονοτρόπῳ φησί. Ψῶρ' ἔχε Συρακόσιον· ἐπιφανὴς γὰρ αὐτῷ καὶ μέγα τύχοι. ἀφείλετο γὰρ κωμωδεῖν οὐς ἐπεθύμουν. διὸ πικρότερον αὐτῷ προσφέρονται. If this allusion of Phrynichus be rightly quoted from the *Μονότροπος*, the law was proposed by Syracusius before the date of the Ὀρυθες, in B. C. 415. But as no such law could have existed so early, we must suppose the proposition of Syracusius, for that time at least, to have failed; and the poets to have chastised him for the attempt, although unsuccessful. We are still, therefore, left in ignorance both as to the author of the law, and as to its time; although both Syracusius and Antimachus might have made such a proposition*. If the account of Platonius is to have any weight, the enactment happened during the government of the Thirty: for that is the only period within these times, to which those descriptions could be applied—τῆς ἔξουσίας ἀπὸ τοῦ δήμου μεθισταμένης, καὶ τῆς ὀλιγαρχίας κρατούσης—καθισταμένης ὀλιγαρχίας καὶ μεταπιπτούσης τῆς ἔξουσίας εἰς ὀλίγους, κ. τ. λ.—which would bring the date within the 94th Olympiad B. C. 404, consequently before the Ἐκκλησιάζουσαι. And this was very possible: for the *dramatis personæ* in that play are all fictitious characters; nor are the allusions any other than such as occur in the *second Plutus*. Some of the passages in this latter drama, in which names are mentioned, could not have well occurred in the *first Plutus*: as this line—ἐρᾷ δὲ Λαῖς οὐ διὰ σε Φιλωνίδου;—From the age of that celebrated courtesan, who^γ ἐλήφθη ὑπὸ Νικίου ἐπτέτις ἐπὶ Χαβρίῳ, and was therefore born B. C. 421, this allusion could not have had a place in the first *Plutus* B. C. 408. Mention is also made of the renowned Thrasybulus; who, from his time^z, could not so properly have occurred for notice in the former *Plutus*. But, as Thrasybulus is there mentioned in order to be praised^a, it may be said that this is not an analogous case.

* Antimachus, it must be observed, had already served the office of χορηγός before B. C. 425. Aristoph. *Acharn.* 1154. ὅς ἐμὲ τὸν τλήμονα, Λήγαια χορηγῶν, ἀπέλυσ' ἄδειπνον. It does not however follow that he made the proposition then. That office was borne repeatedly.

^γ Schol. *Plut.* 179.

^z Aristoph. *Plut.* 550. ὑμεῖς γ', ὅπῃ καὶ Θρασυ-

βούλῳ Διονύσιον εἶναι ὅμοιον. Thrasybulus is mentioned by Thucydides VIII. 75. in B. C. 411. but his celebrated action was performed in B. C. 404. and he is here named in contrast with Dionysius of Syracuse; which fixes this line to the second *Plutus*.

^a Thrasybulus was perhaps the more willingly praised by Aristophanes, because he was now re-

Another supposed dramatic law deserves to be noticed. The legal age of *Actors* is imagined to be thirty, upon the authority of the following passage in the Scholiast on Aristophanes^b: νόμος ἦν μὴ εἰσελθεῖν τινα εἰπεῖν μήπω τεσσαράκοντα ἔτη γεγονότα· ὡς δέ τινες, τριάκοντα. which Petitus^c thus interprets: *Histrion fabulam ne agito annorum triginta minor*: adding, *Referendam esse hanc legem ad histriones omnino constat*. Mr. Boeckh^d extends the meaning a little farther: *Lex fuit, quæ tenuit et poëtas et histriones, (a quibus poëtæ tum non differebant, ut qui suarum ipsi fabularum primas partes agere solerent) lex, inquam, fuit, μὴ εἰσελθεῖν τινα εἰπεῖν, κ. τ. λ.* Minus bene ad solos histriones refert Petitus,—eandemque ætatem etiam Choragus habere debebat. vid. Hemsterh. ad Plut. p. 332. Cf. Auger. ad Demosth. t. II. p. II. p. 661. It is somewhat inconsistent, that the only examples with which Mr. Boeckh follows up this exposition of the law are instances in which it is violated^e. Sophocles exhibited at the age of twenty-seven^f: Euripides and Æschylus at twenty-five. Agatho gained the tragic prize when he was νεανίσκος. Other examples to the same purpose may be added. Eupolis^g first exhibited at seventeen; Menander^h, at twenty-one. Aristophanes, who was σχεδὸν μειρακίσκος at the time of the plagueⁱ, could not well have been thirty in the archonship of Stratocles, five years afterwards, when he personally represented Cleon in the Ἰππεῖς. But it is manifest, from the terms in which the law is expressed, that the compiler of that Scholium has introduced what was irrelevant to his subject, and that the law in reality referred to the legal age of the *orators*^k:

moved by death beyond the reach of envy. He was slain at Aspendus (see the Tables B. C. 390, 2.) about a year before the representation of the second Plutus.

^b Schol. Aristoph. Nub. 530.

^c Leg. Att. p. 145. ed. Wess.

^d Græc. trag. princ. p. 103.

^e Ibid: *In Sophocle videtur facta exceptio esse; ut in Æschylo, qui annos natus quinque et viginti primum fabulas docuit: atque idem de Euripide narrat Thom. Mag. Igitur de Æschylo Vit. Script. dicit νέος ἦρξαι τοῦ τῶν τραγωδιῶν. Plato etiam tetralogiam edere voluit multo ante legitimam ætatem, tum quum nondum penitus sese tradidisset Socrati. Agatho cum vinceret tragediâ, dicitur νεανίσκος, aut jocosè, aut similem quandam ob causam.*

^f Sophocles was twenty-seven, according to our

Chronology, which places his birth in the archonship of Philippus. The Parian Marble, which dates his birth one year higher, makes him twenty-eight at the time of his first tragic victory. See the Tables B. C. 495, 4.

^g See the Tables B. C. 429, 4.

^h Ibid. 321, 4.

ⁱ Ibid. 427, 4.

^k That is, “the ῥήτορες, ten in number, elected “by lots, to plead public causes in the Senate—“house and the Public Assembly.” (Potter Archæolog. Vol. I. p. 102.) See Petit. Leg. Att. p. 345—349. But, when Potter in another part of his work (Vol. I. p. 112.) produces this same law again, and applies it to the age of speaking in the Public Assembly, he is in error. All were permitted by law to speak in the Public Assembly,

in which sense it is rightly interpreted not only by Palmerius and Wesseling¹, but by Petitus himself, who produces it again in another place^m, with this interpretation: *Ne quis annis triginta minor in senatu aut populo orato.* to which he adds this remark: *Ad oratores legem hanc esse referendam dubium esse non potest*ⁿ. With respect to the age of the *Choragus* Mr. Boeckh is also in some degree of error. Hemsterhusius, to whom he refers, has only an incidental observation, in which no mention is made of thirty years, but the age of a choragus is asserted to have been more than forty: *Aliam apud Atticos hujus esse vocabuli* (χορηγός) *rationem, apud Dores aliam; his enim χοραγός sæpe qui χοροστάτης sive χοροποιός.*—*illis, qui, lectus a senatu, annis quadraginta major, ornando suæ tribus choro sumptus subministrat.* Had it been the purpose of Hemsterhusius to treat the subject fully, he would have probably quoted his authorities,

who were permitted to vote: that is, all who had attained the age of twenty: Petit. Leg. Att. p. 292. *Apud populum orationem habere licebat omnibus ἐκκλησιάζουσι, qui concioni intererant; intererant autem ex quo inscripti fuerant Lexiarchico, anno ætatis vicesimo.* Petitus is justified by facts. Thus Alcibiades spoke in the Public Assembly at the age of twenty. See the Tables B. C. 423, 2. Demosthenes delivered his oration *περὶ συμμαριῶν* at the age of twenty-eight; see the Tables 354, 3. and evidently before this time had already made those attempts to speak in the Assembly, recorded by Plutarch Demosth. c. 6. Moral. p. 795. C. in which he failed. Thus again in Plutarch. Lysand. c. 14. mention is made τῶν νέων τινὸς *δημαγωγῶν*, who is addressed by Theramenes by the appellation of δὲ *μειράκιον*. and Glaucon in Xenoph. Mem. III. 6, 1. ἐπεχειρεῖ *δημηγορεῖν*, οὐδέπω εἴκοσιν ἔτη γεγονώς.

! Ad Petit. leg. Att. p. 146. *Non moveor Scholiastæ Aristophanis auctoritate, ut credam τὸ εἰπεῖν referendum potius ad scenam esse, quam suggestum oratorum; quorum εἰπεῖν, quando cum populo agebant, solenne verbum.* JAC. PALMER. Wesseling subjoins his own opinion: *Recte vir doctus. Sophocles, quem in scenam produisse Petitus agnoscit, suo exemplo contrarium docet: annorum enim 28 tragædiâ vicit, teste Marmoris Arundeliani auctore. Petitus ipse aut sui oblitus est, aut senten-*

tiam mutavit, quando hac lege oratorum ætatem finitam profitetur L. III. Tit. 3, 1.

^m Leg. Att. p. 345.

ⁿ Another Scholium, not in the Aldine edition, occurs in Schol. ad Aristoph. Nub. 510. ed. Dindorf. as follows: νόμος ἦν Ἀθηναίοις μήπω τινὰ ἐτῶν λ' γεγονότα μήτε δρᾶμα ἀναγινώσκειν ἐν θεάτρῳ μήτε δημηγορεῖν. τούτῳ τῷ νόμῳ καὶ ὁ κωμικὸς οὗτος εἰργόμενος πρότερον διὰ τὸ μὴ τριακονταετῆς ἔτι ὑπαρχεῖν, ποιῶν δράματα καὶ [1. διὰ] Φιλωνίδου καὶ Καλλιστράτου ἀνεγίνωσκεν εἰς τὸ θεάτρον. ὧν ἐν ἦν τὸ τῶν Δαιταλέων λεγόμενον, ἐν δὲ δύο εἰσήγαγε μεράκια διαλεγόμενα, σῶφρόν τε καὶ αἰσχρόν· καὶ πολλοῖς τῶν θεατῶν ἐπηνέβη, οὐ μέντοι καὶ νενίκηκεν ἐν τούτῳ ὁ ποιητής. ἐπιβὰς δ' ἤδη τοῦ λ' ἔτους, καὶ τοῦτο δὴ τὸ τῶν Νεφέλων ποιήσας δι' ἑαυτοῦ διδάσκει. The writer of this scholium appears to have interpreted the expressions of the elder Scholiast, μὴ εἰσελθεῖν τινα εἰπεῖν—in his own words, and according to his own apprehension of the meaning. In understanding the law generally of the right to speak in the Public Assembly, *δημηγορεῖν*, he is clearly wrong. See a preceding note. In the other part of his exposition we have seen that he is equally refuted by facts. In the concluding observation he is unsatisfactory: that being applied to the Νεφέλαι which would have been more justly said of the Ἰππεῖς. And, on the whole, this scholium bears evident marks of a recent date.

and have made the necessary distinction between the different kinds of *Choragi*^o. His observation, however, was derived from Æschines^p: κελεύει (ὁ νόμος) τὸν χορηγὸν τὸν μέλλοντα τὴν οὐσίαν τὴν ἑαυτοῦ ἀναλίσκειν ὑπὲρ τεσσαράκοντα ἔτη γεγονότα τοῦτο πράττειν, ἢ ἥδη ἐν τῇ σωφρονεστάτῃ αὐτοῦ ἡλικίᾳ ὧν οὕτως ἐντυγχάνῃ τοῖς ὑμετέροις παισίν.—who gives the law itself^q: οἱ δὲ χορηγοὶ οἱ καθιστάμενοι ὑπὸ τοῦ δήμου ἔστωσαν τὴν ἡλικίαν ὑπὲρ τεσσαράκοντα ἔτη. and the context of Æschines himself, together with the explanation given by Harpocratio^r, make it clear to us that this regulation related solely to the χορηγὸς παισίν, and that it had no reference whatever to dramatic exhibitions, or to any other species of chorus^s.

The comic poets, whose names have been recited, to the number of more than one hundred, are only a part of those who flourished between Epicharmus and Posidippus. Besides these, we possess the names of many whose time cannot be ascertained at all from remaining memorials. Nearly sixty poets, probably dramatic, may be collected, of *uncertain age and character*. Of some of these, it cannot be discovered whether they were of the ancient, the middle, or the new comedy: of others, it is doubtful whether they belonged to this period at all, and whether they did not rather flourish *after* Posidippus, at Alexandria, or elsewhere: of others, it cannot be pronounced whether they were tragic or comic. Perhaps the diligence of some future inquirer may be able to lessen the number, and to assert for some of these poets, upon valid testimony, a place in the preceding lists.

The *Appendix*, which follows the Tables, is reserved for the discussion of such questions as required a more extended detail than the plan of the Tables allowed. The greater part of this Appendix refers to the matters contained in the second column, and illustrates the civil and military affairs. Sometimes the inquiry has been carried down below the limits of the present period. Thus the history of the kings of Macedonia has been pursued to the end of the monarchy under Perseus; and the kings of Lacedæmon, in the double line of the *Agidæ* and *Proclidæ*, are

^o What Mr. Boeckh may have found upon this subject in Auger's Demosthenes, to which he also refers, I cannot affirm, because I have not had an opportunity of consulting that work.

^p In Timarch. p. 2, 23.

^q Ibid.

^r Harpocr. ὅτι νόμος ἐστὶν ὑπὲρ τεσσαράκοντα ἔτη

γεγόμενον χορηγεῖν παισίν, Αἰσχίνης τε ἐν τῇ κατὰ Τιμάρχου φησὶ καὶ Ἀριστοτέλης ἐν τῇ Ἀθηναίων πολιτείᾳ.

^s Thus Demosthenes was χορηγὸς ἀνδρικῇ χορῇ at the age of thirty-two. See the Tables B. C. 350, 4.

described to the extinction of the dynasty B. C. 219, that the whole of these subjects might be brought under one view. It should also be explained, that two years have been added to the Tables (B. C. 279, 278,) which more properly belong to the third period. This addition was necessary, because the archons *Anaxicrates* and *Democles* contribute to determine the position of the archon *Gorgias*; and because the irruption of the Gauls into Greece, and their passage into Asia, in those two years, were a sequel to the overthrow of Ptolemy Ceraunus, and parts of the same transactions.

An observation remains to be added, upon the dates made use of in this work. The first year of each Olympiad is expressed: which being known, the other three years are found without difficulty. The Olympic years are not inserted in a separate column, that the page might not be occupied with unnecessary spaces^t. For the same reason, the Tables are not incumbered with the years of Nabonassar, the years of Rome, or the years of the Julian period. The conumerary years of these eras are of ready occurrence in all tables of general chronology, and are accurately given in those of Blair, which are in the hands of every student. The years of Nabonassar have no necessary connexion with Grecian annals. What has a reference to the present subject is introduced in the account of the kings of Persia. The years of the Julian period are still less necessary. The Varronian era of Rome becomes the leading date in the *third period*, from Philadelphus to the Christian era; but, in the present annals of Greece, Rome is not yet known, and her affairs and history proceed in a separate channel; nor are the transactions of the two nations ever intermingled till the wars of Pyrrhus. The only measure of time that should be adopted for all ancient history are the years before the Christian era. This may be regarded as a common standard, ascending from a central point to the remotest time, by which the local chronology, and the separate computations, of each particular state can be measured and compared. The *vulgar Christian era* is “a long-established era, commencing from a known “fixed epoch, both forwards and backwards, and furnishing the most convenient “standard of comparison for all others^u.” He, who knows that the era of Nabo-

^t The inconvenience in practice of filling the Tables with technical dates may be seen by inspection of Larcher's *Canon Chronologique*, in the 7th volume of his *Herodotus*: where half his page

is left vacant by a prolix repetition of the several eras and Olympic years.

^u Dr. Hasel, vol. I. p. 8.

nassar began in the 747th, the era of Rome in the 753d, the Julian period in the 4713th, and the era of the Seleucidæ in the 312th year, before the vulgar Christian era, will be able to find for himself any given year of each of these eras respectively.

T A B L E S.

B.C. 560—278.

B.C.	1. ARCHONS.	2. EVENTS.
560.	Ol. 55. <i>Comias</i> . Plutarch. Solon. c. 32. Mar. Par. No. 41.	<i>PISISTRATUS</i> first usurps the government at Athens: seventy years before the battle of Marathon. Thucyd. VI. 59. compared with Aristot. Polit. V. 12. Herodotus I. 64. V. 55. 65. agrees in the years of the tyranny; Eratosthenes apud Schol. Aristoph. Vesp. 500. in the whole duration of the period of the Pisistratidæ. Aristophanes the grammarian apud Schol. Vesp. 500. and Isocrates de Bigis p. 351. d. computed from a different date. Mar. Par. No. 41. 'Αφ' οὗ Πεισίστρατος Ἀθηναίων ἐτυράννευσεν ἔτη Η Η [Δ] Δ Δ Δ Π Ι Ι ἄρχοντος Κ . . . ου. Plutarch. Solon. c. 32. 'Επὶ Κωμίου ἤρξατο τυραννεῖν Πεισίστρατος. The Marble, when corrected, [B. C. 560.] critically agrees with the period of seventy years obtained from Aristotle and Thucydides. See <i>Appendix c. 2. Pisistratidæ</i> .
559.	<i>Hegestratus</i> . Plutarch. Solon. c. 32.	<i>Cyrus</i> begins to reign in Persia, Olymp. 55. 1. African. apud Euseb. Præp. X. 10. p. 488. C. Κύρος Περσῶν ἐβασίλευεν ὃ ἔτει Ὀλυμπιάς ἦρχθη νέ', ὡς ἐκ τῶν βιβλιοθηκῶν Διοδώρου καὶ τῶν Θαλλοῦ καὶ Κάστορος ἱστοριῶν, ἔτι δὲ Πολυβίου καὶ Φλέγοντος ἔστιν εὐρεῖν· ἀλλὰ καὶ ἐτέρων, οἷς ἐμέλησεν Ὀλυμπιάδων. ἅπασι γὰρ συνεφώνησεν ὁ χρόνος. Κύρος οὖν, τῷ πρώτῳ τῆς ἀρχῆς ἔτει, ὅπερ ἦν Ὀλυμπιάδος νέ' ἔτος τὸ πρῶτον, κ. τ. λ. The date of his reign in Persia is established by this unanimous consent, although Africanus, who preserves these testimonies, has unskilfully applied to the first year of <i>Cyrus in Persia</i> transactions which belonged to the first year of <i>Cyrus at Babylon</i> , twenty-one years afterwards.
558.		
557.		
556.	Ol. 56. <i>Euthydemus</i> . Mar. Par. No. 42. Laërt. I. 68.	

3. PHILOSOPHERS, &c.

Thales at this time was near eighty years of age; since he was born, according to a general agreement of authorities, in the 35th Olympiad: Laërt. I. 37. Φησὶν Ἀπολλοδώρος—γεγεννησθαι αὐτὸν κατὰ τὸ πρῶτον ἔτος τῆς τριακοστῆς πέμπτῃς Ὀλυμπιάδος. [B. C. 639.] Cyrill. adv. Julian. I. p. 12. C. Τριακοστῇ πεμπτῇ Ὀλυμπιάδι Θαλῆς Μιλήσιος—γενέσθαι λέγεται. Suidas: Θαλῆς Μιλήσιος—γεγονῶς πρὸ Κροίσου ἐπὶ τῆς λε' Ὀλυμπιάδος. Eusebius names *Thales* at Olymp. 35. 1. According to *Sosicrates*, apud Laërt. I. 38. he died at the age of ninety, in the 58th Olympiad. *Sosicrates* therefore might date his birth Ol. 36. 1. or B. C. 636. *Conf. an.* 546.

4. POETS.

Ibycus flourished in the reign of *Cræsus*, Olymp. 54. Ἰβυκος—γένει Ῥηγῖνος, ἐνθενδε εἰς Σάμον ἦλθεν ὅτε αὐτῆς ἤρχε Πολυκράτης ὁ τοῦ τυράννου πατὴρ· χρόνος δὲ οὗτος ὁ ἐπὶ Κροίσου, Ὀλυμπιάς νδ'. Suid. *Ibycus* is placed by *Eusebius* at the 60th Olympiad. *Conf. an.* 539.

Anacreon began to be distinguished; in the 55th Olympiad, in the beginning of the reign of *Cyrus*. He was later than *Sappho*:—τὸν μὲν κατὰ Κύρον καὶ Πολυκράτην γενόμενον, τὴν δὲ κατ' Ἀλυάττην τὸν Κροίσου πατέρα. Athen. XIII. p. 599. c. Thirty years after this date, he was at the court of *Polycrates* of *Samos*. *Conf. an.* 531.

Sappho was contemporary with *Pittacus* and *Alcæus*: Strabo XIII. p. 617. and flourished in the 42nd Olympiad [*cf. a.* 553.] B. C. 610. equivalent to the 8th year of *Alyattes*. With this chronology the Parian Marble agrees: No. 37. ἀφ' οὗ Σαπφῶ ἐκ Μυτιλήνης εἰς Σικελίαν ἔπλευσε φυγούσα τὸς Ἀθήνησι μὲν Κριτίου τοῦ προτέρου, ἐν Συρακούσαις δὲ τῶν . . . μορων κατεχόντων τὴν ἀρχήν. The preceding epoch, No. 36, where the date is also obliterated, describes the accession of *Alyattes*: the next epoch, No. 38, corresponds to B. C. 591. We may therefore place the archonship of *Critias I.* either before B. C. 595, when *Philombrotus* was archon, or after B. C. 593, the year of *Dropides*. The lowest possible date then of the Marble, for the voyage of *Sappho*, would be B. C. 592, the 26th year of *Alyattes*: and the obliterated numbers might have given a date ten or twelve years earlier.

Chilon ephor at Sparta: Laërt. I. 68. Χείλων Δαμαγήτου Λακεδαιμόνιος—γένετο δὲ ἔφορος κατὰ τὴν πεντηκοστὴν ἔκτην Ὀλυμπιάδα. Παμφίλη δὲ φησι κατὰ τὴν πέμπτην (Sic legit Scal.) καὶ πρῶτον ἔφορον γενέσθαι ἐπὶ Εὐθυδήμου, ὥς φησι Σωσικράτης. Cyrill. adv. Julian. I. p. 13. A. Πεντηκοστῇ ἔκτῃ Ὀλυμπιάδι, Κύρου διέποντος τὰ κράτη Περσῶν, προεφάρτεον Ἀγγαῖος

Birth of *Simonides*. Σιμωνίδης Λεωπρεποῦς Ἰουλιήτης τῆς ἐν Κέῳ τῇ νήσῳ πόλεως, λυρικός, μετὰ Σησιχόρον τοῖς χρόνοις· ὃς ἐπεκλήθη Μελικέετης διὰ τὸ ἡδύ.—Γέγονε δ' ἐπὶ τῆς πεντηκοστῆς ἔκτης Ὀλυμπιάδος,—καὶ παρέτεινε μεχρὶ τῆς ἑβδομηκοστῆς ὀγδόης, βιούς ἔτη πθ'. Suid. from Schol. Aristoph. Vesp. 1402. All these dates are confirmed by other testimonies.

GRECIAN CHRONOLOGY.

B. C.	1. ARCHONS.	2. EVENTS.
555.		
554.		
553.		
552.	Ol. 57.	
551.		
550.		
549.		<p>Death of <i>Phalaris</i> of <i>Agrigentum</i>. Jerom:—<i>Ol.</i> 53. 4. [B. C. 565.] <i>Phalaris tyrannidem exercet annos 16</i>; which would therefore terminate [B. C. 549.] <i>Ol.</i> 57. 4. Some copies have <i>Ol.</i> 52. 2. for his accession; which places the 16 years of <i>Phalaris</i> six years higher, or B. C. 571—555. Eusebius dates his commencement at <i>Ol.</i> 31. 2. [B. C. 655.] and his death at <i>Ol.</i> 38. 2. [B. C. 627.] giving him a reign of 38 years, which terminate 78 years earlier than the date of Jerom. But the lower date is confirmed by Suidas: Φάλαρις Ἀκραγαντίνος τυραννήσας Σικελίας ὅλης κατὰ τὴν νβ' ὀλυμπιάδα. <i>Phalaris</i> was three generations earlier than <i>Theron</i> and <i>Xenocrates</i>, whose great-grandfather <i>Telemachus</i> deposed <i>Phalaris</i>.—Τηλεμάχου, καταλύσαντος τὸν τῶν Ἀκραγαντίνων τύραννον Φάλαριν, παῖς γίνεται Ἐμμενίδης, οὗ Αἰνησίδαμος, οὗ Θήρων καὶ Ξενοκράτης. Schol. Pind. <i>Olymp.</i> III. 68. Compare Schol. <i>Pyth.</i> VI. 4.—which agrees with the chronology of Suidas and Jerom. For <i>Theron</i>, see B. C. 472, 2, 4. For <i>Xenocrates</i>, B. C. 490, 4.</p>
548.	Ol. 58. <i>Erxicles</i> .	The temple at Delphi burnt: Pausan. X. 5, 5. κατεκαύθη δὲ Ἐρξί-

3. PHILOSOPHERS.

καὶ Ζαχαρίας, γνώριμοι δὲ ἦσαν ἤδη Σιμωνίδης (*legunt* 'Επιμενίδης) καὶ Χίλων, τῶν ἑπτὰ σοφῶν ὄντες. By πρώτος ἔφορος, we must understand with Menag. and Palmer. *ephorus* ἐπώνυμος.

4. POETS.

He was born B. C. 556. [Ol. 56. 1.] and died, in his ninetieth year, B. C. 467. [Ol. 78. 1.] *Cf. ann.* 476, 467. And that he was later than Stesichorus is attested by his own verses: οὕτω γὰρ Ὀμηρος ἦδ' ἑ Στασίχορος ἄεισε λαοῖς. Apud Athen. IV. p. 172. e.

Death of *Stesichorus*; (æt. 80.) Στησίχορος—Ἰμεραῖος, τοῖς χρόνοις ἦν νεώτερος Ἀλκμαῖος τοῦ λυρικοῦ, ἐπὶ τῆς λβ' Ὀλυμπιάδος γεγονώς· ἐτελεύτησε δὲ ἐπὶ τῆς νς'. Suid. He was said to have lived to 85. πέντε καὶ ὀγδοήκοντα—Στησίχορος ὁ μελοποιός. Lucian. *Macrob.* c. 26. Therefore, to bring Suidas and Lucian nearer to an agreement, if we date his birth at Ol. 37. 1. [B. C. 632.] and his death Ol. 56. 4. [B. C. 553.] he would have died in his 80th year. Stesichorus lived in the time of *Phalaris*: Aristot. *Rhet.* II. 20, 5. Bipont. and was contemporary with *Sappho*, *Alcæus*, and *Pittacus*. Suid. Σαπφώ. He flourished Ol. 42. [B. C. 610.] Suid. Σαπφώ. Κατὰ τὴν μβ' Ὀλυμπιάδα, ὅτε Ἀλκαῖος ἦν καὶ Στησίχορος. Cyrill. Julian. I. p. 12. D. μβ' Ὀλυμπιάδι—Στησίχορος ὁ ποιητὴς ἐγνωρίζετο. Euseb. Chron. Ol. 42. 1. *Stesichorus poëta clarus habetur.*

Anaximenes flourished.—ἤκμασε περὶ ἔτος πρώτων

B.C.	1. ARCHONS.	2. EVENTS.
	Pausan. X. 5, 5.	<p>κλείδου μὲν Ἀθήνησιν ἄρχοντος, πρῶτω δὲ τῆς ὀγδόης Ὀλυμπιάδος ἔτει καὶ πεντηκοστῇ. The Pisistratidæ were accused of having burnt it: Schol. Pindar. Pyth. VII. 9.—λέγεται ὅτι τὸν Πυθικὸν ναὸν περσθέντα ὡς φασιν ὑπὸ τῶν Πεισιστρατιδῶν οἱ Ἀλκμαιωνίδαι φυγαδευθέντες ὑπ' αὐτῶν ὑπέσχοντο ἀνοικοδομῆσαι.—Φιλόχορος ἱστορεῖ. But Herodotus II. 180. attests that the temple was destroyed by accident: that the Amphictyons rebuilt it, and that Amasis contributed; although he admits that the new temple owed its superior splendour to the Alcmaeonidæ: V. 62. οἱ Ἀλκμαιωνίδαι παρ' Ἀμφικτυόνων τὸν νηὸν μισθοῦνται τὸν ἐν Δελφοῖσι, τὸν νῦν ἑόντα τότε δὲ οὐκω, τοῦτον ἐξοικοδομῆσαι· οἷα δὲ χρημάτων εὖ ἤκοντες—τόν τε νηὸν ἐξεργάσαντο τοῦ παραδείγματος κάλλιον, κ. τ. λ.</p>
547.		
546.		<p><i>Sardis</i> taken by <i>Cyrus</i>: Solin. I. 112. <i>Olympiade octava et quinquagesima victor Cyrus intravit Sardes</i>. "Forty years after the death of Periander, and in the 4th year of Ol. 58." Sosicrates ap. Laërt. I. 95. Dionysius tom. VI. p. 820. Reisk. Ἡρόδοτος—ἀρχάμενος ἀπὸ τῆς τῶν Λυδῶν δυναστείας μέχρι τοῦ Περσικοῦ πολέμου κατεβίβασε τὴν ἱστορίαν· πάσας τὰς ἐν τοῖς τεσσαράκοντα καὶ διακοσίοις ἔτεσι γενομένας πράξεις—περιλαβών. This period of 240 years terminating at B. C. 478, gives B. C. 718 for the first year of Gyges, and consequently B. C. 548 for the last year of Cræsus. Plin. Hist. Nat. XXXV. 8. <i>Candaules interit, ut quidam tradunt, eodem anno quo Romulus</i>. According to the Varronian era of Rome, the death of Romulus happened B. C. 717. This computation, then, would place the reigns of this dynasty about one year lower respectively than the period of Dionysius. And we have B. C. 545, 547, or 548, for the last year of Cræsus. (See this subject treated more fully in the <i>Appendix c. 17. Kings of Lydia</i>.) Cræsus was 35 years of age at the death of his father; Herodot. I. 26. and reigned 14 years: Idem I. 86. If we date his overthrow in B.</p>

3. PHILOSOPHERS, &c.

4. POETS.

τῆς πεντηκοστῆς ὁγδόης ὀλυμπιάδος. Origen.ap. Menag. ad Laërt. II. 3. Suidas :—γέγονεν ἐν τῇ νῆ ὀλυμπιάδι ἐν τῇ Σάρδεων ἀλώσει, ὅτε Κῦρος ὁ Πέρσης Κροῖσον καθεῖλεν. If we restore the numbers to the true date, νῆ, and interpret γέγονεν *floruit*, Suidas will agree with Origen. From the error or corruption of Laërt. II. 3. we are unable to determine the birth or the death of Anaximenes. But he was taught by *Anaximander*;—Laërt. II. 3. ἤκουσεν Ἀναξιμάνδρου. Euseb. Præp. X. 14. p. 504. A. Ἀναξιμάνδρου γνώριμος ἐγένετο. Suid. μαθητὴς καὶ διαδοχὸς Ἀναξιμάνδρου—and therefore flourished in Ol. 58. And he instructed *Anaxagoras*;—Laërt. II. 6. Ἀναξαγόρας ἤκουσεν Ἀναξιμένους. Clem. Strom. I. p. 301. A. Ἀναξιμάνδρος Θεαλὴν διαδέχεται τοῦτον δὲ Ἀναξιμένης μεθ' ὃν Ἀναξαγόρας. Cic. Nat. Deor. I. 11. *Anaxagoras qui accepit ab Anaximene disciplinam*. Strab. XIV. p. 645. D. Ἀναξαγόρας Ἀναξιμένους ὁμιλητὴς τοῦ Μιλησίου.—and therefore must have lived to the 74th Olympiad. Cf. *an.* 480.

Anaximander æt. 64. Ἀπολλόδωρός φησιν αὐτὸν ἐν τοῖς χρονικοῖς τῷ δευτέρῳ ἔτει τῆς πεντηκοστῆς ὁγδόης ὀλυμπιάδος ἐτῶν εἶναι ἐξηκοντατεσσάρων, καὶ μετ' ὀλίγον τελευτῆσαι, ἀκμάσαντά πη μάλιστα κατὰ Πολυκράτην τὸν Σάμου τύραννον. Laërt. II. 2. He was therefore born B. C. 610. and about 29 years younger than his master Thales. But as Polycrates, in whose time he is said to flourish, began to reign B. C. 532, there seems some error in the description of his death,—μετ' ὀλίγον; unless we suppose the *elder* Polycrates to be meant, who flourished Ol. 54, and of whom Suidas speaks, v. Ἰβυκος.

Thales (æt. 90, Sosicrat. 94, Apollodor.) was still living, during the war of Cræsus with the Persians. Herodot. I. 75. According to Sosicrates, he died Ol. 58.—τελευτῆσαι ἐπὶ τῆς πεντηκοστῆς ὁγδόης ὀλυμπιάδος. Laërt. I. 38. He might have survived the Lydian war, and yet have died in the 58th Olymp. His age is variously reported: Lucian. Macrob. c. 18. Σόλων καὶ Θαλῆς καὶ Πιπτακὸς—ἐκατὸν ἑκαστὸς ἔζησεν ἔτη. Euseb. Scaligeri ad Ol. 35. 1. λέγεται ζῆσαι ὑπὲρ τὰ ρ'. Id. ad Ol. 57. 3. ἀπέθανε ζήσας ἔτη 54. Laërt. I. 38. ἐτελεύτησε δ' ἐτῶν ἐβδομήκοντα ὀκτώ, ἧς, ὡς Σωσιπράτης φησὶν, ἐνεμήκοντα. *Seventy eight* years would suppose him to have been born B. C. 624, or to have died B. C. 559. the former contrary to all authorities for his birth, the latter contrary to Herodot. I. 75. It is therefore likely that we should read—ἐνεμήκοντα

Hipponax—Ἰππώναξ, πατρὸς Πύθew καὶ μητρὸς Πρωτίδος, Ἐφέσιος, ἱαμβογράφος, ᾤκησε δὲ Κλαζομενάς—Suid.—flourished, in the times of Cræsus and Cyrus: ἀφ' οὗ Κῦρος ὁ Περσῶν βασιλεὺς Σάρδεις ἔλαβε καὶ Κροῖσον . . . (ἦν δὲ) καὶ Ἰππώναξ κατὰ τοῦτον ὁ ἱαμβοποιός. Mar. Par. No. 43.—sufficiently agreeing with the date of Pliny, who places Hipponax at the 60th Olympiad. Cf. *a.* 539.

GRECIAN CHRONOLOGY.

B.C.	1. ARCHONS.	2. EVENTS.
		C. 546, it will follow, that he was born B. C. 595, and began to reign, after the death of his father, B. C. 560. His birth happened in the 22d year of <i>Alyattes</i> , and in the last year of <i>Cyaxares</i> king of <i>Media</i> .
545.		
544.	Ol. 59.	
543.		
542.		
541.		
540.	Ol. 60.	
539.		

3. PHILOSOPHERS, &c.

ὀκτώ, ἢ, ὡς Σ. ϕ. ἐνεήκοντα. and his age would be variously stated at 100, 98, 91, or 90 years. The year, then, of his birth, and the exact duration of his life, cannot be known. If he was 90 or 91, he was born B. C. 636. If he was 98 or 100, he lived to B. C. 542, or 540.

Pherecydes of Syros flourished;—γέγονε κατὰ τὴν πεντηκοστὴν ἐνάτην Ὀλυμπιάδα. Laërt. I. 121.—contemporary with Servius Tullius.—*Meo regnante gentili*. Cic. Tusc. I. 16. Suidas: Φερεκύδης Βάβιος Σύριος (ἔστι δὲ νῆσος μία τῶν Κυκλάδων ἢ Σύρος, πλησίον Δήλου)· γέγονε δὲ κατὰ τὸν τῶν Λυδῶν βασιλείᾳ Ἀλυάτην, ὡς συγχροεῖν τοῖς ἑπτὰ σόφοις, καὶ τετέχθαι περὶ τὴν μὲ Ὀλυμπιάδα. διδαχθῆναι δὲ ὑπ' αὐτοῦ Πυθαγόραν λόγος.—Γέγονεν in Suid. must be perhaps interpreted *natus est*. He was born B. C. 600, in the 18th year of Alyattes: and at this time was 56 years of age. *Bias of Priene* is still living, at the conquest of Ionia by the Persians; Herodot. I. 170. which happened B. C. 544—539. *Bias* is mentioned by his contemporary, Hipponax: Καὶ δικάζεσθαι Βίαντος τοῦ Πριηνέως κρέσσων. Laërt. I. 84. Strab. XIV. p. 636. D. Suid. Βίαντος Πρ. δ.

Pythagoras ἤκμαζε κατὰ τὴν ἑξηκοστὴν Ὀλυμπιάδα. Laërt. VIII. 45. There are two accounts of the age of Pythagoras, differing from each other nearly 40 years. According to one computation, he was 31 years of age in B. C. 539; according to another, he was near 70. This latter calculation is founded upon Eratosthenes apud Laërt. VIII. 47. who supposed that Pythagoras offered himself ἐν παισὶν at the Olympic games B. C. 588; and upon Aristilochus apud Clem. Strom. I. p. 306. who computed 312 years from the ἡλικία of Pythagoras to B. C. 270. Bentley and Larcher adopt these authorities, and date his birth B. C. 608, or 605. The other computation is founded upon Aristoxenus apud Porphyry and Jamblichus. According

4. POETS.

Theognis of Megara flourished Ol. 59. Θεόγνις Μεγαρεύς—γεγονῶς ἐν τῇ νθ' Ὀλυμπιάδι. Suid. As he survived the Median war, [B. C. 490,] he might be supposed to have been *born*, rather than to have *flourished*, in Ol. 59. But a great weight of authorities concurs in the other sense of the word. Cyrill. adv. Julian. I. p. 13. A. πεντηκοστῇ ὀγδῷ Ὀλυμπιάδι Θεόγνις ποιητὴς ὠνομάζετο. Id. VII. p. 225. C. πεντηκοστῇ καὶ ὀγδῷ Ὀλυμπιάδι Φωκυλίδης τε καὶ Θεόγνις ἐγενέσθην. Eusebius: Ol. 58. 1. *Theognis flouruit*. Suidas v. Φωκυλίδ. Φωκυλίδης Μιλήσιος, φιλόσοφος, σύγχρονος Θεόγνιδος· ἦν δὲ ἐκάτερος μετὰ χμζ' ἔτη τῶν Τρωϊκῶν. [B. C. 1184—647=B. C. 537.] Ὀλυμπιάδι γεγονότες νθ'. These computations would suppose Theognis to be near eighty in B. C. 490. Harpocration contends (v. Θεόγνις) against Plato Leg. I. p. 630. a. that Theognis was of Megara πρὸς τῇ Ἀττικῇ. The question is accurately stated, and well determined, by Corsini, ad Olymp. 58.

Hipponax flourished:—*Hipponactis poetæ ætate, quem certum est LX Olympiade fuisse*. Plin. H. N. XXXVI. 5. Cf. a. 546.

Ibycus flourished: Ol. 60. 1. *Hibicus* [sic] *carminum scriptor agnoscitur*. Euseb. He was already known twenty years before, in the beginning of the reign of Cyrus. Cf. a. 560. Cyril, adv. Julian. I. p. 13. A. places him in the 59th Olympiad: πεντηκοστῇ ἐνάτῃ Ὀλυμπιάδι Ἰβυκος ὁ μελοποιός.

B.C.	1. ARCHONS.	2. EVENTS.
538.		<i>Babylon taken by Cyrus: N. E. 210. Syncell. p. 207. C. ὁ μαθηματικὸς κανὼν θ' μόνον ἔτη Κύρῳ νέμει. p. 231. C. τῷ δὲ Κύρῳ ὁ αὐτὸς ἀστρονομικὸς κανὼν θ' μόνον λογίζεται. p. 261. C. εὗρον Κύρον τὸν πρῶτον βασιλέα Περσῶν ἐν τοῖς ἀπὸ Ναβονασάρου καταγομένοις ἐπὶ Ἀλέξανδρον ἔτεσιν ἑννέα μόνον ἔτη βασιλεύσαντα Περσῶν ἐν πᾶσι τοῖς ἀκριβέσι κανονίοις. Both Herodotus and Xenophon are consistent with this date. Both place the capture of Babylon after the capture of Sardis, among the last of the conquests of Cyrus. Herodotus I. 178. Κύρος ἐπεὶ τε τὰ πάντα τῆς ἡπείρου ὑποχείρια ἐποιήσατο Ἀσσυρίοις ἐπετίθετο. Xenophon Cyrop. VII. 2. "after the capture of Sardis," "and an expedition into Caria," Idem VII. 4. "and the conquest of Phrygia Minor by Hystaspes," VII. 4, 8. Cyrus, προῖων τὴν ἐπὶ Βαβυλῶνος, κατεστρέψατο μὲν Φρύγας τοὺς ἐν τῇ μεγάλῃ Φρυγίᾳ κατεστρέψατο δὲ Καππαδόκας ὑποχειρίους δὲ ἐποίησατο Ἀραβίους—καὶ πρὸς Βαβυλῶνα ἀφίκετο κ. τ. λ. VII. 4, 16.</i>
537.		
536.	Ol. 61.	
535.		
534.		
533.	<i>Thericles. Dionys. Ant. IV. p. 745. Reisk. Diod. Fragm. lib. IX. t. IV. p. 49. Bipont.</i>	
532.	Ol. 62.	<i>Ol. 62. 1. Apud Samum tyrannidem exercent tres fratres, Polycrates, Sylus, [sic] et Pantagnostus. Euseb. Polycrates had the assistance of Lygdamis: μεταπεμφάμενος παρὰ Λυγδάμιδος τοῦ Ναξίων τυράννου στρατιώτας. Polyæn. I. 23, 2. Lygdamis was made tyrant of Naxos by Pisistratus, after his third occupation of Athens: Herodot. I. 64. Πεισίστρατος τὸ τρίτον σχὼν Ἀθήνας ἐρρίζωσε τὴν τυραννίδα καὶ—Νάξον—κατεστρέψατο πολέμῳ, καὶ ἐπέτρεψε Λυγδάμει. Pisistratus recovered Athens</i>

3. PHILOSOPHERS, &c.

4. POETS.

to Aristoxenus, he was 40 years of age when he quitted Samos in the reign of Polycrates; according to Jamblichus, he was 57 in B. C. 513. Hence results B. C. 570 for his birth; the date adopted by Dodwell. *Cf. ann.* 510, 472.

Xenophanes of Colophon flourished: ἤκμαζε κατὰ τὴν ἐξηκοστὴν ὀλυμπιάδα. Laërt. IX. 20. *Olymp.* 60. 3. [*Simonides lyricus*] *et Phocylides clari habentur, et Xenophanes*—. Euseb. He had already named *Xenophanes* at *Olymp.* 56. 1. [B. C. 556.] *Xenophanes*, the founder of the Eleatic school, was contemporary with *Thales*, *Anaximander*, and *Pythagoras*; and the teacher of *Parmenides*: *Plato Sophist.* p. 242. D. τὸ Ἑλεατικὸν ἔθνος ἀπὸ Ξενοφάνους καὶ ἔτι πρόσθεν ἀρξάμενον. *Clem. Strom.* I. p. 301. C. τῆς Ἑλεατικῆς ἀγωγῆς Ξενοφάνης κατάρχει. —*Παρμενίδης* τοίνυν Ξενοφάνους ἀκουστὴς γίνεται· τούτου δὲ Ζήνων· εἶτα Λεύκιππος· εἶτα Δημόκριτος. *Aristot. Metaphys.* I. 5. p. 846. E. Ξενοφάνης—ὁ γὰρ *Παρμενίδης* τούτου λέγεται μαθητής. Laërt. IX. 18. ὡς Σωτῖων φησὶ, κατ' Ἀναξίμανδρον ἦν—ἀντιδοξάσαι τε λέγεται *Θαλῇ* καὶ *Πυθαγόρᾳ*. For the contradictory accounts of the time of *Xenophanes*, see B. C. 527, 477.

Thespis first exhibited tragedy: Θέσπης, Ἰκαρίου πόλεως Ἀττικῆς, τραγικός—ἐδίδαξε δὲ ἐπὶ τῆς πρώτης καὶ ξ' ὀλυμπιάδος. *Suid.* Θέσπης. The Parian Marble, No. 44, whose numbers are obliterated, places the exhibitions of *Thespis* between the capture of *Cræsus* (No. 43.) and the accession of *Darius* (No. 45.): confirming the date of *Suidas*, *Olymp.* 61.

Pythagoras flourished: ἐπ' ἄρχοντος Ἀθήνησι Θεορικλέους κατὰ τὴν ξα' ὀλυμπιάδα *Πυθαγόρας* ὁ φιλόσοφος ἐγνωρίζετο.—γέγονε δὲ Σάμιος τὸ γένος. *Diod. Fragm.* l. IX. t. iv. p. 49, 50. *Bipont.*

B.C.	1. ARCHONS.	2. EVENTS.
	.	the third time about B. C. 537. <i>See Appendix c. 2. Pisistratidæ.</i> Lygdamis then could not have assisted Polycrates before that date; which confirms the chronology of Eusebius. Herodot. III. 39. 120. briefly mentions the usurpation of Polycrates, but without indicating the time.
531.		
530.		
529.		Death of <i>Cyrus</i> : er. Nabonass. 218. nine years after the conquest of Babylon. <i>conf. a. 538.</i> Herodotus confirms the Canon of Ptolemy in the year of the death of Cyrus: for he computes 44 years from that event to the accession of Xerxes, B. C. 485. <i>Cf. an. 521.</i> Cyrus had reigned <i>thirty years</i> in Persia: Justin. I. 8, 14. <i>Cyrus regnavit annos triginta.</i> Dinon apud Cic. Div. I. 23. <i>Triginta annos Cyrum regnaturum,—quod ita contigit: nam ad septuagesimum pervenit, cum quadraginta natus annos regnare cœpisset.—or twenty-nine,</i> according to Herodotus I. 214. βασιλεύσας τὰ πάντα ἐνὸς δέοντα τριήκοντα ἔτεα. According to Sulpicius Severus II. 13. p. 281. he reigned 31 years: <i>Cyrus uno et triginta annis rerum potitus est:</i> which Wesseling, ad Herodot. I. 214. alters to 29 years: <i>Bene pro mente Herodoti Sulpicius Sever. "Cyrus undetriginta annis rerum potitus est:" Sic enim scripsisse videtur. In edd. uno et triginta.</i> But perhaps Sulpicius reckoned 31 years, with other ecclesiastical writers: ἀπανταχοῦ γὰρ λαΐ ἔτος κεῖται βασιλεύσας παρὰ τοῖς ἐκκλησιαστικοῖς ἱστορικοῖς. Syncell. p. 261. C.
528.	Ol. 63.	
527.		Death of <i>Pisistratus</i> : 33 years after his first usurpation: Aristot. Polit. V. 12. [c. 9, 23. ed. Schneid.] ἐν ἔτεσι τριάκοντα καὶ τρισὶν ἑπτακαίδεκα ἔτη ἐτυράννησε. Thuc. VI. 54. Πεισιστράτου γηραιοῦ τελευτήσαντος ἐν τῇ τυραννίδι—Ἰππίας πρεσβύτατος ὧν ἔσχε τὴν ἀρχήν. <i>See Appendix c. 2. Pisistratidæ.</i>

3. PHILOSOPHERS, &c.

Pythagoras flourished, κατὰ Πολυκράτη τὸν τύραννον, περὶ τὴν ἐξηκοστὴν δευτέραν ὀλυμπιάδα. Clem. Strom. I. p. 302. B. ἐξηκοστῇ δευτέρᾳ ὀλυμπιάδι Πυθαγόρας γενέσθαι λέγεται. Cyrill. Julian. I. p. 13. A. They had both perhaps borrowed from Tatian p. 141.—Πυθαγόρας περὶ ξβ'. *Pythagoras* is made by all testimonies contemporary with *Polycrates*: Plutarch. Placit. I. 3. μετέστη ἀπὸ Σάμου τῆς πατρίδος τῇ Πολυκράτους τυραννίδι δυσαρעστήσας. Strab. XIV. p. 638. B. Πολυκράτην—ἐπὶ τούτου δὲ καὶ Πυθαγόραν ἰστοροῦσι φεομένην ἰδόντα τὴν τυραννίδα ἐκλιπεῖν τὴν πόλιν καὶ ἀπελθεῖν εἰς Αἴγυπτον καὶ Βαβυλῶνα—ἐπανιόντα δ' ἐκεῖθεν, ὁρῶντα ἔτι συμμένουσιν τὴν τυραννίδα, πλεύσαντα εἰς Ἰταλίαν ἐκεῖ διατελέσαι τὸν βίον.

Xenophanes would be 92 (see his own verses Laërt. IX. 19.) in Olymp. 63, according to Apollodorus: Clem. Strom. I. p. 301. Ἀπολλόδωρος (φησι) κατὰ τὴν μ' ὀλυμπιάδα [B. C. 619.] γεγόμενον παρατετακέναι ἄχρι τῶν Δαρείου τε καὶ Κύρου χρόνων. Sextus Empiricus adv. Gramm. I. 12. p. 270. followed Apollodorus: Ξενοφάνης Κολοφώνιος ἐγένετο περὶ τὴν μ' ὀλυμπιάδα. These dates for his birth would suppose him 98 years of age in the first year

4. POETS.

Anacreon flourished: Euseb. Ol. 62. 1. (ed. Scalig.) [Ol. 61. 3. ed. Pontac.] *Anacreon lyricus poëta agnoscitur*. He was contemporary with *Cyrus*, *Cambyses*, and *Polycrates* of *Samos*: Ἀνακρέων, Τήσιος, λυρικὸς—γέγονε κατὰ Πολυκράτην τὸν Σάμου τύραννον ὀλυμπιάδι νβ'. (*legendum* ξβ'.) οἱ δὲ, ἐπὶ Κύρου καὶ Καμβύσου τάττουσιν αὐτὸν, κατὰ τὴν κέ' (*legendum* νέ') ὀλυμπιάδα. Suid. Ἀνακρ. He was therefore placed by some in the 55th Olymp. in the beginning of the reign of *Cyrus*, and by others in the 62nd, in the reign of *Polycrates*. Both are consistent; since *Anacreon* lived to the age of 85. Ἀνακρέων ὁ τῶν μελῶν ποιητῆς ἔζησεν ἔτη πέντε καὶ ὀγδοήκοντα. Lucian. Macrob. c. 25. For *Anacreon* and *Polycrates*, see Herodot. III. 121.

B.C.	1. ARCHONS.	2. EVENTS.
526.		
525.		<p><i>Cambyses conquers Egypt: in the fifth year of his reign: Ol. 63. 3. Cambyses obtinuit Ægyptum anno quinto regni sui. Euseb.—six months after the death of Amasis; Herodot. III. 14. who died Olymp. 63. 3. [B. C. 526⁶/₅.] Diod. I. 68. These characters of time agree in B. C. 525.</i></p> <p>War of the Lacedæmonians against <i>Polycrates of Samos</i>: Καμβύσειω ἐπ' Αἴγυπτον στρατευομένου. Herodot. III. 39. 44. Thucydides I. 13. refers the naval power of Polycrates to the reign of Cambyses: Πολυκράτης Σάμου τυραννῶν ἐπὶ Καμβύσου ναυτικῷ ἰσχύων ἄλλας τε τῶν νήσων ὑπηκόους ἐποίησατο, καὶ Ῥήειαν, κ. τ. λ.</p>
524.	Ol. 64. <i>Miltiades</i> . Dionys. Ant. VII. p. 1316. Reisk.	
523.		
522.		<p><i>Polycrates of Samos put to death: κατά του μάλιστα τὴν Καμβύσειω νοῦσον. Herodot. III. 120.</i></p>
521.		<p>Death of <i>Cambyses</i>: βασιλεύσας μὲν τὰ πάντα ἑπτὰ ἔτεα καὶ μῆνας πέντε. Herodot. III. 66. ὁ μὲν δὴ μάγος τελευτήσαντος Καμβυσέω ἀδελῶς ἐβασίλευσε μῆνας ἑπτὰ τοὺς ἐπιλοίπους Καμβύσῃ ἐς τὰ ὀκτῶ ἔτεα τῆς πληρώσιος. Id. 67. Δαρείος βασιλεύσας τὰ πάντα ἕξ τε καὶ τριήκοντα ἔτεα, ἀπέθανε. Herodot. VII. 4. Herodotus computes 44 years between the death of Cyrus and the accession of Xerxes. The Canon agrees—Κύρου ἔτη θ'. N. E. 210—218. Καμβύσου ἔτη η'. N. E. 219—226. Δαρείου ἔτη λς'. N. E. 227—262. Apud Syncell. p. 208. And Eusebius Præp. X. 9. Δαρείου τὸ δεύτερον κατὰ τὸ πρῶτον ἔτος τῆς ξε' Ὀλυμπιάδος [B. C. 520] καταντᾷ.</p>
520.	Ol. 65.	

3. PHILOSOPHERS, &c.

of Darius. But Timæus, Plutarch, and Athenæus, make Xenophanes still living in the times of the Persian war, and in the reign of Hiero. *Cf. a. 477.*

Pythagoras flourished: *Ol. 63. 4. Pythagoras physicus clarus philosophus habetur.* Euseb. According to one computation, he was 45 years of age; according to the other, he was 80. *Cf. ann. 539, 510, 472.*

4. POETS.

Birth of *Æschylus*: since he was twenty-five years old in B. C. 500, thirty-five in B. C. 490, and sixty-nine in B. C. 456. *Conf. ann. 499, 490, 456.*

Anacreon and *Simonides* come to Athens in the reign of Hipparchus: Plato Hipparch. p. 228. c. Ἰππάρχῳ—ὃς ἐπ' Ἀνακρέοντα τὸν Τήϊον πεντηκόντορον στείλας ἐκόμισεν εἰς τὴν πόλιν. Σιμωνίδην δὲ τὸν Κεῖον ἀεὶ περὶ αὐτὸν εἶχε μεγάλοις μισθοῖς καὶ δώροις πείθων.

Chærilus first exhibited tragedy: Χοιρίλος Ἀθηναῖος, τραγικός, ξδ' Ὀλυμπιάδι καθείς εἰς ἀγῶνας. καὶ ἐδίδαξε μὲν δράματα πεντήκοντα καὶ ε'. ἐνίκησε δὲ, ἰγ'. Suid. Χοιρίλλος.

Hecataeus and *Dionysius Milesius*, the historians, flourished: Ἐκαταῖος Ἠγησάνδρου Μιλήσιος γέγονε κατὰ τοὺς Δαρείου χρόνους τοῦ μετὰ Καμβύσσης βασιλεύσαντος, ὅτε καὶ Διονύσιος ἦν ὁ Μιλήσιος, ἐπὶ τῆς ξε' Ὀλυμπιάδος, ἱστοριογράφος. Suid. Ἐκαταῖος. For *Hecataeus*, see B. C. 501.

Pythagoras is mentioned again, at Olymp. 65. 1. by Euseb. Chron. He settled in Italy in the reign of Superbus: Cic. Tusc. I. 16. *Pythagoras, cum Superbo regnante in Italiam venisset, tenuit Magnam illam Græciam, &c.* Id. IV. 1. *Pythagoras, qui fuit in Italia temporibus iisdem quibus L. Brutus patriam liberavit.* Gell. XVII. 21.

Melanippides flourished: Μελανιππίδης Κρίτωνος, γεγονὼς κατὰ τὴν ξε' Ὀλυμπιάδα, Μήλιος. ἔγραψε δὲ διθυράμβων βιβλία πλείστα. Suid. His grandson, the younger *Melanippides*, flourished in the reign of Perdiccas: [B. C. 430.]—Μελανιππίδης θυγατρίδους τοῦ πρεσβύτου—ὃς ἐν τῇ τῶν διθυράμβων μελοποιῷα ἐκαινοτόμησε πλείστα, καὶ διατρέψας παρὰ Περδίκκᾳ τῷ βασιλεῖ ἐκεῖ τὸν βίον κατέστρεψεν. Suid.—And was later in time than *Diagoras the Melian*, who flourished in the 78th Olympiad. *Cf. a. 466, 3.*

B. C.	1. ARCHONS.	2. EVENTS.
519.		Plataea puts itself under the protection of Athens: in the 93d year—ἔτει τρίτῳ καὶ ἐνενηκοστῷ—before its surrender to the Lacedæmonians, B. C. 427. Thucyd. III. 68. The Plataeans at this time ἐδίδουσαν πρῶτα παρατυχοῦσι Κλεομένει τε τῷ Ἀναξανδρίδῳ καὶ Λακεδαιμονίοισι σφέας αὐτούς. Herodot. VI. 108.—and were by them advised to apply to the Athenians. For Cleomenes, see <i>Appendix c. 3. Kings of Sparta.</i>
518.		
517.		
516.	Ol. 66.	
515.		(Miltiades, son of Cimon, succeeds his brother Stesagoras in the Chersonese. Before the death of Hipparchus: Herodot. VI. 39. τελευτήσαντος Στισταγόρου—ἐνθαῦτα Μιλτιάδεα τὸν Κίμωνος, Στισταγόρου δὲ τοῦ τελευτήσαντος ἀδελφεὸν, καταλαμφόμενον τὰ πρήγματα ἐπὶ Χερσονήσου ἀποστέλλουσι τριῖναι οἱ Πεισιστρατίδαι—Μιλτιάδης τε δὴ ἴσχει τὴν Χερσονήσον,—καὶ γαμέει Ὀλόρου τοῦ Θρηίκων βασιλῆος θυγατέρα Ἠγησιπύλην. He remained in this government at least twenty-two years. Cf. a. 493.)
514.		Death of Hipparchus: at the time of the <i>Panathenæa magna</i> : Thucyd. VI. 56. 57. Περιέμενον Παναθήναια τὰ μεγάλα—καὶ ὡς ἐπῆλθεν ἡ ἑορτὴ—ὁ Ἀρμόδιος καὶ ὁ Ἀριστογείτων ἐς τὸ ἔργον προήεσαν. Herodot. V. 56. ἐν τῇ προτέρῃ νυκτὶ τῶν Παναθηναίων ἐδόκει ὁ Ἰππαρχος, κ. τ. λ.—μετὰ δὲ, ἀπειπάμενος τὴν ὄψιν, ἔπεμπε τὴν πομπήν, ἐν τῇ δὴ τελευτᾷ. Hipparchus therefore was slain in <i>Hecatombæon</i> , July or August B. C. 514. Fixed to this date by the season of the Panathenæa; which were celebrated in <i>Hecatombæon</i> of the <i>third year</i> of each Olympiad.
513.		First year of <i>Hippias</i> : completed in <i>Hecatombæon</i> , or July B. C. 513.
512.	Ol. 67.	Second year of <i>Hippias</i> .
511.		Third year of <i>Hippias</i> : completed in <i>Hecatombæon</i> B. C. 511.

3. PHILOSOPHERS, &c.

In Italiam venit Tarquinii filio regnum obtinente, cui cognomento Superbus fuit; iisdemque temporibus occisus est Athenis ab Harmodio et Aristogitone Hipparchus-Pisistrati filius. This date of Gellius, strictly taken, would imply B. C. 514.

4. POETS.

Birth of *Cratinus*, the comic poet; since he died B. C. 422. ἐπὶ τὰ πρὸς τοῖς ἐνενήκοντα ἔτεσι βιώσας. Lucian. Macrob. c. 25. *Conf. ann.* 423, 422.

Pindar born: in Olymp. 65.—γεγονὼς κατὰ τὴν ξ' Ὀλυμπιάδα. Suid. Πίνδαρ.—at the time of the Pythian games:—Πίνδαρος ἐν Πυθίοις γενόμενος. Plutarch. Symp. VIII. 1.—and about forty years before the expedition of Xerxes: κατὰ τὴν Ξέρξου στρατείαν ὧν ἐτῶν τεσσαράκοντα. Suid. Born, therefore, August or September B. C. 518. *Cf. a.* 480.

Phrynichus the tragic poet—Φρύνιχος Πολυφράδ-
μονος, Ἀθηναῖος, τραγικός, μαθητὴς Θεσπίδος—ἐνίκα
ἐπὶ τῆς ξ' Ὀλυμπιάδος. Suid. Eudocia has the same
numbers p. 428. He flourished before Æschy-
lus: Schol. Aristoph. Ran. 941. Φρύνιχον τὸν τρα-

B.C.	1. ARCHONS.	2. EVENTS.
510.		<p>Expulsion of the <i>Pisistratidæ</i>: before the fourth year of Hippias was completed; Herodot. V. 55. ἐτυραννέοντο Ἀθηναῖοι ἐπ' ἕτα τέσσερα οὐδὲν ἦσσαν. Thucyd. VI. 59. τυραννέουσας ἔτη τρία Ἰππίας, καὶ παυσθεῖς ἐν τῷ τετάρτῳ. Plato Hipparch. p. 229. b.—τρία ἔτη—Schol. Lysistrat. 619.—ἐπὶ ἔτη γ', οἱ δὲ, δ'.—And therefore before <i>Hecatombæon</i>, or July B. C. 510. And yet within twenty years of the battle of Marathon; Thucyd. VI. 59. ἐς Μαραθῶνα ὕστερον ἔτει εἰκοστῷ μετὰ Μήδων ἐστράτευσεν. Consequently not sooner than <i>Boëdromion</i>, or September. To reconcile these dates, we must suppose that the contest between the parties was of some duration. The authority of Hippias was dissolved before <i>Hecatombæon</i>: but he did not withdraw from Athens, (ἐχώρει ὑπόσπονδος, Thucyd. VI. 59.) till after <i>Boëdromion</i>. The <i>Pisistratidæ</i> were expelled eighteen years after the death of Pisistratus,—(ὀκτωκαίδεκα οἱ παῖδες. Aristot. Polit. V. 9, 23. Schneid.) and about the hundredth year—(ἔτει ἑκατοστῷ μάλιστα. Thucyd. VIII. 68.)—before the constitution of the <i>Four-hundred</i>. Cf. a. 411. See Appendix c. 2. <i>Pisistratidæ</i>.</p> <p><i>Amyntas</i> was now king of Macedonia: Herodot. V. 94. Ἰππίῃ—ἐδίδου μὲν Ἀμύντης ὁ Μακεδῶν Ἀνθεμοῦντα.</p>
509.		
508.	Ol. 68. <i>Isagoras</i> . Dionys. Ant. I. p. 190. Ant. V. p. 844. Reisk. Mar. Par. No. 47.	
507.		
506.		
505.		
504.	Ol. 69. <i>Acestorides</i> . Dionys. Ant. V. p. 927. (τὸ δεύτερον.)	

3. PHILOSOPHERS, &c.

Pythagoras, at the expulsion of the Tarquins, is 96 years old, according to Eratosthenes and Antilochus: and died at the age of 99, soon after. Eratosthenes apud Laërt. VIII. 47. 'Ερατοσθὲν θένης δὲ φησι τοῦτον εἶναι τὸν πρῶτον ἐντέχνως πυκτεύσαντα, ἐπὶ τῆς ὀγδόης καὶ τετταρακοστῆς ὀλυμπιάδος—ἐκριφθῆναι τε ἐκ τῶν παίδων καὶ αὐτίκα προσβῆναι πρὸς τοὺς ἄνδρας, καὶ νικῆσαι. Antilochus apud Clem. Strom. I. p. 309. B. 'Αντίλοχος ὁ τοὺς ἱστορας πραγματευσάμενος ἀπὸ τῆς Πυθαγόρου ἡλικίας ἐπὶ τὴν 'Επικούρου τελευτὴν, Γαμηλιῶνος δὲ δεκάτῃ ἰσταμένου γενομένην, ἔτη φέρει τὰ πάντα τριακόςια δώδεκα. Cf. a. 539. According to other accounts, Pythagoras was now 60; and, if he lived to 99, would survive to B. C. 472. Cf. a. 472. But although the dates of his birth and death are wholly uncertain, yet all authorities agree that he flourished B. C. 540—510. in the times of Polycrates and Tarquinius Superbus.

4. POETS.

γραφίας ποιητὴν. τοῦτον δὲ ἐπαίνουσιν εἰς τὴν μελοποιίαν. ἣν δὲ πρὸ Αἰσχύλου.

Telesilla of Argos the poetess—Τελέσιλλα ἡ ποιήσασα τὰ ἄσματα Pausan. II. 20, 7.—flourished; in the time of *Cleomenes* and *Demaratus*, kings of Sparta: and was celebrated for defending Argos, in the war which Herodotus describes VI. 75—83. Plutarch Virtut. Mulier. p. 245. D. E. ὁ πρὸς Κλεομένην περὶ Ἀργους ἀγὼν· ὃν ἡγωνίσαντο Τελεσίλλης τῆς ποιητρίας προτρεψαμένης—ἡγουμένης δὲ τῆς Τελεσίλλης ὅπλα λαμβάνουσιν (αἱ γυναῖκες) τὸν μὲν οὖν Κλεομένην ἀπεκρούσαντο, τὸν δὲ ἕτερον βασιλέα Δημάρατον—ἐξέωσαν. Pausanias II. 20, 7. ἣν δὲ ἡ Τελέσιλλα καὶ ἄλλως εὐδόκιμος, καὶ μᾶλλον ἐτιμᾶτο ἔτι ἐπὶ τῇ ποιήσει· συμβάντος δὲ Ἀργείοις ἀτυχῆσαι πρὸς Κλεομένην τὸν Ἀναξανδρίδου—Τελέσιλλα τὰς ἀμαζούσας ἡλικία τῶν γυναικῶν ᾤπλιζεν. Herodotus VI. 77. confirms the fact, by recording the oracle to which it gave occasion. Compare Suid. v. Τελέσιλλα. Fabricius B. Gr. lib. II. c. 15. misrepresents Plutarch, and supposes him to have placed Telesilla in the reign of Cleomenes III. B. C. 236. But Plutarch, who names *Demaratus*, entirely agrees with Pausanias in the time. Eusebius places *Telesilla* at Ol. 82. 2. [B. C. 450.] A *metachronism* of half a century. About the time at which Telesilla flourished, the Argives ἤκουον μουσικὴν εἶναι Ἑλλήνων πρῶτοι. Herodot. III. 131.

Institution of the χορὸς ἀνδρῶν.—'Αφ' οὗ χοροὶ πρῶτον ἡγωνίσαντο ἀνδρῶν, ὃν διδάξας Ὑπο . . . κοσ Χαλκιδε . . ἐνίκ . . . ἔτη ΗΗΗΔΔΔ . . . ἀρχοντος Ἀθηνῆσι . . σαγόρου. Mar. Par. No. 47.

Charon of Lampsacus—Χάρων ὁ Πύθει, Λαμψακηνός Pausan. X. 38, 6—flourished. Ranked by Dionysius de Thucyd. p. 769. 817. Reisk. among the elder historians, and prior to Herodotus. Tertullian de Anima c. 46. *Charon Lampsacenus, Herodoto prior*. Suidas: Χάρων—γενόμενος κατὰ τὸν πρῶτον Δαρεῖον οὐδ' ὀλυμπιάδι· (recte corrigunt ξβ'.) μᾶλλον δὲ ἦν ἐπὶ τῶν Περσικῶν κατὰ τὴν οὐδ' ὀλυμπιάδα. Cf. a. 464.

B.C.	1. ARCHONS.	2. EVENTS.
503.		
502.		
501.		The Naxian war: about the spring. ἅμα τῷ ἔαρι. Herodot. V. 31. Naxos is besieged for four months by Megabates and Aristagoras: Herodot. V. 34. ἐπολιόρκεον μῆνας τέσσαρας. Upon the failure of this attempt, Aristagoras ἐβουλεύετο μετὰ τῶν στασιωτῶν. V. 36.—and determined to revolt; while the armament, returning from Naxos, yet lay at Myus.—Μυοῦντα ἐς τὸ στρατόπεδον τὸ ἀπὸ τῆς Νάξου ἀπελθὼν, ἐὼν ἐνθαῦτα. Herodot. V. 36. For the preceding transactions of the reign of Darius,—the conquest of Samos,—the siege of Babylon,—the Scythian expedition,—see <i>Appendix c. 18. Kings of Persia.</i>
500.	Ol. 70. <i>Myrus.</i> Dionys. Ant. V. p. 961. Reisk.	<i>Aristagoras solicits aid from Sparta and Athens: Herodot. V. 37. 38. ἐκ τοῦ ἐμφανέος ὁ Ἀρισταγόρης ἀπεστήκει. καὶ—αὐτὸς ἐς Λακεδαίμονα τριήρεϊ ἀπόστολος ἐγένετο.—V. 55. ἀπελαυνόμενος δὲ ἐκ τῆς Σπάρτης, ἦε ἐς τὰς Ἀθήνας.—V. 97. 98. Ἀθηναῖοι μὲν δὴ ἀναπεισθέντες, ἐψηφίσαντο εἴκοσι νέας ἀποστεῖλαι βοηθοὺς Ἴωσι. Ἀρισταγόρης δὲ προπλάσας καὶ ἀπικόμενος ἐς τὴν Μίλητον ἐξευρὼν βούλευμα ἀπ' οὗ Ἴωσι ἐμελλε οὐδεμίῃ ὠφελίῃ ἔσσεσθαι—ἐπεμψε ἐς τὴν Φρυγίην ἄνδρα ἐπὶ τοὺς Παίονας.— V. 99. ἐπειδὴ δὲ οἱ τε Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσὶ, ἅμα ἀγόμενοι Ἑρετριέων πέντε τριήρεας—ἐποιέετο στρατὴν ὁ Ἀρισταγόρης ἐς Σάρδεις. Charon Lampsacenus apud Plutarch. Mor. p. 861. D. εἴκοσι τριήρεσιν ἔπλευσαν ἐπικουρήσοντες ταῖς Ἴωσι.</i>
499.		<i>Sardis burnt by the Ionians. First year of the Ionian war. He-</i>

3. PHILOSOPHERS, &c.

Heraclitus ἡκμαζε κατὰ τὴν ἐνάτην καὶ ἐξηκοστὴν Ὀλυμπιάδα. Laërt. IX. 1. He was later than *Pythagoras*, *Xenophanes*, and *Hecataeus*, whom he mentioned. Laërt. ibid. Suidas agrees in his time: 'Ηράκλειτος—ἦν ἐπὶ τῆς ξθ' Ὀλυμπιάδος ἐπὶ Δαρείου τοῦ 'Τυστάσπου. According to Aristotle, he died at the age of sixty—ἐτελεύτα βιούς ἐτη ξ'. Laërt. IX. 3. compared with VIII. 52.

Parmenides ἡκμαζε κατὰ τὴν ἐνάτην καὶ ἐξηκοστὴν Ὀλυμπιάδα. Laërt. IX. 23. His master was *Xenophanes*: Ξενοφάνης—ὁ γὰρ Παρμενίδης τούτου λέγεται μαθητής. Aristot. *Metaphys.* I. 5. p. 846. E. and he taught *Empedocles* and *Zeno*: Suidas. Παρμενίδης—'Ελεάτης, φιλόσοφος' μαθητής γεγονώς Ξενοφάνους τοῦ Κολοφωνίου' αὐτοῦ δὲ διάδοχοι ἐγένοντο 'Εμπεδοκλῆς τε—καὶ Ζήνων ὁ 'Ελεάτης. For *Parmenides* see *Appendix c.* 21.

Hecataeus the historian—'Εκαταῖος ὁ 'Ηγησάνδρου, ἀνὴρ λογοποιός—Herodot. V. 125. assisted at the deliberations of the Ionians B. C. 501. Herodot. V. 36. He is mentioned again at the time of the flight of *Aristagoras* B. C. 497; Herodot. V. 125. whom he advised ἐν Λέρῳ τῇ νήσῳ τεῖχος οἰκοδομησάμενον ἡσυχίην ἄγειν, ἣν ἐκπέσῃ ἐκ τῆς Μίλητου. ἔπειτα δὲ ἐκ ταύτης ὀρμεώμενον κατελεύσεσθαι ἐς τὴν Μίλητον. The advice was not taken, and *Aristagoras* perished in Thrace. Cf. a. 497, 2.

Birth of *Anaxagoras*. His time is consistently stated. Laërt. II. 7. λέγεται κατὰ τὴν Ξέρξου διάβασιν εἴκοσιν ἐτῶν εἶναι, βεβιωκέναι δὲ ἐβδομήκοντα δύο. Born, therefore, B. C. 500, died B. C. 428.—*εἰσι δ' Ἀπολλόδωρος ἐν τοῖς χρονικοῖς γεγενῆσθαι αὐτὸν τῇ ἐβδομηκοστῇ Ὀλυμπιάδι, τεθνηκέναι δὲ τῷ πρώτῳ ἔτει τῆς ΟΓΔΟΗΚΟΣΤΗΣ ὀγδῆς. (sic legendum.)*—Born, therefore, according to this testimony also, in B. C. 500. Laërt. ibid. ἤρξατο δὲ φιλοσοφεῖν 'Αθήνησιν ἐπὶ Καλλίου, ἐτῶν εἴκοσιν ὧν, ὡς φησι Δημήτριος ὁ Φαληρεὺς ἐν τῇ τῶν ἀρχόντων ἀναγραφῇ. Both *Apollodorus* and *Demetrius* fix his birth at B. C. 500.

4. POETS.

Lasus of Hermionē was contemporary with *Simonides*: Aristoph. *Vesp.* 1401. [1410 Br.] Schol. *Vesp.* 1402.—was the instructor of *Pindar*; Thom. Mag. Vit. *Pind.* (Σκοπελῖνος,) τὴν αὐλητικὴν διδασκῶν τὸν Πίνδαρον, ἐπεὶ εἶδε μείζονος ἕξεως ὄντα, παρέδωκε Δάσῳ τῷ 'Ερμιονεῖ, μελοποιῶ, παρ' ᾧ τὴν λυρικὴν ἐπαιδεύθη.—Prior in time to the younger *Melanippides*; *Plutarch.* *Music.* p. 1141. C. Μελανιππίδης ὁ μελοποιὸς ἐπιγενόμενος. He conversed with *Xenophanes*; *Plutarch.* *Mor.* p. 530. F.—flourished in the reign of *Hipparchus* at Athens; *Herodot.* VII. 6. and in the reign of *Darius*: Schol. *Vesp.* 1401. Λᾶσος Χαρβίνου 'Ερμιονεύς, γεγονὼς κατὰ τὴν νὲ Ὀλυμπιάδα ὅτε Δαρεῖος ὁ 'Τυστάσπου. Suidas, transcribing the scholiast, has (in ed. Kust.) τὴν νή' ὄλ. But *Olymp.* 55, or 58, are inconsistent with the reign of *Darius*: whence *Larcher*, *Chron.* *Hérod.* p. 635. corrects the numbers to ξη' ὄλ. [B. C. 508.] *Vossius*, from the old reading in Suidas, τὴν ἧ' ὄλ. had conjectured τὴν ο' Ὀλυμπ. [B. C. 500.]—dates more consistent with the facts recorded of *Lasus*.

Epicharmus perfected comedy in Sicily long before *Chionides* exhibited at Athens: Aristot. *Poët.* c. 4. Bipont. 'Επίχαρμος ὁ ποιητὴς πολλῶ πρότερος ὢν Χιονίδου καὶ Μάγνητος. Ibid. c. 6. τοῦ μύθους ποιεῖν 'Επίχαρμος καὶ Φόρμις ἤρξαν. He continued to exhibit comedy in the reign of *Hiero.* Cf. a. 477. *Epicharmus* lived to the age of ninety-seven: *Lucian.* *Macrob.* c. 25. or ninety: Laërt. VIII. 78. Confirmed by *Ælian* V. H. II. 34. 'Επίχαρμον πάνυ σφόδρα πρεσβύτερον ὄντα.—and may therefore well be supposed to have exhibited comedy twenty-five or thirty years. See the *Introduction* p. xxxvi. for the arguments which prove *Epicharmus the comic poet* and *Epicharmus the Pythagorean philosopher* to be the same person.

Æschylus æt. 25 first exhibits, in the 70th

B.C.	1. ARCHONS.	2. EVENTS.
		<p>rod. V. 99. 100. ἀπικόμενοι οἱ Ἴωνες ἐς Ἐφεσον—ἀνέβαινον χειρὶ πολλῇ—ἐν- θεῦτεν—αἰρέουσι Σάρδεις. The Ionians are pursued and defeated near Ephesus. V. 102. After this the Athenians withdraw from the con- federacy: Herodot. V. 103. Ἴωνες δὲ, τῆς Ἀθηναίων συμμαχίης στερηθέντες, οὐδὲν δὴ ἥσσαν τὸν πρὸς τὸν βασιλῆα πόλεμον ἐσκευάζοντο. Dodwell alone, Ann. Thuc. p. 42, 43. has rightly expressed the date of this war. The Naxian war and the Ionian revolt are usually raised four years too high; the term of <i>three years</i> (which Herodotus speci- fies) between the capture of Miletus, and the expedition of Datis, being dilated into <i>seven years</i>. See <i>Appendix c. 5. Ionian war</i>.</p>
498.		<p>Second year of the Ionian war. Cyprus recovered by the Persians; (in the second year of the war.) Herodot. V. 116.—Κύπριοι μὲν δὴ, ἐνι- αυτὸν ἐλεύθεροι γεόμενοι, αὐτὶς κατεδεδούλωντο.</p>
497.		<p><i>Aristagoras</i> slain in Thrace: Herodot. V. 126. ἔπλεε ἐς τὴν Θρηίκην καὶ ἔσχε τὴν χώραν ἐπ' ἣν ἐστάλη. ἐκ δὲ ταύτης ὀρμεώμενος ἀπόλλυται ὑπὸ Θρηίκων αὐτὸς τε ὁ Ἀρισταγόρης καὶ ὁ στρατὸς αὐτοῦ. Fixed to this date by Thucydides. Cf. a. 465. <i>Aristagoras</i> withdrew from Miletus after the recovery of Cyprus; Herodot. V. 116. and after the campaign in Caria; V. 118—121. and after the capture of Clazomenæ and Cymæ— ἀλίσκομενέων τῶν πόλεων.—V. 123, 124. which agrees with the third year of the war, or B. C. 497. Herodotus, therefore, and Thucydides con- firm each other.</p>
496.	Ol. 71. <i>Hipparchus</i> . Dionys. Ant. V. p. 1035. VI. initio.	<p>Fourth year of the Ionian war: Histiaeus comes down to the coast. After the death of <i>Aristagoras</i>.—μεμετιμένος ὑπὸ Δαρείου παρῆν ἐς Σάρδεις. Herodot. VI. 1. compare V. 108.</p>
495.	<i>Philippus</i> . Auctor Vit. Sophocl.	<p>Fifth year of the war. Towards the end of this year, preparations are made for the assault of Miletus: Herodot. VI. 6. ἐπὶ Μίλητον αὐτὴν ναυτικὸς πολλὸς καὶ πεζὸς ἦν στρατὸς προσδόκιμος. But the naval arma- ment (VI. 6. 7.) did not put to sea till the following spring; since B. C. 494 was the first year of the naval operations: followed by winter quarters near Miletus. VI. 18. 31.</p>
494.	<i>Pythocritus</i> . Mar. Par.	<p>Last year of the war. The confederates are defeated in a naval</p>

3. PHILOSOPHERS, &c.

4. POETS.

Olympiad: Αἰσχύλος, Ἀθηναῖος, τραγικός—ἡγωνίζετο δὲ αὐτὸς ἐν τῇ ὀλυμπιάδι, ἐτῶν ὧν κέ'. Suid. Αἰσχύλ.—Πρατίνας—Φλιάσιος, ποιητὴς τραγωδίας, ἀντηγωνίζετο δὲ Αἰσχύλῳ τε καὶ Χοιρίλῳ ἐπὶ τῆς ἐβδομηκοστῆς ὀλυμπιάδος, καὶ πρῶτος ἔγραψε Σατύρους. Suid. Πρατίνας. The second passage of Suidas, where the number is genuine, ἐβδομηκοστῆς, enables us to correct the first: and for θ' ὀλυμπ. to read ὀ' ὀλυμπ. with Meursius and others. (See the note of Kuster ad Suid. t. I. p. 663.) The source of the corruption, ἐν τῇ Ο. into ἐν τῇ Θ. is obvious: as Petitus has remarked; Miscellan. III. 14. tom. I. p. 165.

Pindar. Pyth. X. Ἰπποκλέα Θεσσαλῶν—ἐνίκησε δὲ τὴν εἰκοστὴν δευτέραν Πυθιάδα. [Ol. 70. 3.] ἐνίκησε δὲ καὶ οβ' καὶ ογ' ὀλυμπιάδα. Scholiastes.

Ol. 70. 4. *Pythagoras philosophus moritur*. Euseb. By one computation he would be 73 at this date, by the other, 108 years of age. The duration of his life is as variously reported as the time of his birth. His age is stated to be 80 by Heraclides Lembus: Laërt. VIII. 44. ὁ γοῦν Πυθαγόρας, ὃς μὲν Ἡρακλείδης φησὶν ὁ τοῦ Σαραπίωνος, ὀγδοηκοντούτης ἔτελεύτα. but 90, by the more general account; ὡς οἱ πλείους. Laërt. ibid. and 99 by Tzetzes Chil. XI. 95.—and 104 by Anon. apud Photium cod. 249. According to Jamblichus c. 36. he presided in his school 39 years, and lived near 100; ἀφηγήσασθαι λέγεται ἐνὸς δέοντος ἔτη τεσσαράκοντα, τὰ πάντα βιώσαντα ἔτη ἑγγὺς τῶν ἑκατόν. Cf. ann. 539, 510, 472.

Birth of *Hellanicus*. *Hellanicus initio belli Peloponnesiaci* [B. C. 431] *quinque et sexaginta annos natus videtur*; *Herodotus, tres et quinquaginta*; *Thucydides, quadraginta*. *Scriptum hoc libro undecimo Pamphilæ*. Gell. XV. 23.

Birth of *Sophocles*. γεννηθῆναι αὐτόν φασιν ἐβδομηκοστῇ πρώτῃ ὀλυμπιάδι κατὰ τὸ δεύτερον ἔτος ἐπὶ ἄρχοντος Ἀθήνησι Φιλίππου. Auctor Vit. Sophocl. Sophocles was in his 57th year in B. C. 438; and in his 90th year B. C. 406. *Conf. ann.* 438, 405. These positions confirm the date of his birth, in the year of *Philippus*. The Parian Marble places his birth one year higher; making him 28 in the archonship of Apsephion, [cf. a. 468.] and 91 in the archonship of Callias. [cf. a. 405.]

B.C.	I. ARCHONS.	2. EVENTS.
	No. 48. <i>hoc anno, ob PHILIPPUM præcedentem.</i> See <i>Introduction</i> p. xi.	action near Miletus. Herodot. V. 6—17. Miletus taken: in the sixth year of the war: Herodot. VI. 18. οἱ Πέρσαι, ἐπεὶ τε τῇ ναυμαχίῃ ἐνίκων τοὺς Ἴωνας, τὴν Μίλητον πολιορκέοντες—αἰρέουσι κατ' ἄκρης, ἔκτωρ ἔτει ἀπὸ τῆς ἀποστάσιος τῆς Ἀρισταγόρεω. Æces, son of Syloson, and nephew of Polycrates, is restored by the Persians to the tyranny of Samos. Herodot. VI. 25, compare VI. 13.
493.	<i>Themistocles.</i> Dionys. Ant. VI. p. 1117. Reisk. (μελλούσης εἰς τοῦτον τῆς ἑβδομηκοστῆς καὶ δευτέρας Ὀλυμπιάδος.)	'Ο ναυτικός στρατὸς ὁ Περσέων, χειμερίσας περὶ Μίλητον, τῷ δευτέρῳ ἔτει ὡς ἀνέπλωσε, αἰρεῖσι εὐπετέως τὰς νήσους—Χίον καὶ Λέσβον καὶ Τένεδον. Herodot. VI. 31. καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσέων οὐδὲν ἐπὶ πλέον ἐγένετο τουτέων ἐς νεῖκος φέρον Ἴωσι. VI. 42. <i>Miltiades</i> , while the Phœnician fleet lay at Tenedos, retires from the Chersonese to Athens: Herodot. VI. 41. πυνθανόμενος εἶναι τοὺς Φοίνικας ἐν Τενέδῳ, πληρώσας χρημάτων τριήρεας πέντε ἀπέπλεε ἐς τὰς Ἀθήνας. His return to Athens was at least twenty-two years after his occupation of the Chersonese, upon the death of his brother Stesagoras. Cf. a. 515.
492.	Ol. 72. <i>Diognetus.</i> Dionys. Ant. VI. p. 1151.	First Persian armament under <i>Mardonius</i> : Herodot. VI. 43—45. ἅμα τῷ ἔαρι Μαρδόνιος κατέβαινε ἐπὶ θάλασσαν.—ὡς δὲ παραπλέων τὴν Ἀσίην ἀπικέτο ἐς τὴν Ἰωνίην, ἐναυῦτα—τοὺς τυράννους τῶν Ἰόνων καταπαύσας—δημοκρατίας κατίστα. ταῦτα δὲ ποιήσας, ἡπείγετο ἐς τὸν Ἑλλήσποντον.—ἐπιπεσῶν δὲ σφι περιπλέουσι (τὸν Ἄθων) βορῆς ἀνεμος—κάρτα τετρηχέως περιέσπε πολλὰς τῶν νεῶν.—Μαρδονίῳ δὲ καὶ τῷ πεζῷ στρατοπεδευομένῳ ἐν Μακεδονίῃ νυκτὸς Βρύγοι Ὀρήϊκες ἐπεχείρησαν—τούτους μέντοι καταστρεφάμενος ἀπῆγε τὴν στρατιὴν ὀπίσω. οὗτος μὲν νυν ὁ στόλος, αἰσχυρῶς ἀγωνισάμενος, ἀπαλλάχθη ἐς τὴν Ἀσίην. This expedition was in the year before Darius sent to demand earth and water from the Greeks: VI. 46. and the storm at mount Athos is said to have happened in the year preceding the commencement of the second expedition under Datis. Herodot. VI. 95. See <i>Appendix c. 5. Ionian war.</i>
491.	<i>Hybrilides.</i> Pausan. VI. 9, 2. Dionys. Ant. VII. p. 1313.	Darius, δευτέρῳ ἔτει τουτέων [after the expedition of Mardonius] πρῶτα μὲν Θασίους—ἐκέλευε τὸ τεῖχος περιαιρέειν—μετὰ δὲ τοῦτο, διέπεμπε κηρυκὰς ἀνὰ τὴν Ἑλλάδα—. Herodot. VI. 46—48. <i>Cleomenes</i> is still king at Sparta. VI. 48—50. <i>Demaratus</i> is deposed, and succeeded by <i>Leotychides</i> . VI. 61—67. War of Athens and Ægina: VI. 87—93. alluded to by Thucyd. I. 41.—πρὸς τὸν Αἰγινήτων ὑπὲρ τὰ Μηδικὰ πόλεμον παρὰ Κορινθίων εἴκοσι ναῦς ἐλάβετε.—confirming Herodot. VI. 89. Κορίνθιοι Ἀθηναίοισι διδοῦσι εἴκοσι νέας. <i>Gelon</i> becomes master of Gela: Dionys. Ant. VII. p. 1310—1313. τύραννοι δὲ τότε ἦσαν κατὰ πόλεις [in Sicily] ἐπιφανέστατος δὲ Γέλων ὁ Δεινομόνους, νεωστὶ τὴν Ἰπποκράτους τυραννίδα παρεληφώς—κατὰ τὸν δεύτερον ἐνιαυτὸν τῆς ἑβδομηκοστῆς καὶ δευτέρας Ὀλυμπιάδος, ἀρχοντας Ἀθήνησιν Ὑβριλίδου. Pausanias VI. 9, 2.—Γέλων ΣΤΡΑΚΟΥΣΑΣ ἔσχεν Ὑβριλίδου μὲν Ἀθήνησιν ἀρχοντας δευτέρῳ δὲ ἔτει τῆς δευτέρας καὶ ἑβδομηκοστῆς Ὀλυμπιάδος. It is well conjectured by Larcher, Chron. Hérod. t. VII. p. 452—455. that Pausanias may have mistaken the occupation of Gela for the occupation of Syracuse: which solves the difficulty. Pausanias himself elsewhere (VIII. 42, 4.) observes, that Gelon reigned at Syracuse κατὰ τὴν Ξέρξου διάβασιν.
490.	<i>Phænippus.</i> Plutarch. Aristid. c. 5.	Second armament, under <i>Datis</i> and <i>Artaphernes</i> : Darius Μαρδόνιον μὲν—παραλύει τῆς στρατηγίης, ἄλλους δὲ στρατηγούς ἀποδέξας, ἀπέστειλε ἐπὶ

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4. POETS.

Æschylus present at Marathon: æt. 35.—ἐν
μάχῃ συνηγωνίσατο Αἰσχύλος ὁ ποιητὴς (ἐτ) ᾧ (ν) ὄν

B. C.	1. ARCHONS.	2. EVENTS.
		<p>τε Ἐρέτριαν καὶ Ἀθήνας, Δᾶτίν τε—καὶ Ἀρταφέρνεα. Herodot. VI. 94. Battle of <i>Marathon</i>: ten years before the expedition of Xerxes—Thucyd. I. 18. Plato Leg. III. p. 698. C.—and in the <i>fifth</i> year before the accession of Xerxes B. C. 485. Herodot. VII. 1. 3. 4. See <i>Appendix</i> c. 5.—μηνὸς Βοηδρομιῶνος ἕκτη. Plutarch. Camill. c. 19.—ἕκτη ἰσταμένου Βοηδρομιῶνος. Plutarch. Glor. Ath. p. 349. F. [Sept. B. C. 490.] The Spartans were solicited for aid on the ninth day of the moon. Herodot. VI. 106. They marched after the full moon,—μετὰ τὴν πανσέληνον,—arrived in three days, and were too late for the battle. VI. 120. They would arrive on the eighteenth day of the moon. The sixth of Boëdromion, then, was later than the ninth day of the moon, and the civil month did not correspond with the course of the moon.</p>
489.	<p><i>Aristides</i>. Mar. Par. No. 50. Plutarch. Aristid. c. 5.</p>	
488.	<p>Ol. 73. <i>Anchises</i>. Dionys. Ant. VIII. p. 1502.</p>	
487.		<p>Three years of preparation after the battle of Marathon: Herodot. VII. 1. ἡ Ἀσίη ἐδονέετο ἐπὶ τρία ἔτεα.</p>
486.		<p>Revolt of Egypt: in the fourth year after the battle of Marathon, and the year before the death of Darius. Herodot. VII. 1. 4. τετάρτῳ ἔτει Αἰγύπτιοι ἀπέστησαν ἀπὸ Περσέων.—μετὰ Αἰγύπτου ἀπόστασιν τῷ ὑστέρῳ ἔτει—συνήνευκε αὐτὸν Δαρεῖον ἀποθανεῖν.</p>

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4. POETS.

ΔΔΔΠ. Mar. Par. No. 49.

Pindar. Pyth. VI.—Ξενοκράτει Ἀκραγαντίνω νενικηκότι κατὰ τὴν καὶ Πυθιάδα.—ὁ δὲ Ξενοκράτης Θήρωνος ἦν ἀδελφός. *Schol. Pyth. VI. 1.*—νενίκηκε τὴν καὶ Πυθιάδα, ὡς Ἀριστοτέλης ἀναγράφει. *Schol. Isthm. II. 1.*

Panyasis the poet, the uncle of Herodotus, flourished: *Ol. 72. 4. Panyasis poëta habetur illustis.* Euseb. Πανύασις—Ἡροδότου τοῦ ἱστορικοῦ ἐξ ἀδελφός. γέγονε γὰρ Πανύασις Πολυάρχου, ὁ δὲ Ἡρόδοτος Λύξου τοῦ Πολυάρχου ἀδελφοῦ. τινὲς δὲ οὐ Λύξην ἀλλὰ Ῥοιῶ τὴν μητέρα Ἡροδότου Πανυάσιδος ἀδελφὴν ἰστόρησαν. ὁ δὲ Πανύασις γέγονε κατὰ τὴν οἱ Ὀλυμπιάδα. κατὰ δὲ τινὰς, πολλῶν πρεσβύτερος. γέγονε γὰρ ἐπὶ τῶν Περσικῶν. ἀνηρέθη δὲ ὑπὸ Λυγδάμιδος τοῦ τρίτου τυραννίσαντος Ἀλικαρνασσοῦ. *Suid. Πανύασις.* There is no inconsistency in these accounts. *Panyasis* might be about 30 years older than his nephew Herodotus: began to be known *Olymp. 72. 4. [B. C. 489.]* continued in reputation till *Olymp. 78. [B. C. 467.]* and was put to death by Lygdamis about B. C. 457. *Cf. a. 457.*

Pindar. Olymp. IX. Ἐφαρμόστω Ὀπουντίῳ—ἐνίκησε δὲ ὁ Ἐφάρμοστος καὶ Ὀλύμπια, ὡς προεῖπε, καὶ Πύθια, ἐβδομηκοστῇ τρίτῃ Ὀλυμπιάδι.—καὶ γὰρ Πύθια ἐνίκησεν ὁ Ἐφάρμοστος τῇ τριακοστῇ Πυθιάδι. [*Ol. 78. 3.*] *Schol. Ol. IX. 17, 18.*

Chionides first exhibits: Χιονίδης, Ἀθηναῖος, κωμικὸς τῆς ἀρχαίας κωμωδίας· ὃν καὶ λέγουσι πρωταγωνιστὴν γενέσθαι τῆς ἀρχαίας κωμωδίας, διδάσκειν δὲ ἔτεσιν ὅκτω πρὸ τῶν Περσικῶν. *Suid. Eudocia p. 436.* has also ὅκτω π. τ. Π. The *Dionysia* in spring B. C. 487 were eight years (current) before the expedition of Xerxes.—*Dinolochus*, Συρακούσιος ἢ Ἀκραγαντίνος, κωμικὸς, ἦν ἐπὶ τῆς οἱ Ὀλυμπιάδος· υἱὸς Ἐπιχάρμου· ὡς δὲ τινες, μαθητής. ἐδίδαξε δράματα ἰδ' Ἀωρίδι διαλέκτῳ. *Suid. Δεινός. Δεινόλοχος* ὁ ἀνταγωνιστὴς Ἐπιχάρμου. *Ælian. H. A. VI. 51.*

B.C.	1. ARCHONS.	2. EVENTS.
485.	<i>Philocrates.</i> Mar. Par. No. 51. compared with No. 61.—i. e. 43 years before <i>Diphilus</i> , who was archon B.C. 442. Placed, as usual, one year too high in the Marbles.	Accession of <i>Xerxes</i> : in the fifth year after the battle of Marathon, and five years before the expedition against Greece in B. C. 480. Herodot. VII. 1—4. compared with VII. 20. Confirmed by the Canon apud Syncell. p. 208. <i>Ξέρξου ἔτη κα΄.</i> N. E. 263. [=B. C. 485.] See <i>Appendix c. 5.</i> <i>Gelon</i> becomes master of Syracuse: in this year; because he reigned seven years, and was succeeded in the eighth by <i>Hiero</i> : Aristot. Polit. V. 9, 23. Schneid. and <i>Hiero</i> succeeded in the year of <i>Timosthenes</i> , B. C. 478. Diod. XI. 38.
484.	Ol. 74. <i>Leostratus.</i> Dionys. Ant. VIII. p. 1694.	Egypt recovered: in the beginning of the second year of Xerxes: δευτέρῳ ἔτει μετὰ τὸν θάνατον τὸν Δαρείου. Herodot. VII. 7. Eusebius—Ol. 74. 1. <i>Xerxes Ægyptum capit.</i> <i>Aristides cum ignominia ejicitur.</i> The date of these two events is nearly accurate. Egypt was recovered at the end of Olymp. 73. 4. <i>Aristides</i> was banished at the end of Olymp. 74. 1. Cf. a. 483.
483.	<i>Nicodemus.</i> Dionys. Ant. VIII. p. 1711.	Ostracism of <i>Aristides</i> : since he was recalled τρίτῳ ἔτει, <i>Ξέρξου διὰ Θετταλίας ἐλαύνοντος.</i> Plutarch. Aristid. c. 8. or rather, the year following: for he seems to have been still in exile at the battle of Salamis B. C. 480. Herodot. VIII. 79. He was returned, and commanded the Athenian forces twelve months afterwards at the battle of Plataea. Herodot. IX. 28. His recal therefore was between those two actions.
482.		
481.	<i>Themistocles.</i> Schol. Thucyd. I. 93. See <i>Introduction</i> p. xv. xvi.	Fourth year after the recovery of Egypt: ἐπὶ τέσσερα ἔτεα πλήρεια παραρτίετο στρατιήν τε καὶ τὰ πρόσφορα τῇ στρατιῇ. Herodot. VII. 20. The fourth year was completed in spring B. C. 481. See <i>Appendix c. 5.</i> <i>Xerxes</i> in the autumn arrived at Sardis; Herod. VII. 32—37. where he wintered.
480.	Ol. 75. <i>Calliades.</i> Dionys. Ant. IX. p. 1739. Herodot. VIII. 51. Diodor. XI. 1. Mar. Par. No. 52. Laërt. II. 45. <i>Callias</i> Auct. Vit. Eurip. Laërt. II. 7.	"Ἀμα τῷ ἔαρι παρσκειασμένος ὁ στρατὸς ἐκ τῶν Σαρδίων ὤρματο. Herodot. VII. 37. Actions at <i>Thermopylae</i> and <i>Artemisium</i> , at the time of the Olympic games. ἦν γὰρ κατὰ τὸ αὐτὸ ὀλυμπιάς τοῦτοις τοῖσι πρήγμασι συνεπεσούσα.—οἱ δὲ σφι ἔλεγον ὡς Ὀλύμπια ἄγοιεν. Herodot. VII. 206. VIII. 26. Ὀλύμπια δὲ καὶ Κάρνεια παροιχώκεε ἥδη. VIII. 72. <i>Salamis</i> : at the time of the Mysteries. Herodot. VIII. 65. περὶ τὰς εἰκάδας τοῦ βοηδρομιῶνος—τὴν εἰκάδα—ἢ τὸν μυστικὸν Ἰακχὸν ἐξάγουσι. Plutarch. Camill. c. 19. It was in the autumn: Herodot. VIII. 113. ἔδοξε γὰρ Μαρδονίῳ—ἀναρῆναι εἶναι τοῦ ἔτους πολεμέειν—χειμερίσαι τε ἄμεινον εἶναι ἐν Θεσσαλίῃ, καὶ ἔπειτα ἅμα τῷ ἔαρι πειρᾶσθαι. VIII. 130. ὁ δὲ ναυτικός ὁ Ξέρξης

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4. POETS.

Epicharmus continues to write comedy.—πρὸ τῶν Περσικῶν ἔτη ἕξ, διδάσκων ἐν Συρακούσαις· ἐν δὲ Ἀθήναις Εὐέτης καὶ Εὐξενίδης καὶ Μύλος ἐπεδείκνυντο. Suid. Ἐπιχ.—in the 73d Olympiad—χρόνοις δὲ γέγονε κατὰ τὴν ογ' Ὀλυμπιάδα. Prolegom. Aristoph. p. xii. Kust.=xxviii. Beck. He had already perfected comedy long before Chionides: *Cf. a. 500.* and continued to exhibit in the reign of Hiero. *Cf. a. 477. Mylus*, the comic poet, (who is mentioned by Zenob. Adag. V. 14. p. 117. Diogenian. Adag. VI. 40. p. 232. Hesych. v. μύλλον) is classed with *Magnes* by Diomed. III. p. 486. *Poëtae primi comici fuere Susarion, Mullus, et Magnes.* which confirms the date of Suidas.

Birth of *Herodotus*: *Cf. a. 496.* Suidas—Ἡρόδοτος. Λύξου καὶ Δρυοῦς, Ἀλικαρνασσεύς, τῶν ἐπιφανῶν—μετέστη δ' ἐν Σάμῳ διὰ Λύγδαμιν τὸν ἀπὸ Ἀρτεμισίας τρίτον τύραννον γενόμενον Ἀλικαρνασσοῦ.

Æschylus gains the prize in tragedy: Mar. Par. No. 51. ἀφ' οὗ Αἰσχύλος ὁ ποιητὴς τραγωδία πρῶτον ἐνίκησεν—ἔτη ΗΗΔΔΠ ἄρχοντος Ἀθήνησι Φιλοκράτους. Pindar. *Olymp. X, XI.* Ἀγησιδάμῳ Λοκρῶ Ἐπιζεφυρίῳ—ἐνίκησε δὲ οὗτος ὁ Ἀγησίδαμος τὴν ἐβδομηκοστὴν τετάρτην Ὀλυμπιάδα. Schol. X. 1.

Birth of *Achæus*:—Ἀχαιὸς Πυθοδώρου ἢ Πυθοδώριδος, Ἐρετριεὺς, τραγικὸς, γέγονε κατὰ τὴν οδ' Ὀλυμπιάδα—ἦν δὲ νεώτερος Σοφοκλέους ὀλίγῳ τινί. Suid. Ἀχαιὸς Ἐρετρ.

Ἐν ἐβδομηκοστῇ τετάρτῃ (Ὀλυμπ.) Φρύνιχος καὶ Χοερίλος. Cyrill. Julian. I. p. 13. B. Ol. 74. 2. *Chærilus et Phrynichus illustres habentur.* Euseb. For *Phrynichus* the tragic poet, *cf. ann. 511, 476.* For *Chærilus*, *conf. an. 523.* Chærilus had now exhibited tragedy forty years; Phrynichus, near thirty years.

Pherecydes of Athens, the historian, flourished. Φερεκύδης Λέριος, ἱστορικὸς, γεγονὼς πρὸ ὀλίγου τῆς οδ' Ὀλυμπιάδος. Suid. He continued in reputation till B. C. 456. Ol. 81. 1. Φερεκύδης ὁ δεύτερος, ἱστοριογράφος, ἐγνωρίζετο. Euseb. in Græcis Scaligeri. Sturz, to reconcile Euseb. with Suidas, interprets γεγονὼς *natus*, and makes *Pherecydes* three years younger than *Herodotus*. But the terms of Eusebius and Suidas are too vague to be rigidly taken. It is sufficient that we suppose Pherecy-

Birth of *Euripides*: τῷ πρώτῳ ἔτει τῆς ἐβδομηκοστῆς πέμπτης Ὀλυμπιάδος ἐγεννήθη ἐπὶ Καλλιάρχου. Laërt. II. 45.—ἡμέρα καθ' ἣν οἱ Ἕλληνες ἐναυμάχουν ἐν Σαλαμῖνι. Plutarch. Sympos. VIII. 1.—ἐτέχθη καθ' ἣν ἡμέραν Ἕλληνες ἐτρέψαντο τοὺς Πέρσας. Suid. Εὐριπίδ. Both authors of the life of Euripides, Thom. Mag. apud Musgrav. and MS. apud Elmleium ad calcem Bacch. ἐπὶ Καλλίου [*sic*] ἄρχοντος κατὰ τὴν οδ' Ὀλυμπιάδα, ὅτε ἐναυμάχησαν, κ. τ. λ. Eratosthenes and Philochorus confirm this date.

B.C.	1. ARCHONS.	2. EVENTS.
		<p>περιγενόμενος, φεύγων ἐκ Σαλαμῖνος—ἐχειμέριζε ἐν Κύμῃ. Plutarch, therefore, is in error when he says ἔκτη ἐπὶ δέκα τοῦ μουνηχιῶνος μηνός. Glor. Ath. p. 349. F. which would be <i>April</i> for the date of the battle. Corsini Fast. Att. t. III. p. 166. defends Plutarch, by supposing him to mean a battle at Salamis in <i>Cyprus</i>, under Cimon, many years later. But the whole tenor of the sentence in Plutarch, and the context, evidently shew that no other battle could be meant than the celebrated battle of Salamis. And Plutarch has the same erroneous date elsewhere: Lysand. c. 15. where he plainly intends that battle; ἐν ᾗ τὴν ἐν Σαλαμῖνι ναυμαχίαν ἐνίκων τὸν βάρβαρον.—Victory of Gelon at Himera: Herodot. VII. 166. λέγουσι ὡς συνέβη τῆς αὐτῆς ἡμέρης ἐν τε τῇ Σικελίᾳ Γέλωνα καὶ Θήρωνα νικᾶν Ἀμίλκην, καὶ ἐν Σαλαμῖνι τοὺς Ἕλληνας τὸν Πέρσην. Aristotle, Poët. c. 24. in more general terms—κατὰ τοὺς αὐτοὺς χρόνους ἢ τ' ἐν Σαλαμῖνι ἐγένετο ναυμαχία καὶ ἡ ἐν Σικελίᾳ Καρχηδονίων μάχη. But Herodotus is more entitled to credit upon this point, than Diodorus XI. 24. who makes the battle of Himera coincide with the action at Thermopylæ.</p>
479.	<p><i>Xanthippus</i>. Diod. XI. 27. Mar. Par. No. 53. <i>Xanthippides</i> Plutarch. Aristid. c. 5.</p>	<p><i>Mardonius</i> occupies Athens, ten months after its occupation by Xerxes in the preceding year. Herodot. IX. 3.—<i>Platæa</i>, <i>Mycalæ</i>, in September: Plutarch. Aristid. c. 19. ταύτην τὴν μάχην [<i>Platæa</i>] ἐμαχέσαντο τῇ τετράδι τοῦ βοηδρομιῶνος ἰσταμένου.—Idem Camill. c. 19. Βοηδρομιῶνος τρίτῃ ἐν Πλαταιαῖς ἅμα καὶ περὶ Μυκάλην ἡττήθησαν ὑπὸ τῶν Ἑλλήνων. Herodot. IX. 101. Τὸ μὲν ἐν Πλαταιαῖσι πρῶτ' ἐτι τῆς ἡμέρης ἐγένετο, τὸ δὲ ἐν Μυκάλῃ περὶ δείλῃν—τῆς αὐτῆς ἡμέρης συνέβαινε γίνεσθαι μηνός τε τοῦ αὐτοῦ. In the year of <i>Xanthippus</i>: Plutarch. Aristid. c. 5. Ξανθιππίδην (<i>sic</i>) ἐφ' οὗ Μαρδόνιος ἡττήθη Πλαταιαῖσιν.—Siege of Sestos in the autumn; which surrenders in the following spring. [B. C. 478.] Thucyd. I. 89. Σηστὸν ἐπολιόρκουν—καὶ ἐπιχειμάσαντες εἶλον αὐτήν. After the surrender of Sestos, κατὰ τὸ ἔτος τοῦτο οὐδὲν ἐτι πλέον τουτέων ἐγένετο. Herodot. IX. 121.—whence we may collect that Herodotus did not compute the commencement of the year from the winter solstice. See the <i>Introduction</i> p. xx.</p>
478.	<p><i>Timosthenes</i>. Diod. XI. 38. Mar. Par. No. 54.</p>	<p><i>Hiero</i> succeeds <i>Gelon</i>: in the year of Timosthenes. Diod. XI. 38. He reigned ἔτη ἑνδεκα καὶ μῆνας ὀκτώ. Diod. <i>ibid.</i>—but <i>ten</i> years according to Aristot. Polit. V. 9. Γέλων μὲν γὰρ ἑπτὰ τυραννεύσας (ἔτη) τῷ ὀγδόῳ τὸν βίον ἐτελεύτησε· δέκα δ' Ἰέρων. Θρασύβουλος δὲ τῷ ἑνδεκάτῳ μηνῷ ἐξέπεσε. Diodorus is consistent with himself; <i>cf. ann.</i> 467, 466. and is confirmed by Schol. Pindar. Pyth. III. from whence it may be collected that <i>king</i> Hiero was victor in the 27th Pythia, Olymp. 75. 3. [B. C. 478.] Compare also Schol. Pindar. Pyth. I. 1. ἔσχε δὲ ὁ Ἰέρων</p>

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des to have flourished between B. C. 480 and 456, by interpreting *γεγονώς floruit*, with Vossius de Histor. Græc. and Heyne ad Apollod.

Anaxagoras, æt. 20, ἤρξατο φιλοσοφεῖν Ἀθήνησι. Laërt. II. 7. Cf. a. 500. He remained at Athens thirty years. Cf. a. 450. *Anaximenes*, by whom he was taught, must have been living, at least in the 7-th Olympiad; when *Anaxagoras* was only 16 or 18 years of age: which implies a period of 64 or 65 years from the ἀκμὴ or ἡλικία of *Anaximenes*, in the 58th Olympiad, to his death. Conf. an. 548. If these positions are true, *Anaximenes* must have lived nearly ninety years.

Antipho Rhamnusius γέγονε κατὰ τὰ Περσικὰ καὶ Γοργίαν τὸν σοφιστὴν, ὀλίγω νεώτερος αὐτοῦ. Vit. X. or. p. 832. E.—Suidas: Ἀντιφῶν ἤρξε τοῦ δικανικοῦ χαρακτήρος μετὰ Γοργίαν. Born therefore about the year of Calliades. Cf. a. 412.

The history of *Herodotus* terminates at the siege of Sestos. [spring B. C. 478.] Diod. XI. 37. τῶν δὲ συγγραφέων Ἡρόδοτος, ἀρξάμενος πρὸ τῶν Τρωϊκῶν χρόνων, γέγραφε κοινὰς σχεδὸν τὰς τῆς οἰκουμένης πράξεις ἐν βίβλοις ἑνέα· καταστρέφει δὲ τὴν σύνταξιν εἰς τὴν περὶ Μυκάλην μάχην τοῖς Ἑλλήσι πρὸς τοὺς Πέρσας, καὶ Σηστοῦ πολιορκίαν.

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Cf. a. 406. These testimonies outweigh the Parnian Marble, which dates his birth B. C. 485. The Marble is consistent in its dates: No. 51. ἄρχοντας Φιλοκράτους Εὐριπίδης ἐγένετο. [B. C. 485.] No. 61. ἄρχοντας Διφίλου Εὐριπίδης ἐτῶν ὧν τριῶν καὶ τεσσαράκοντα. [B. C. 442.] Forty-three years are the exact interval.—*Pindar*, at the battle of Salamis, had completed his 38th, and entered his 39th year. Cf. a. 518. I follow Corsini, Fast. Att. t. II. p. 64, in fixing the birth of *Pindar*, with *Plutarch*, at the Pythian games of Ol. 65. although Corsini places the games in the ninth month of the 3d Olympic year, rather than the first or second; and consequently shortens the age of *Pindar* by so many months. The period of 40 years, named by *Suidas*, κατὰ τὴν Ξέρξου στρατείαν ἐτῶν ὧν μ', must be understood with some latitude. For *Pindar* in B. C. 480, compare *Diod.* XI. 26.

The birth of *Chærilus of Samos* may be probably assigned to the 75th Olympiad. He was younger than *Herodotus*; Suid. Χοιρίλ. Σάμιος. He resided at Samos in the time of *Lysander* B. C. 404. *Plutarch*. Lysand. c. 18. τῶν δὲ πολιτῶν [i. e. citizens of Samos] Χοιρίλον μὲν ἀεὶ περὶ αὐτὸν εἶχε (Λύσανδρος,) ὡς κοσμήσοντα τὰς πράξεις διὰ ποιητικῆς. And was received at the court of *Archelaus*: Athen. VIII. p. 345. d.—where he died; Suid. τελευτῆσαι ἐν Μακεδονίᾳ παρὰ Ἀρχελάῳ τῷ τότε αὐτῆς βασιλεῖ. When, therefore, *Suidas* says, that *Chærilus* ἐπὶ τῶν Περσικῶν, ὀλυμπιάδι ος', νεανίσκον ἤδη εἶναι, he is in an error; as *Nækius* ad *Chærilii Fragmenta* has shewn from the preceding testimonies. But we need not wholly reject those notes of time. If Olymp. 75 was mentioned in connexion with *Chærilus* by the authors whom *Suidas* followed, it might be mentioned as the period of his birth: which would suppose him five or six years younger than *Herodotus*, and 75 at the visit of *Lysander* to Samos. His death happened before the year B. C. 399, which was the last year of *Archelaus*.

Pindar. Pyth. III. Ἰέρωνι νικήσαντι κέλῃτι τὴν εἰκοστὴν ἔκτην καὶ εἰκοστὴν ἐβδόμην Πυθιάδα—ὥστε ἐπὶ ταῖς δύο νίκαις τὴν αὔδην συντετάχθαι. συνάδει δὲ τὰ ἀπὸ τῶν χρόνων. ὡς γὰρ ἤδη βασιλεύοντός φησιν. “ὃς Συρακοῖσιν αἰσιν νέμει, βασιλεὺς—” καθίστατο δὲ ὁ Ἰέρων βασιλεὺς κατὰ τὴν ἐβδομηκοστὴν ἔκτην ὀλυμπιάδα, τῆς εἰκοστῆς ὀγδόης Πυθιάδος—συγχρόνου οὖσης. ὥστε—μετὰ τὴν ὕστερον Πυθιάδα, ἥτις γέγονε περὶ τὴν ος' ὀλυμπιά-

B. C.	1. ARCHONS.	2. EVENTS.
		<p>τὴν τῶν Συρακουσίων ἀρχὴν μετὰ τὴν τοῦ Γέλωνος τοῦ ἀδελφοῦ τελευτὴν τῇ ἐβ- δομηκοστῇ πέμπτῃ ὀλυμπιάδι.</p>
477.	<p><i>Adimantus</i>. Diod. XI. 41. Mar. Par. No. 55. Plutarch. Themistocl. c. 5. Schol. in Hermogen. p. 410.</p>	<p>Commencement of the Athenian ascendancy or empire: in the year of Adimantus. Diod. XI. 41. 48.—forty-five years before the Peloponnesian war; Demosth. Olynth. III. p. 35.—sixty-five, before the ruin of the Athenian affairs in Sicily; Isocrat. Panathen. c. 19. p. 244. b.—in the seventy-third year before the capture of Athens by Lysander; Demosth. Philipp. III. p. 116.—called, in round numbers, seventy years, by Isocrates Panegy. c. 30. p. 62. e. by Lysias Epitaph. p. 113. Reisk. by Plato epist. VII. p. 332. 6. by Aristides Panathen. tom. I. p. 170. Jebb. and by Demosthenes himself Philipp. III. p. 117. See <i>Appendix c. 6. Athenian empire</i>.</p>
476.	<p>Ol. 76. <i>Phædon</i>. Dionys. Ant. IX. p. 1791. Diod. XI. 48. Schol. Æschin. p. 755. Reisk. Plutarch. Thes. c. 36.</p>	<p>Death of <i>Anaxilaus</i> of <i>Rhegium</i>. Diod. XI. 48. ἐπὶ ἀρχοντος Ἀθήνησι Φαίδωνος—ἐτελεύτησεν Ἀναξίλας ὁ Ῥηγίου καὶ Ζάγκλης τυράννος, δυναστεύσας ἔτη δεκαοκτώ. [B. C. 494—476.] τὴν δὲ τυραννίδα διεδέξατο Μίκυθος, πιστευθεὶς ὥστε ἀποδοῦναι τοῖς τέκνοις τοῦ τελευτήσαντος. Anaxilaus was reigning in B. C. 494, when the Ionian fugitives seized upon Zancle. Herodot. VI. 22. 23. Thucyd. VI. 4. and in B. C. 480 he procured the assistance of the Carthaginians for his father-in-law Terillus of Himera against Theron. Herodot. VII. 165. Hiero married the daughter of Anaxilaus. Schol. Pindar. Pyth. I. 112. These testimonies confirm the dates of Diodorus. Bentley Diss. Phal. p. 146—160. Corsini Fast. Att. tom. III. p. 155, 156. and Larcher Hérodote tom. V. have fully discussed the chronology of Anaxilaus, and have proved that the Anaxilaus of Pausanias is the same person as the Anaxilaus of other authors.</p> <p>Scyros taken by <i>Cimon</i>. The <i>second</i> action of the Athenians after their accession to the command. Thucyd. I. 98: Πρῶτον μὲν Ἡϊόνα τὴν</p>

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Xenophanes still living in the reign of Hiero, according to *Timæus* ap. *Clem. Strom.* I. p. 301. ὃν φησι Τίμαιος κατὰ Ἱέρανα τὸν Σικελίας δυναστὴν καὶ Ἐπίχαρμον τὸν ποιητὴν γεγονέναι. *Athenæus* II. p. 54. e. *Ξενοφάνης* ὁ Κολοφώνιος ἐν Παρωδαῖς—*Πηλίκος* ἦσθ' ὅθ' ὁ Μῆδος ἀφίκετο;—*Plutarch. Mor.* p. 175. B. C. Ἱέραν, ὁ μετὰ Γέλωνα τύραννος, ἔλεγε πρὸς *Ξενοφάνην* τὸν Κολοφώνιον, κ. τ. λ. From all these testimonies, it seems that there were two accounts, or traditions, of the time of *Xenophanes*: one, which was adopted by *Apollodorus*; and another which is pointed out by these passages of *Timæus*, *Plutarch*, and *Athenæus*. The text of *Schol. Aristoph. Pac.* 696.—ὁ Σιμωνίδης διεβέβλητο ἐπὶ φιλαργυρίᾳ. καὶ τὸν Σοφοκλέα οὖν διὰ φιλαργυρίαν εἰκέναι τῷ Σιμωνίδῃ.—ὅθεν *Ξενοφάνης* κίμβικα αὐτὸν προσαγορεύει—can occasion no difficulty: for either another *Xenophanes*, *ιαμβοποιὸς*, may be understood, (cf. *Laërt. IX.* 20.) or the words of the scholiast may be transposed; ὁ Σιμωνίδης διεβέβλητο—ὅθεν *Ξενοφάνης* κίμβικα αὐτὸν [*i. e. Simonid.*] προσαγορεύει. Καὶ τὸν Σοφοκλέα οὖν, κ. τ. λ. That the term κίμβιξ was applied to *Simonides* appears from *Athenæus XIV.* p. 656. d.—*Xenophanes*, whatever was his time, lived in exile in Sicily: *Laërt. IX.* 18. οὗτος ἐκπεσὼν τῆς πατρίδος ἐν Ζάγκλῃ τῆς Σικελίας διέτριβε καὶ ἐν Κατάνῃ.

δα, συντετάχθαι τόνδε τὸν ἐπινίκιον. *Schol. Pyth. III.* 1. In *Schol. Pyth. I.* 1. it is stated that Hiero was victor *Pyth.* 26, 27, κέλητι, and *Pyth.* 29 τεθρίππῳ. But no victory in *Pyth.* 28 is mentioned: wherefore in these numbers we must read καθίστατο βασιλεὺς—κατὰ τὴν οἰ' Ὀλυμπιάδα, τῆς εἰκοστῆς ἐβδόμης Πυθιάδος συγχρόνου οὔσης. ὥστε—περὶ τὴν οἰ' ὀλ.

(*Epicharmi Nāsoi. Schol. Pindar. Pyth. I.* 98. ὅτι Ἀναξίλαος Λοκροὺς ἠθέλησεν ἄρδην ἀπολέσαι, καὶ ἐκωλύθη πρὸς Ἱέρανος, ἰστορεῖ Ἐπίχαρμος ἐν Νάσοις. *Anaxilaus* died B. C. 476. *Diod. XI.* 48. about two years after the accession of Hiero. This drama of *Epicharmus* was therefore represented at least as late as B. C. 477.) That *Epicharmus* flourished in the reign of Hiero, is attested by the *Parian Marble No. 56.* ἀφ' οὗ Ἱέραν Συρακουσῶν ἐτυράννευσεν, ἔτη . . . ἄρχοντος Ἀθήνησι Χάρητος. [*B. C. 472.*] ἦν δὲ καὶ Ἐπίχαρμος ὁ ποιητὴς κατὰ τοῦτον.—and by *Plutarch Moral.* p. 68. A. p. 175. C.

Phrynichus victor in tragedy: *Plutarch. The-mistocl. c.* 5. Θεμιστοκλῆς ἐχορήγει, Φρύνιχος ἐδίδασκεν, Ἀδείμαντος ἤρχεν. About thirty-five years after his first prize in *Ol.* 67. *conf. a.* 511. I suppose the archons of this period to have commenced at the *summer solstice*, and not in the winter: consequently the *Dionysia* of the archon *Adimantus* would be in spring B. C. 476, and not in spring B. C. 477. in his *ninth* month and not in his *third*. See the *Introduction* p. xxi.

Simonides æt. 80 gains the prize ἀνδρῶν χορῶ. *Schol. in Hermog.* p. 410. Οὗτος πάσης ἐπιστήμων ποιητικῆς καὶ μουσικῆς ὑπῆρχεν, ὥς ἐκ νεότητος ἄχρι γήρως ἐν τοῖς ἀγῶσι νικᾷ· ὥς καὶ τὸ ἐπίγραμμα δηλοῖ·

ἦρχε μὲν Ἀδείμαντος Ἀθηναίους, ὅτ' ἐνίκα

Ἀντιοχίς φυλὴ δαιδαλέον τρίποδα.

B.C.	1. ARCHONS.	2. EVENTS.
		<p>ἐπὶ Στρυμόνι πολιορκία εἶλον, Κίμωνος στρατηγοῦντος. ἔπειτα Σκύρον τὴν ἐν τῷ Αἰγαίῳ νῆσον, ἣν ᾤκουν Δόλοπες, ἠνδραπόδισαν, καὶ ᾤκισαν αὐτοί. In the archonship of Phædon: Plutarch. Thes. c. 36. Μετὰ τὰ Μηδικὰ, Φαίδωνος ἄρχοντος, μαντευομένοις τοῖς Ἀθηναίοις ἀνεῖλεν ἡ Πυθία τὰ Θησέως ἀναλαβεῖν ὅσῃ—ἦν δὲ καὶ λαβεῖν ἀπορία—οὐ μὴν ἀλλὰ καὶ Κίμων, ἐλὼν τὴν νῆσον—ἀνέσκαψεν. Bentley Diss. Phal. p. 281—283, for Φαίδωνος corrects Ἀφεψίωνος, because “Aphepsion was archon in the very year that “Cimon fetched the bones;” Plutarch. Cimon. and because, otherwise, “it would be seven years before the oracle was obeyed.” There is no need of altering the text. The island was actually conquered in the year of Phædon. This we know from Thucydides I. 98. and Diodorus XI. 41. 48. combined. Plutarch named the archon Phædon with reference to the conquest of the island; and then, by a negligence not unusual in him, connected the oracle with that fact, as a contemporary transaction, although in truth the oracle was not procured till six or seven years afterwards.</p>
475.	<i>Dromoclides.</i> Diod. XI. 50.	<p>Diodorus XI. 50. inserts a notice, under the year of Dromoclides, of the Lacedæmonians, as having already lost the ascendancy: ἐπὶ ἄρχοντος Δρομοκλείδου Λακεδαιμόνιοι τὴν τῆς θαλάσσης ἡγεμονίαν ἀποβεβληκότες—βαρέως ἔφερον, κ. τ. λ. Consistently with his own date for this event, and with the true time. <i>Conf. an.</i> 477.</p>
474.	<i>Acestorides.</i> Diod. XI. 51.	<p>Naval victory of <i>Hiero</i> over the Tuscans; παραγενομένων πρὸς αὐτὸν πρέσβων ἐκ Κύμης τῆς Ἰταλίας καὶ δεομένων βοηθῆσαι πολεμουμένοις ὑπὸ Τυρρῶνων θαλαττοκρατούντων. Diod. XI. 51. In the year of Acestorides: Diod. <i>ibid.</i> Pindar Pyth. I. 140. alludes to this victory.</p>
473.	<i>Menon.</i> Diod. XI. 52. Arg. Æschyl. Pers.	
472.	<p>Ol. 77. <i>Chares.</i> Diod. XI. 53. Dionys. Ant. IX. p. 1844. Mar. Par. No. 56. In the edition of Chandler the numbers of ep. 56 are defective, and the name of the archon is X . . ητος. But in ed. Prideaux the passage is thus represented—ἐτη ΗΗΠΠΙ ἄρχοντος Ἀθήνησι X . . η . ος.</p>	<p>Death of <i>Theron</i> of <i>Agrigentum</i>, in the year of Chares, ἄρξας ἐτη δέκα καὶ ἕξ. Diod. XI. 53. Towards the end of B. C. 472, or beginning of 471. <i>Principio enim anni</i> [Olymp. 77. 1.] <i>curru victor Olympiæ laudatusque Pindar.</i> <i>Olymp. II.</i> Wesseling. ad Diod. XI. 53.</p>

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Ξεινοφίλου δέ τις υἱὸς Ἀριστείδης ἐχορήγει
 πεντήκοντ' ἀνδρῶν καλὰ μαθόντι χορῶ·
 ἀμφὶ διδασκαλίῃ δὲ Σιμωνίδῃ ἔσπετο κύδος
 ὀγδωκονταέτει παιδὶ Λεωπρεπέος.

The two last lines are given by Plutarch. Mor. p. 785. A.—Mar. Par. No. 55. ἀφ' οὗ Σιμωνίδης ὁ Λεωπρεποῦς ὁ Κεῖος—ἐνίκησεν Ἀθήνησι διδάσκων—ἔτη ΗΗ ἄρχοντος Ἀθήνησι . . δειμάντου.

Pindar. Olymp. XIV. Ἀσωπὶχῶ Ὀρχομενίῳ παιδί. Οὗτος ἐνίκησε τὴν ᾠς' Ὀλυμπιάδα σταδίων. Schol.

Pindar. Pyth. VII. Μεγακλεῖ Ἀθηναίῳ νικήσαντι τὴν εἰκοστὴν ὀγδόην πυθιάδα τετρίππῳ. [Olymp. 76. 3.] Schol.—*Pyth. XI.* Θρασυδαίῳ παιδί Θηβαίῳ σταδισὶ νικήσαντι τὴν κη' Πυθιάδα, καὶ λγ' δίαυλον ἢ στάδιον ἀνδρας. [Olymp. 81. 3.] Schol. The former victory is here celebrated.—*Pyth. IX.* Τελεσικράτει Κυρηναίῳ—νικήσαντι τὴν εἰκοστὴν ὀγδόην Πυθιάδα ὀπλίτῃ τῇ δὲ λ' στάδιον. παρὸ δὲ οὐ μνημονεύει τῆς ἐν τῷ σταδίῳ νίκης. Schol. To the same purpose, another scholiast.

[Pythagoras is now ninety-nine, according to the computations of Aristoxenus and Jamblichus: Aristoxenus apud Porphyry. Vit. Pythag. s. 9. γεγονότα δὲ ἐτῶν τεσσαράκοντα (φησὶν ὁ Ἀριστόξενος) καὶ ὄντων τὴν τοῦ Πολυκράτους τυραννίδα συντονώτερον οὖσαν οὕτω δὴ εἰς Ἰταλίαν ἀπαρσιν ποιήσασθαι. Jamblichus Vit. Pythag. c. 4. κατὰ τὴν Αἴγυπτον—ὑπὸ τῶν τοῦ Καμβύσου αἰχμαλωτισθεὶς εἰς Βαβυλῶνα ἀνήχθη—ἀλλὰ τε δάδεκα συνδιατρίψας ἔτη εἰς Σάμον ὑπέστρεψε περὶ ἑκτον πον καὶ πεντηκοστὸν ἔτος ἤδη γεγονώς. Born, therefore, B. C. 570. and died in his 99th year, B. C. 472.] He died at Metapontum: Laërt. VIII. 39. The school of Pythagoras subsisted nine generations: Laërt. VIII. 46. αὐτοῦ τὸ σύστημα διέμεινε μέχρι γενεῶν ἑννέα, ἣ καὶ δέκα· τελευταῖοι γὰρ

Æschyli Πέρσαι. Argum. Persar. ἐπὶ Μένωνος τραγῳδῶν Αἰσχύλος ἐνίκα Φινεῖ, Πέρσαις, Γλαύκῳ Ποτνιεῖ, Προμηθεῖ. This was the Προμηθεὺς Πυρφόρος, or Πυρκαεὺς, σατυρικός. The Ἑπτὰ ἐπὶ Θήβας was subsequent to this date: Schol. ad Aristoph. Ran. 1053. οἱ Πέρσαι πρότερον δεδιδασμένοι εἰσὶν, εἴτα οἱ Ἑπτὰ ἐπὶ Θήβας.

Pindar. Olymp. II. γέγραπται Θήρῳι Ἀκραγαντίνῳ ἄρματι νενικηκότῃ τὴν ἑβδομηκοστὴν ἑβδόμην Ὀλυμπιάδα.—ἦν δὲ ὁ Θήρων υἱὸς Αἰνησιδάμου. Schol.—*Olymp. XII.* Ἐργότελει—ὃς ἡγωνίσαστο ἑβδομηκοστὴν ἑβδόμην Ὀλυμπιάδα καὶ τὴν ἑξῆς πυθιάδα εἰκοστὴν ἐνάτην. Schol.

B.C.	1. ARCHONS.	2. EVENTS.
471.	<i>Praxiergus.</i> Diod. XI. 54.	<p><i>Themistocles</i> banished by ostracism, ἐπὶ Πραξιέργου. Diod. XI. 54. Six years after the Athenians had succeeded to the command: (cf. <i>a.</i> 477.) and five years before his flight to Persia; which happened in B. C. 466. He withdrew to Argos, and resided there when the treason of Pausanias was discovered: Diod. XI. 55. ἐξοστρακισθεὶς ἔφυγεν ἐκ τῆς πατρίδος εἰς Ἄργος. Plutarch. Themistocl. c. 23. ἐκπεσόντος δὲ τῆς πόλεως καὶ διατρίβοντος ἐν Ἄργει, τὰ περὶ Πausanίαν συμπεσόντα καὶ κατ' αὐτοῦ παρέσχε τοῖς ἐχθροῖς ἀφορμὰς. Thucyd. I. 135. ἐτυχεν ὠστρακισμένος καὶ ἔχων δίαίταν μὲν ἐν Ἄργει, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον. During his exile the plans of Pausanias were communicated to him: Plutarch. Themistocl. c. 23. Πausanίης—πρότερον μὲν ἀπεκρύπτετο τὸν Θεμιστοκλέα—ὡς δ' εἶδεν ἐκπεπτωκότα—ἐθάρσυνεν ἐπὶ τὴν κοινωσίαν παρακαλεῖν. A proof that the exile of Themistocles before his flight to Persia was of some duration. Diodorus, who rightly dates his ostracism, has condensed into one narrative, and placed under one year, all the subsequent transactions. <i>Conf. a.</i> 465.</p>
470.	<i>Demotion.</i> Diod. XI. 60	
469.	<i>Apsephion.</i> Mar. Par. No. 57. <i>Aphepsion.</i> Plutarch. Cimon. c. 8. <i>corrupte</i> Ἀψίωνος apud Lact. II. 44. — Φαίωνος apud Diod. XI. 63.	<p><i>Pericles</i> begins to have a share in public affairs, forty years before his death; cf. <i>a.</i> 429. which determines his commencement to the year of <i>Apsephion</i>. According to Plutarch Pericl. c. 7. <i>Aristides</i> was already dead: ἐπεὶ δ' Ἀριστείδης μὲν ἀποτεθνήκει καὶ Θεμιστοκλῆς ἐξεπεπτώκει—οὕτω δὲ φέρων ὁ Περικλῆς τῷ δήμῳ προσέειπεν αὐτόν. and, by the date of Nepos, Aristides died one year later. cf. <i>a.</i> 468. But the account of Plutarch is not to be rigidly taken: the forty years of Pericles might commence a little before the death of Aristides.</p>
468.	Ol. 78. <i>Theagenides.</i> Dionys. Antiq. IX. p.	<p><i>Mycenæ</i> destroyed by the Argives: Diod. XI. 65. ἄρχων Θεαγενείδης.—Ἀργείοις καὶ Μυκηναίοις ἐνέστη πόλεμος.—οἱ δὲ Ἀργεῖοι τοὺς Μυκη-</p>

3. PHILOSOPHERS, &c.

ἐγένοντο τῶν Πυθαγορείων, οὓς καὶ Ἀριστόξενος εἶδε, Ξενοφίλος τε ὁ Χαλκιδεὺς ἀπὸ Θράκης καὶ Φάντων ὁ Φλιάσιος καὶ Ἐχεκράτης καὶ Διοκλῆς καὶ Πολύμναστος Φλιάσιος. As Aristoxenus flourished about B. C. 320, these nine or ten generations included Pythagoras himself: from whose birth, or rather ἀκμῇ, in B. C. 570, to Aristoxenus, was a period of 250 years.

Birth of Thucydides. Cf. a. 496.

4. POETS.

Timocreon of Rhodes the lyric poet flourished in the time of Themistocles. Suidas—Τιμοκρέων Ῥόδιος—διεφέρετο πρὸς Σιμωνίδην τὸν τῶν μελῶν ποιητήν, [Cf. Laërt. II. 46.] καὶ Θεμιστοκλέα τὸν Ἀθηναῖον. Plutarch. Themistocl. c. 21. Τιμοκρέων ὁ Ῥόδιος μελοποιὸς ἐν ᾧσματι καθάπτεται τοῦ Θεμιστοκλέους, κ. τ. λ. One of his satires was written after the exile of Themistocles: ὡς ὁ Θεμιστοκλῆς αἰτίαν ἔσχε μηδίζειν, ταῦτ' ἐποίησε πρὸς αὐτὸν, κ. τ. λ. Plutarch. ibid. He was therefore still living at this period. If Simonides was the author of his epitaph, apud Athen. X. p. 415. f. as Fabricius B. Gr. lib. II. c. 15. supposes, either Timocreon died before B. C. 467, which is hardly probable, or the epigram was composed as a satire upon him in his lifetime. Timocreon is classed by Suidas among the poets of the old comedy: but apparently without reason. He is not so described by Plutarch; or by Athenæus X. p. 415. f. by whom he is called Τιμοκρέων ὁ Ῥόδιος, ποιητὴς καὶ ἀθλητὴς πένταθλος, or by Schol. Aristoph. by whom he is mentioned in one place (Acharn. 531.) as Τιμοκρέων—μελοποιός, and in another (Ran. 1337.) as Τιμοκρέων—ἐποποιός. which should perhaps be corrected from the former passage into μελοποιός.

Pindar. Pyth. I. Ἱέρωνι.—ἐνίκησε δὲ ὁ Ἱέρων τὴν μὲν εἰκοστὴν ἕκτην πυθιάδα καὶ τὴν ἐξῆς κέλῃτι, (Conf. Schol. Pyth. III. 1.) τὴν δὲ εἰκοστὴν ἐνάτην [Olymp. 77. 3.] ἄρματι. εἰς ἣν ὁ ὑποκείμενος ἐπινίκιος τέτακται. Schol.

Birth of Socrates. Laërt. II. 44. ἐγεννήθη, καθάφησιν Ἀπολλόδαμος ἐν τοῖς χρονικοῖς, ἐπὶ Ἀψίανος [l.

First tragic victory of *Sophocles*. Mar. Par. No. 57. ἀφ' οὗ Σοφοκλῆς ὁ Σοφίλλου ὁ ἐκ Κολωνοῦ ἐνίκησε

B.C.	1. ARCHONS.	2. EVENTS.
	1897. Diod. XI. 65. Mar. Par. No. 58. <i>Theagenides</i> Plutarch. Mor. p. 835. A.	<p>ναίους ἀνδραποδισάμενοι—τὰς Μυκήνας κατέσκαψαν. Attested by Strabo VIII. p. 372. κατεσκάφησαν ὑπ' Ἀργείων ὥστε νῦν μηδ' ἵχνος εὐρίσκεισθαι τῆς Μυκηναίων πόλεως. Ibid. p. 377. μετὰ δὲ τὴν ἐν Σαλαμῖνι ναυμαχίαν Ἀργεῖοι μετὰ Κλεωναίων καὶ Τεγεατῶν ἐπελθόντες ἄρδην τὰς Μυκήνας ἀνείλον, καὶ τὴν χώραν διενείμαντο.</p> <p>Death of <i>Aristides</i>, according to Nepos <i>Aristid.</i> c. 3. about four years after the banishment of <i>Themistocles</i>: <i>Decessit fere post annum quantum quam Themistocles Athenis erat expulsus</i>: which would place his death in the archonship of <i>Theagenides</i>. By this computation the death of <i>Aristides</i> falls one year later than the rise of <i>Pericles</i>. Cf. a. 469. It appears from Plutarch, that he died after the exile of <i>Themistocles</i>, μετὰ τὴν Θεμιστοκλέους φυγὴν, (<i>Vit. Aristid.</i> c. 26.) and yet before the rise of <i>Pericles</i>. Cf. a. 469. There were different accounts of the place of his death: Plutarch. <i>Aristid.</i> c. 26. τελευτῆσαι δ' Ἀριστείδην οἱ μὲν ἐν Πόντῳ φασίν, ἐκπεύσαντα πράξεων ἔνεκα δημοσίων· οἱ δ' Ἀθήνῃσι γῆρα τιμώμενον καὶ θαυμαζόμενον ὑπὸ τῶν πολιτῶν—and he might be absent from Athens in the year of <i>Apsephion</i>, when <i>Pericles</i> first appeared in public affairs.</p>
467.	<i>Lysistratus</i> . Diod. XI. 66.	<p>The sons of <i>Anaxilaus</i> of <i>Rhegium</i> receive possession of their inheritance. Diod. XI. 66. ἐπὶ ἀρχοντος Ἀθήνῃσι Λυσιστράτου—Ἰέραν ὁ τῶν Συρακουσίων βασιλεὺς τοὺς Ἀναξίλα παῖδας μεταπεμψάμενος—συνεβούλευεν αὐτοῖς ἀπαιτῆσαι λόγον παρὰ Μικύθου τοῦ ἐπιτροπεύοντος.—ὁ δὲ Μίκυθος, ἀνὴρ ὦν ἀγαθὸς, τὸν λόγον καθαρῶς ἀπέδωκεν.</p> <p>Death of <i>Hiero</i>, in the year of <i>Lysistratus</i>. Diod. <i>ibid.</i> confirmed by Schol. <i>Pindar. Olymp.</i> I. 1. συνέβη δὲ αὐτὸν νικήσαντα τεθρίπῳ τὴν σὴ ὀλυμπιάδα ἐν ταύτῃ τελευτῆσαι. <i>Lysistratus</i> is the twelfth archon from <i>Timosthenes</i>; and <i>Diodorus</i> ascribes to <i>Hiero</i> a reign of eleven years and eight months. As he survived the 78th Olympic games, his death seems to be rightly dated by <i>Diodorus</i>.</p>
466.	<i>Lysanias</i> . Diod. XI. 67.	<p><i>Thrasybulus</i> of <i>Syracuse</i> ἤρξε Συρακουσίων ἐνιαυτὸν ἓνα. Diod. XI. 66.—ἐξέπεσε τῆς ἀρχῆς ἐπὶ Λυσανίου. Diod. XI. 67.—ἐνδεκάτῳ μηνί. <i>Aristot. Polit.</i> V. 9, 23. Schneid. The <i>Syracusans</i> διεφύλαξαν τὴν δημοκρατίαν ἔτη σχεδὸν ἐξήκοντα μέχρι τῆς Διονυσίου τυραννίδος. Diod. XI. 68. See <i>Appendix</i> c. 10. <i>Syracuse</i>.</p> <p><i>Naxos</i> besieged: <i>Thucyd.</i> I. 98. During the siege, <i>Themistocles</i> passed through the Athenian fleet: <i>Thucyd.</i> I. 137. Plutarch. <i>Themistocl.</i> c. 25. Battles at the <i>Eurymedon</i>; after the reduction of <i>Naxos</i>,—<i>Thucyd.</i> I. 100. ἐγένετο μετὰ ταῦτα.—and before the revolt of <i>Thasos</i>.—<i>Thucyd.</i> <i>ibid.</i> χρόνῳ δὲ ὕστερον συνέβη Θασίους ἀποστῆναι.</p>
465.	<i>Lysitheus</i> . Diod. XI. 69.	<p>Revolt of <i>Thasos</i>: at the time of an expedition to <i>Amphipolis</i>. <i>Thucyd.</i> I. 100. ἐπὶ δὲ Στρυμόνα πέμψαντες (οἱ Ἀθηναῖοι) μυρίους οἰκητορας αὐτῶν τε καὶ τῶν συμμάχων ὑπὸ τοὺς αὐτοὺς χρόνους—διεφθάρησαν ἐν Δραβήσκῳ. <i>Thucyd.</i> IV. 102. τὸ δὲ χωρίον τοῦτο, ἐφ' οὗ νῦν ἡ πόλις ἐστίν, (<i>Amphipolis</i>) ἐπείρασε μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος φεύγων βασιλεία Δαρεῖον κατοικίσαι, ἀλλὰ ὑπὸ Ἡδῶνων ἐξεκρούσθη. ἔπειτα δὲ καὶ οἱ Ἀθηναῖοι, ἔτεσι δύο καὶ τριάκοντα ὕστερον, ἐποίκους μυρίους πέμψαντες, οἱ διεφθάρησαν ἐν Δραβήσκῳ ὑπὸ Θρακῶν. See B. C. 437, and <i>Appendix</i> c. 9. <i>Amphipolis</i>.—Death of <i>Xerxes</i>; in the year of <i>Lysitheus</i>. Diod. XI. 69.</p>

3. PHILOSOPHERS, &c.

Ἀφειφίωνος] ἐν τῷ τετάρτῳ ἔτει τῆς ἐβδομηκοστῆς ἐβδόμης Ὀλυμπιάδος, Θαρρηλιῶνος ἕκτη, ὅτε καθαίρουσι τὴν πόλιν Ἀθηναῖοι. Plutarch. Sympos. VIII. 1. τῇ ἕκτῃ τοῦ Θαρρηλιῶνος ἱσταμένου τὴν Σωκράτους ἀγαγόντες γενέθλιον. Ælian. V. H. II. 25. αὐτίκα γοῦν Σωκράτης ἐν ταύτῃ [6. *Thargelion*] ἐγένετο. Born, therefore, April or May B. C. 468, in the *eleventh* month of the archon Apsephion; but according to those who fix the beginning of the year at Gamelion, in April or May B. C. 469, and in the *fifth* month of Apsephion. See this question examined in the *Introduction* p. xx.

Birth of *Andocides* the orator: Vit. X. or. p. 835. A. ἀρχὴ δὲ αὐτῷ τῆς γενέσεως Ὀλυμπιάς μὲν ἐβδομηκοστὴ ὀγδόῃ ἀρχων δὲ Ἀθήνησι Θεογενίδης· ὥστε εἶναι πρεσβύτερον αὐτὸν Λυσίου ἑπεί που ἑννέα. His great-grandfather, Leogoras, had a share in the expulsion of the tyrants B. C. 510; Andocid. de Myst. p. 14, 24. His grandfather, Andocides, assisted in negotiating the thirty-years' truce B. C. 445. Andocid. de Pace p. 24, 14. Æschin. fals. Leg. p. 51, 23.

Diagoras of Melos flourished: Suidas—Διαγόρας Μήλιος, φιλόσοφος, καὶ ἀσμάτων ποιητής.—τοῖς χρόνοις ὧν μετὰ (*leg.* κατὰ *cum* Kust.) Πίνδαρον καὶ Βακχυλίδην, Μελανιππίδου δὲ πρεσβύτερος. ἤκμαζε τοίνυν σὴ Ὀλυμπιάδι. ἐπεκλήθη δὲ ἄθεος. Schol. Aristoph. Ran. 323. ἦν τὸν χρόνον κατὰ Σιμωνίδην καὶ Πίνδαρον. He is mentioned by Lysias adv. Andocid. p. 104, 39.

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τραγωδία, ἐτῶν ὧν ΔΔΠΠΙ, ἔτη ΗΗΠΙ, ἀρχοντος Ἀθήνησιν Ἀφειφίωνος. Plutarch. Cimon. c. 8. πρώτην διδασκαλίαν τοῦ Σοφοκλέους ἔτι νέου καθέντος, Ἀφειφίων ὁ ἀρχων—κριτὰς μὲν οὐκ ἐκλήρωσε τοῦ ἀγῶνος· ὡς δὲ Κίμων μετὰ τῶν συστρατῆγων προελθὼν—ἐποίησατο τὰς νενομισμένας σπονδὰς—ὀρκώσας αὐτοὺς ἠνάγκασε καθίσαι καὶ κρίναι.—νικήσαντος δὲ τοῦ Σοφοκλέους, λέγεται τὸν Αἰσχύλον βαρέως ἐνεγκόντα χρόνον οὐ πολὺν Ἀθήνησι διαγαγεῖν, κ. τ. λ. These were the *greater Dionysia*, or the *Διονύσια τὰ ἐν ἄστει*, in the month *Elaphebolion*; because the archon *Eponymus*, Apsephion, presided; and, ὁ μὲν ἀρχων διατίθησι *Διονύσια*, ὁ δὲ βασιλεὺς [conf. Aristoph. Acharn. 1224. et Schol. ad loc.] προέστηκε Ληναίων. Pollux VIII. 89. 90. Perhaps one of the pieces exhibited was the *Τριπτόλεμος σατυρικός*. Plin. H. N. XVIII. 7. *Sophoclis Triptolemus ante mortem Alexandri annis fere* 145. But B. C. 323 + 145 = B. C. 468, for the date of the *Triptolemus*.

Death of *Simonides*, æt. 90. Mar. Par. No. 58. ἀφ' οὗ—Σιμωνίδης ὁ ποιητής ἐτελεύτησεν βιούς ἔτη [Δ]ΔΔΔΔ, ἔτη ΗΗΠ ἀρχοντος Ἀθήνησι Θεογενίδου. Confirmed by the testimonies quoted at B. C. 476. His death would happen nine years after his prize obtained in the year of Adimantus; or towards the end of the archonship of Theagenides, when he had entered his ninetieth year.

Panyasis flourished:—γένετο κατὰ τὴν σὴ Ὀλυμπιάδα. Suid.. Cf. a. 489.

B.C.	1. ARCHONS.	2. EVENTS.
		<p>Ξέρξης μὲν οὖν τὸν εἰρημένον τρόπον ἐτελεύτησε (<i>assassinated by Artabanus</i>) βασιλεύσας τῶν Περσῶν ἔτη πλείω τῶν εἴκοσι. According to the Canon, he died N. E. 283. that is, <i>after</i> Dec. 17. B. C. 466, and <i>before</i> Dec. 17. B. C. 465. which coincides with the year of Lysitheus. Diodorus, therefore, and the Canon agree. <i>Themistocles</i> arrives in Persia soon after the death of Xerxes, in the year B. C. 465, during the influence of Artabanus: by whom he was introduced to the king. Plutarch. Themistocl. c. 27. ὁ δ' οὖν Θεμιστοκλῆς ἐντυγχάνει πρῶτον Ἀρταβάνῳ τῷ χιλιάρχῳ.—Θουκυδίδης μὲν οὖν [I. 137, 138.] καὶ Χάρων ὁ Λαμψακηνὸς ἱστοροῦσι, τεθνηκότος Ξέρξεω, πρὸς τὸν υἱὸν αὐτοῦ γενέσθαι τὴν ἑντευξίν· Ἐφορος δὲ καὶ Δείνων καὶ Κλείταρχος καὶ Ἡρακλείδης, ἔτι δ' ἄλλοι πλείονες πρὸς αὐτὸν ἀφικέσθαι τὸν Ξέρξην. This seeming contradiction happened, because the seven months of Artabanus were by some added to the last year of Xerxes, and by others were included in the reign of Artaxerxes: as Dodwell has well solved the difficulty. Ann. Thuc. p. 78—80.</p>
464.	<p>Ol. 79. <i>Archidemides</i>. Dionys. Antiq. IX. p. 1915. Diod. XI. 70. <i>Archimedes</i> Pausan. IV. 24, 2.</p>	<p>Revolt of the Helots. Pausan. IV. 24, 2. Μεσσηνίους—ἐπέλαβεν ἀπὸ Λακεδαιμονίων ὕστερον ἀποστῆναι κατὰ τὴν ἐνάτην ὀλυμπιάδα καὶ εἰκοστὴν, [<i>leg.</i> ἐβδομηκοστὴν] ἦν Κορίνθιος ἐνίκᾳ Ξενοφῶν, [<i>Conf.</i> Diod. XI. 70.] Ἀρχιμήδους [<i>sic</i>] Ἀθήνησιν ἀρχόντος. Consistently with Thucydides I. 101. who states the earthquake at Sparta and revolt of the Helots to have happened <i>after</i> the Thasian revolt, and with some interval. According to Plutarch Cimon. c. 16. the earthquake happened Ἀρχιδάμου τοῦ Ζευξιδάμου τέταρτον ἔτος βασιλεύοντος. which also coincides with the year of Archidemides. See <i>Appendix c. 3. Kings of Sparta</i>. The war lasted ten years. Thucyd. I. 103. Diodorus XI. 64. though he places this Messenian war, as he had done the reign of Archidamus, six years too high, yet rightly states its duration at ten years. Cimon marches to the assistance of the Lacedæmonians; Plutarch. Cimon. c. 16.—with 4000 men: Aristoph. Lysistrat. 1140—1147.—Ἐλθὼν δὲ σὺν ὀπλίταισι τετρακισχιλίοις Κίμων ὅλην ἔσωσε τὴν Λακεδαίμονα.</p>
463.	<p><i>Tlepolemus</i>. Diod. XI. 71.</p>	<p>The Thasians are reduced, τρίτῳ ἔτει πολιορκούμενοι. Thucyd. I. 101. The whole Thasian war is placed by Diodorus XI. 70. in one year, the year of Archidemides.—ἐπ' ἀρχόντος Ἀρχιδμήδου—ἀποστάντες Θάσιοι ἀπὸ Ἀθηναίων, ἐκπολιορκηθέντες ὑπὸ τῶν Ἀθηναίων, ἠναγκάσθησαν πάλιν ὑπ' ἐκείνους τάττεσθαι. Since the war was chiefly carried on in the year of that archon, he has included in one narration the transactions which commenced a little before, and were continued a little after, the archonship of Archidemides. For the errors of Diodorus in the dates of the <i>Messenian war</i>—the <i>Egyptian war</i>—the <i>five-years' truce</i>—the <i>Corinthian war</i>—see the <i>Appendix c. 8. Summary of Thucydides</i>.</p>
462.	<p><i>Conon</i>. Diod. XI. 74.</p>	<p>Third year of the Messenian war.</p>

3. PHILOSOPHERS, &c.	4. POETS.
<p><i>Charon of Lampsacus</i> still wrote history, after the death of Xerxes: Plutarch. Themistocl. c. 27. Θουκυδίδης καὶ Χάρων ὁ Λαμψακηνὸς ἱστοροῦσι, τεθνηκότες τοῦ Ξέρξου, κ. τ. λ. Creuzer p. 95. rejects the earlier date of Suidas v. Χάρων, (Olymp. 69 = B. C. 504) as not reconcileable with this date, B. C. 464: because <i>quo tempore Artaxerxes imperium suscepit pæne nonagenarius fuisset Charon</i>. This conclusion is not necessary. There is no difficulty in supposing Charon to be employed in history <i>forty years</i>. Herodotus was engaged in composing history upwards of <i>forty-five years</i>. Cf. an. 409.</p> <p><i>Zeno of Elea</i> flourished: Laërt. IX. 29. Ζήνων Ἐλεάτης—ἤκμαζε κατὰ τὴν ἐνάτην καὶ ἐβδομηκοστὴν Ὀλυμπιάδα. Suidas—Ζήνων Ἐλεάτης.—ἦν ἐπὶ τῆς οἱ Ὀλυμπιάδος. [B. C. 468.] μαθητῆς Ξενοφάνους ἢ Παρμενίδου.</p>	<p><i>Pindar. Olymp. XIII.</i>—Ξενοφῶντι Κορινθίῳ—νικήσαντι τὴν οὐδ' Ὀλυμπιάδα. Odæ inscriptio.—τῷ Ξενοφῶντι δύο Ὀλυμπιακαὶ νῖκαι κατὰ τὴν αὐτὴν ἡμέραν ἐγένοντο, πεντάθλου καὶ σταδίου, κατὰ τὴν οὐδ' Ὀλυμπιάδα νικήσαντι. Schol. For the <i>stadium</i>, cf. Pausan. IV. 24, 2. Diod. XI. 70.</p>
<p><i>Xanthus of Lydia</i> still continued to write history, in the reign of Artaxerxes: Strabo I. p. 49. C. = 85. A.—τοῦ Ξάνθου λέγοντος ἐπὶ Ἀρταξέρξου γενέσθαι μέγαν αὐχμὸν, κ. τ. λ. Xanthus is reckoned by Dionys. de Thucyd. p. 818. among the historians, who were ὀλίγοι πρεσβύτεροι τῶν Πελοποννησιακῶν, καὶ μέχρι τῆς Θουκυδίδου παρεκτείναντες ἡλικίας. He published history before Herodotus, who profited by Xanthus. Athen. XII. p. 515. e. Ἐφορος ὁ συγγραφεὺς μνημονεύει αὐτοῦ (<i>Xanth.</i>) ὡς παλαιότερος ὢντος, καὶ Ἡροδότῳ τὰς ἀφορμὰς δεδωκότος.</p>	
	<p><i>Pindar. Pyth. IV, V.</i>—Ἀρκεσιλάῳ Κυρηναίῳ νικήσαντι τὴν λ' πυθιάδα. [Ol. 79. 3.] Schol. Pyth. IV. 1.—Γέγραπται καὶ αὕτη ἡ ᾠδὴ νικήσαντι τῷ αὐτῷ Ἀρκεσιλάῳ ἄρματι τὴν τριακοστὴν πρώτην πυθιάδα. [<i>male legebatur Ὀλυμπιάδα.</i>] Schol. Pyth. V. 1.</p>

B.C.	1. ARCHONS.	2. EVENTS.
461.	<i>Euippus</i> . Diod. XI. 75. <i>Euthippus</i> Mar. Par. No. 59.	<i>Cimon</i> marches a second time to assist the Lacedæmonians: Thucyd. I. 102. Λακεδαιμόνιοι δὲ, ὡς αὐτοῖς ἐμῆκύνετο ὁ πόλεμος—ἐπεκαλέσαντο Ἀθηναίους. οἱ δ' ἦλθον, Κίμωνος στρατηγούντος. Plutarch. <i>Cimon</i> . c. 17. οἱ δὲ Λακεδαιμόνιοι τοὺς Ἀθηναίους αὖθις ἐκάλουν ἐπὶ τοὺς ἐν Ἰθώμῃ Μεσσηνίους καὶ Εἰλωτας· ἐλθόντων δὲ—ἀπεπέμφαντο μόνους τῶν συμμάχων ὡς νεωτεριστάς. οἱ δὲ πρὸς ὀργὴν ἀπελθόντες—τὸν Κίμωνα, μικρᾶς ἐπιλαβόμενοι προφάσεως, ἐξωστράκισαν εἰς ἔτη δέκα.
460.	Ol. 80. <i>Phrasiclides</i> . Diod. XI. 77. <i>Phrasicles</i> Dionys. Ant. X. p. 1981. Plutarch. Mor. p. 835. C.	Revolt of <i>Inarus</i> , and first year of the war in Egypt. For it lasted six years, and ended in the year B. C. 455. <i>Conf. an.</i> 455.
459.	<i>Philocles</i> . Diod. XI. 78. Plutarch. Mor. p. 835.	Sixth year of the Messenian war, second, of the war in Egypt.

3. PHILOSOPHERS, &c.

4. POETS.

Birth of *Democritus*: Laërt. IX. 41. γέγονε τοῖς χρόνοις, ὡς αὐτός φησιν ἐν τῷ μικρῷ διακόσμῳ, νέος κατὰ πρεσβύτην Ἀναξαγόραν, ἔτεσιν αὐτοῦ νεώτερος τετταράκοντα. Id. IX. 34. Λευκίπῳ παρέβαλε καὶ Ἀναξαγόρα, κατὰ τινάς, ἔτεσιν ὧν αὐτοῦ νεώτερος τετταράκοντα. Id. IX. 41. γεγονόσι αὖν, ὡς Ἀπολλόδωρος ἐν χρονικοῖς, κατὰ τὴν ὀγδοηκοστὴν Ὀλυμπιάδα. Others made him older than Socrates, and born Ol. 77. 3. Cf. Thrasyllum ap. Laërt. IX. 41. Gellium XVII. 21. But Apollodorus is confirmed by Democritus himself: and that the reading τετταράκοντα is genuine appears from the age of Hippocrates; Cf. *an.* 357. and from Aristot. Meteorol. II. 7. who makes Democritus later than Anaxagoras; Ἀναξαγόρας—καὶ πρότερον Ἀναξιμένης, καὶ τούτων ὕστερος Δημόκριτος.

Wesseling ad Diod. XIV. 11. has fallen into the error of supposing the Trojan era of Eratosthenes to be a fixed and acknowledged epoch, by which the texts of preceding writers are to be tried: *Id mihi satis apparet, natum esse non posse Democritum Ol. 80. quæ Apollodori sententiâ, aut Ol. 77. 3. ut opinabatur Thrasyllus. Ipse enim professus erat se μικρὸν suum διάκοσμον composuisse anno ab eversa Troja 730. sive circa Olymp. 80 exeuntem.* And Corsini Fast. Att. tom. III. p. 139. *Democritus ipse parvum Diacosmum anno post Trojæ excidium 730 edidisse dicitur: hoc est, subducto ex Eratosthenis opinione calculo, Ol. 84. 1.* But this is upon the groundless assumption that Democritus acknowledged B. C. 1183 as the Trojan era. See the *Introduction* p. vii. The computation of Democritus, συντετάχθαι τὸν μικρὸν διάκοσμον ἔτεσιν ὕστερον τῆς Ἰλίου ἀλώσεως τριάκοντα καὶ ἑπτακοσίοις, (Laërt. IX. 41.) if we suppose him to have written that work at forty years of age, (a very vague conjecture,) would give B. C. 1150 for the era of the Trojan war.

Birth of *Hippocrates*: κατὰ τὸ πρῶτον ἔτος τῆς ὀγδοηκοστῆς Ὀλυμπιάδος. Auctor Vitæ. Cf. *a.* 431.

Gorgias flourished, Ol. 80. Suidas: Γοργίας Χαρμαντίδου Λεοντίνος, ῥήτωρ, μαθητὴς Ἐμπεδοκλέους,

Pindar. Olymp. VIII. Ἀλκιμέδοντι παιδὶ παλαίστῃ νικήσαντι τὴν ὀγδοηκοστὴν Ὀλυμπιάδα. Schol.

B.C.	1. ARCHONS.	2. EVENTS.
	C. 836. A. Arg. Agamemn. Æschyl.	
458.	<i>Bion.</i> Diod. XI. 79. ἐπὶ Ἀβίωνος Thom. Mag. Vit. Pindar.	Seventh year of the Messenian, third, of the Egyptian war.
457.	<i>Mnesithides.</i> Diod. XI. 81. <i>Mnesitheus</i> Schol. Aristoph. Acharn. 10.	<p>Battles in the Megarid, between the Athenians and Corinthians: and campaign of the Lacedæmonians in Doris. Thucyd. I. 105—107. In their return, the Lacedæmonians were intercepted by the Athenians, who were now in possession of the passes of the Isthmus. The battle of Tanagra followed: rightly placed by Diodorus XI. 81. in the year of Mnesithides. The Lacedæmonians, after that action, retired into Peloponnesus. Thucyd. I. 107. 108. The ancient inscriptions, published by Corsini Fast. Att. tom. I. p. 159, refer to those actions in the Megarid.</p> <p>Eighth year of the Messenian, and fourth of the Egyptian war. For the transactions of this year, see <i>Appendix c. 8. Summary of Thucydides.</i></p>
456.	Ol. 81. <i>Callias.</i> Dionys. Ant. X. p. 2057. Diodor. XI. 84. Schol. Aristoph. Acharn. 10. Mar. Par. No. 60. Auctor Vit. Euripid. apud Elmsl.	<p>Sixty-two days after the battle of Tanagra, which happened about November B. C. 457,—(see <i>Appendix c. 8.</i>)—Ἀθηναῖοι ἐστράτευσαν ἐς Βοιωτοὺς, Μυρωνίδου στρατηγούντος. καὶ μάχη ἐν Οἰοφύτοις τοὺς Βοιωτοὺς νικήσαντες, τῆς τε χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος, καὶ Ταναγραίων τὸ τεῖχος περιεῖλον. Thucyd. I. 108. The battle of Œnophyta had important consequences to the Thebans; Aristot. Polit. V. 2, 6. ἐν</p>

3. PHILOSOPHERS, &c.

[Laërt. VIII. 58. Γοργίαν γοῦν τὸν Λεοντίνον αὐτοῦ γενέσθαι μαθητὴν—τοῦτον φησὶν ὁ Σάτωρος λέγειν ὡς αὐτὸς παρείη τῷ 'Εμπεδοκλεῖ γοητεύοντι.] διδάσκαλος Πώλου 'Ακραγαντίνου καὶ Περικλέους καὶ 'Ισοκράτους καὶ 'Αλκιδάμαντος.—Πορφύριος δὲ αὐτὸν ἐπὶ τῆς π' Ὀλυμπιάδος τίθησιν· ἀλλὰ χρὴ νοεῖν πρεσβύτερον αὐτὸν εἶναι. Philostrat. in vita: διαλεχθεὶς 'Αθήνησιν ἤδη γηράσκων—ἀνηρτήσατο Κριτίαν μὲν καὶ 'Αλκιβιάδην νέω ὄντε, Θεουκιδίην δὲ καὶ Περικλέα ἤδη γηράσκοντε. He was a little older than Antipho; cf. a. 479. who was now in his twentieth year. Suidas seems to have misunderstood Porphyry, and to have supposed him to date the birth of Gorgias at Ol. 80. whereas Porphyry intended to express his ἀκμὴ, or ἡλικία. He might have taught Alcibiades and Critias at his visit to Athens in B. C. 427. But Pericles heard him at an earlier period. Gorgias might now be twenty-six years of age.

Birth of *Lysias*: Vit. X. or. p. 835. C. γενόμενος 'Αθήνησιν ἐπὶ Φιλοκλέους ἄρχοντος τοῦ μετὰ Φρασικλῆ, κατὰ τὸ δεύτερον ἔτος τῆς πβ' Ὀλυμπιάδος. *legendum* τῆς π' Ὀλυμπιάδος. This error in the text of the biographer, long since corrected by Palmer, Taylor, Reiske, and others, (conf. Reisk. Plutarch. tom. IX. p. 321.) although unnoticed by Wyttenbach, might arise from a transcriber inadvertently repeating the preceding number, β'.—τὸ β' ἔτος τῆς πβ'.—Lysias was born towards the end of the year of Philocles, a little before midsummer B. C. 458, because he was twenty-two years older than Isocrates, who was born *after* midsummer B. C. 436. See the *Introduction* p. xxi. and cf. a. 436.

Herodotus æt. 28, *Thucydides* æt. 15.—Herodotus recited his history at the Olympic games, when Thucydides was a boy. Suidas: Θεουκιδῆς—ἤκουσεν ἔτι παῖς τυγχάνων 'Ηροδότου, ἐπὶ τῆς 'Ολυμπίας τὰς ἱστορίας αὐτοῦ διερχομένου. Photius cod. 60.—κομιδῇ νέον ὄντα Θεουκιδίην—. Marcellin. Vit.

4. POETS.

Æschyli 'Ορεστεία.—Arg. Agamemnon. ἐδιδάχθη τὸ δράμα ἐπὶ ἄρχοντος Φιλοκλέους Ὀλυμπιάδι ὀγδοηκοστῇ (*sic legendum*) ἔτει δευτέρῳ· πρῶτος Αἰσχύλος 'Αγαμέμνονι, Χοηφόροις, Εὐμενίσι, Πρωτῇ σατυρικῇ. ἐχορήγει Ξενοκλῆς 'Αφιδνεύς. Schol. Aristoph. Ran. 1155. τετραλογίαν φέρουσι τὴν 'Ορεστίαν αἱ διδασκαλῖαι, 'Αγαμέμνονα, Χοηφόρους, Εὐμενίδας, Πρωτέα σατυρικόν. 'Αρίσταρχος καὶ 'Απολλώνιος τριλογίαν λέγουσι, χωρὶς τῶν σατυρικῶν.

Panyasis is put to death by Lygdamis, probably about the time of the removal of Herodotus from Halicarnassus. Suidas 'Ηρόδοτος. 'Ηρόδοτος—μετέστη ἐν Σάμῳ διὰ Λύγδαμιν τὸν ἀπὸ 'Αρτεμισίας τρίτον τύραννον γενόμενον 'Αλικαρνασσοῦ. Πισίνδηλις γὰρ ἦν υἱὸς 'Αρτεμισίας τοῦ δὲ Πισινδήλιδος Λύγδαμιν. At the battle of Salamis B. C. 480, the father of Lygdamis was nearly grown to manhood: Herodot. VII. 99. αὐτῇ τε [*Artemisia*] ἔχουσα τὴν τυραννίδα, καὶ παῖδὸς ὑπάρχοντος νεηνίεω. which is consistent with the period of the tyranny of Lygdamis. For Panyasis, cf. a. 489.

Death of *Æschylus* æt. 69. Mar. Par. No. 60. ἀφ' οὗ Αἰσχύλος ὁ πο. ητῆς βιώσας ἔτη [Δ]ΔΠΠΠ ἔτελευτήσεν ἐν . . . α τῆς . . . κελίας ἔτη Η[Δ]ΔΔΔΠΠ ἄρχοντος 'Αθήνησ. Καλλ. ου τοῦ προτέρου. Schol. Aristoph. Acharn. 10. ἐτελεύτησεν ἐπὶ ἄρχοντος Καλλίου τοῦ μετὰ Μνησίθεον. (*sic.*) τούτοις [*f. τούτων*] πρό-

B.C.	1. ARCHONS.	2. EVENTS.
		<p>Θήβαις, μετὰ τὴν ἐν Οἰνοφύτοις μάχην κακῶς πολιτευομένων ἡ δημοκρατία διεφθάρη.</p> <p>Recal of <i>Cimon</i> from exile: Plutarch. <i>Cimon</i>. c. 17. νενικημένοι ἐν Τανάγρα μάχῃ μεγάλη—ἐκάλουν ἐκ τῆς φυγῆς τὸν Κίμωννα, καὶ κατήλθε, τὸ ψήφισμα γράψαντος Περικλέους.</p> <p>The Athenians complete their long walls: Thucyd. I. 108. τὰ τεῖχη τὰ μακρὰ ἀπετέλεσαν.—between the battle of Ænophyta and the campaign of Tolmides. The work was begun in B.C. 457, about the time of the actions in the Megarid. Thucyd. I. 107. ἤρξαντο κατὰ τοὺς χρόνους τούτους τὰ μακρὰ τεῖχη οἰκοδομεῖν.</p>
455. 85.	<i>Sosistratus</i> . Diod. XI.	<p><i>Tolmidis</i> στρατηγία. Thucyd. I. 108. compare Æschin. Fals. Leg. p. 38, 1. He gave Naupactus to the expelled Messenians: Diod. XI. 84. Therefore his campaign was in the year in which Ithomē surrendered; which was in the <i>tenth</i> year of the war: Thucyd. I. 103. that is, in B. C. 455. for the <i>first</i> year was B. C. 464. Cf. a. 464.</p> <p>End of the Egyptian war. When Tolmides sailed, the Athenians still held out: ἔτι ἐπέμενον. Thucyd. I. 109. The war therefore lasted till this year: ἐφθάρη ἐξ ἑτῆ πολεμήσαντα. Thucyd. I. 110.—began, consequently, in B. C. 460. All Egypt was reduced by the Persians, except the marshes, under <i>Amyrtæus</i>; πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως. τοῦτον δὲ διὰ μέγεθος τοῦ ἔλους οὐκ ἐδύνατο ἐλεῖν. Thucyd. I. 110. Six years after this date, at the time of the death of <i>Cimon</i> B. C. 449. he is still engaged in hostilities against the Persians: Thucyd. I. 112. ἐξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν ἐπλευσαν, [from the Athenians,] Ἀμυρταίου μεταπέμποντος τοῦ ἐν τοῖς ἔλεσι βασιλέως. And forty years after this period, in the tenth year of <i>Darius Nothus</i> B. C. 414. he re-established himself in Egypt: (See <i>Appendix c. 18. Kings of Persia:—Ochus.</i>) since it is probable, according to the opinion of Usher Annal. p. 146. that Amyrtæus the Saite, who forms the 28th Egyptian dynasty of Manetho, is the Amyrtæus of Herodotus and Thucydides. Amyrtæus was afterwards succeeded by his son <i>Pausiris</i>; but, apparently, with the consent of the Persian government: Herodot. III. 15.—τῷ Ἀμυρταίου Πασίρι· καὶ γὰρ οὗτος ἀπέλαβε τὴν τοῦ πατρὸς ἀρχήν. Compare Herodot. II. 140. for the retreat of Amyrtæus.</p>
454.	<i>Ariston</i> . Diod. XI. 86.	<p>Campaign of <i>Pericles</i> at Sicyon, and in Acarnania. Thucyd. I. 111. Χίλιοι Ἀθηναῖον ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες παρέπλευσαν ἐς Σικυῶνα,</p>

3. PHILOSOPHERS, &c.

Thuc. p. xxxii. λέγεται—ὥς ποτε τοῦ Ἡροδότου τὰς ἰδίας ἱστορίας ἐπιδεικνυμένου παρὰ τῇ ἀκροάσει Θουκυδίδης καὶ ἀκούσας ἐδάκρυσεν, κ. τ. λ. Probably that recitation was in Olymp. 81, when Thucydides was 15 years of age, and not later than Olymp. 82, [B. C. 452] when he was 19. Hence, perhaps, Corsini Fast. Att. tom. III. p. 203. fixes it to this date, Olymp. 81.†. According to Lucian, Herodotus brought his history from Caria straight into Greece, and read it at Olympia: Ἡρόδοτ. c. 1. —πλεύσας οἰκόθεν ἐκ τῆς Καρίας εὐθὺς τῆς Ἑλλάδος.

Ol. 81. 1. *Empedocles et Parmenides physici philosophi notissimi habentur. Zeno, et Heraclitus tenebrosus agnoscitur.* Euseb. For Heraclitus and Parmenides, cf. a. 503. *Heraclitus* could scarcely have been still living. *Parmenides* in his old age was heard by Socrates when a youth: Plato Theætet. p. 183. e. συμπροσέμιξα γὰρ δὴ τῷ ἀνδρὶ πάνυ νέος πάνυ πρεσβύτη. Idem Sophist. p. 217. c. οἷόν ποτε Παρμενίδη—διεξιόντι λόγους παγκάλους παρεγενόμην ἐγὼ νέος ὢν ἐκείνου μάλα δὴ τότε ὄντος πρεσβύτου. *Parmenides*, therefore, lived beyond this period. *Empedocles* had studied with *Zeno* under *Parmenides*, and had known *Xenophanes*: Laërt. VIII. 56. ὁ δὲ Θεόφραστος Παρμενίδου φησὶ ζηλωτὴν αὐτὸν γενέσθαι,—Ἐρμιππος δὲ, οὐ Παρμενίδου Ξενοφάνους δὲ γεγονέναι ζηλωτὴν, ᾧ καὶ συνδιατρίδαι.—Ἀλκιδάμας δὲ φησὶ κατὰ τοὺς αὐτοὺς χρόνους Ζήνωνα καὶ Ἐμπεδοκλέα ἀκοῦσαι Παρμενίδου. *Zeno* instructed *Pericles*: Plutarch. Pericl. c. 4. διήκουσε Περικλῆς καὶ Ζήνωνος τοῦ Ἑλεάτου πραγματευομένου περὶ φύσιν ὡς Παρμενίδης. (compare c. 5.)—and flourished, with *Empedocles*, through the whole of this period, to the beginning of the Peloponnesian war. Cf. ann. 464. 444. 435. According to Aristotle, apud Laërt. VIII. 57. IX. 25. *Zeno* was the inventor of Logic, and *Empedocles* of Rhetoric.

4. POETS.

τερον ἐνιαυτῷ λ'. [sic leg. cum Palmer.] that is, 30 years before the year of Euthydemus B. C. 426. *Æschylus* was *twenty-five* in B. C. 500, cf. a. 499. which would make him 69 in B. C. 456. and *thirty-five* in October B. C. 490. cf. a. 490.—which would also be 69 in B. C. 456. He was therefore born in B. C. 525. The corrupt reading, γεγρονῶς κατὰ τὴν τεσσαρακοστὴν Ὀλυμπιάδα, apud Auct. Vit. *Æschyl.* had been already rightly corrected by Casaubon de Satyr. Poes. I. 5. into τρίτην καὶ ἐξηκοστὴν. And there was no need for *Petitius* Miscell. III. 14. to alter καὶ in Suid. v. Αἰσχύλ. into κα'.

Corsini Fast. Att. tom. III. p. 193. places the death of *Æschylus* at B. C. 467, æt. 59. He quotes no authority. In p. 200, rather than give up this erroneous date, he supposes error in the date of the Ὀρεστεία. The opinion seems formed upon too rigid an interpretation of Plutarch. Cimon. c. 8. And yet, p. 202, Corsini records the dates of the Marble and of Schol. Acharn. without any observation upon his own inconsistency.

Euripides ἤρξατο διδάσκειν γενόμενος ἐτῶν εἰκοσιέξ. (melius Thom. Mag. ἐτῶν πέντε καὶ εἴκοσιν) ἐπὶ Καλλίου ἄρχοντος [κατὰ] Ὀλυμπιάδα ὀγδοηκοστὴν πρώτην. πρῶτον δὲ ἐδίδαξε τὰς Πελιάδας ἔτει πρώτῳ, ὅτε καὶ τρίτος ἐγένετο. Vita ab Elmsleio edita e cod. Coll. Ambros. This life, now first edited by Dr. Elmsley, is a valuable addition to our knowledge upon the literary chronology and upon other points. *Callias* being the 25th archon, including both, from *Calliades*, the number *twenty-five*, in Thom. Mag. is more correct than *twenty-six*. But these dates confirm the position that *Callias* commenced at the summer solstice: had he commenced at Gamelion, the Πελιάδες would have been presented in his third month, in Olymp. 80. 4. and when *Euripides* was only twenty-three complete. See the Introduction p. xxi.

Ol. 81. 2. *Aristarchus tragædiographus agnoscitur.* Euseb. Suidas—Ἀρίσταρχος Τεγεάτης—

B. C.	1. ARCHONS.	2. EVENTS.
		Περικλέους τοῦ Ξανθίπου στρατηγοῦντος. καὶ ἀποβάντες Σικυωνίων τοὺς προσ- μίζαντας μάχῃ ἐκράτησαν, καὶ εὐθὺς παραλαβόντες Ἀχαιοὺς—τῆς Ἀκαρνα- νίας ἐς Οἰνιάδας ἐστράτευσαν. Fixed to the twenty-third year before the Peloponnesian war by the dates of Thucydides. (See the series of dates, <i>Appendix c. 8.</i>) Consequently this expedition happened in B. C. 454.
453.	<i>Lysicrates.</i> Diod. XI. 88.	As three full years intervened between the campaign of Pericles, and the five-years' truce, which was concluded not later than Anthes- terion of B. C. 450, (<i>cf. a. 445.</i>) the campaign of Pericles may be fixed to autumn of B. C. 454. the autumn of the archon Ariston.
452.	Ol. 82. <i>Chærephanes.</i> Dionys. Antiq. X. p. 2131. Hiatus in Dio- doro. cf. Wess. ad Diod. XI. 91.	
451.	<i>Antidotus.</i> Diod. XI. 91.	
450.	<i>Euthydemus.</i> Diod. XII. 3.	First year of the five-years' truce. Thucyd. I. 112. ὕστερον, (<i>after the campaign of Pericles,</i>) διαλιπόντων ἐτῶν τριῶν, σπονδαὶ γίνονται Πε- λοποννησίοις καὶ Ἀθηναίοις πενταετείς. In the beginning of B. C. 450, towards the seventh month of the year of Antidotus: since the in- vasion of Attica by Pleistoanax was in the beginning of B. C. 445. This peace was made through the intervention of <i>Cimon</i> : Plutarch. <i>Cimon.</i> c. 18.—ὁ Κίμων κατελθὼν ἔλυσε τὸν πόλεμον καὶ διήλλαξε τὰς πό- λεις. Theopompi Fragmentum, e Schol. MS. Aristid. (apud Marx. Ephori Fragm. p. 224.) Θεόπομπος ἐν τῇ 1' τῶν Φιλιππικῶν περὶ Κίμωνος· “Οὐδέπω δὲ πέντε ἐτῶν παρεληλυθότων, πολέμου συμβάντος πρὸς Λακεδαιμο- νίους, ὁ δῆμος μετεπέμψατο τὸν Κίμωνα, νομίζων διὰ τὴν προξενίαν ταχίστην “ἂν αὐτὸν εἰρήνην ποιήσασθαι. ὁ δὲ παραγενόμενος τῇ πόλει τὸν πόλεμον κατ- “έλυσε.” The <i>five years</i> , mentioned by Theopompus, describe the pe- riod of the exile of Cimon. Nepos Vit. Cim. c. 3. <i>Post annum quin- tum, quo expulsus erat, in patriam revocatus est.</i> Cimon was banished towards the end of B. C. 461; he was recalled in the beginning of B. C. 456, οὕτω πέντε ἐτῶν παρεληλυθότων. (<i>Confer annos.</i>) But the

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σύγχρονος ἦν Εὐριπίδῃ καὶ ἐδίδαξε μὲν τραγωδίας ἐβδομήκοντα ἐνίκησε δὲ δύο βιοὺς ὑπὲρ ἑτῆ ρ'.

Ol. 81. 2. Cratinus [et Plato] comædiarum scriptores clari habentur. Euseb. *Cratinus* followed *Magnes*: Aristoph. Equit. 524—530.—who came between Epicharmus and Cratinus: ἐπιβάλλει Ἐπιχάρμῳ νέος πρεσβύτερ. Suid. Eudoc. v. Μάγνης. As Cratinus was born B. C. 519, he was only six years younger than Æschylus, and probably as old as Chionides; at whose first exhibitions, B. C. 487, he would be 32 years of age. As he succeeded Magnes, he must have applied to comedy late in life.—*Plato*, who exhibited comedy in B. C. 391, is improperly placed here; and seems disjoined from his true situation at Olymp. 88. *Cf. a. 428.*

Pindar. Olymp. IV. V. Ψαύμιδι Καμαριναίῳ νικήσαντι τὴν πβ' Ὀλυμπιάδα τεθρίππων. Schol. Ol. IV. 1. Τῷ αὐτῷ Ψαύμιδι—νενικηκότι τὴν πβ' Ὀλυμπιάδα. Schol. Ol. V. 1. Heyne without reason supposes that these two odes refer to two different Olympic victories.

Ion of Chios began to exhibit: Suidas—"Ἴων Χίος, τραγικὸς καὶ λυρικὸς καὶ φιλόσοφος, υἱὸς Ὀρθομένους—ἤρξατο δὲ τὰς τραγωδίας διδάσκειν ἐπὶ τῆς πβ' Ὀλυμπιάδος. Δράματα δὲ αὐτοῦ ἰβ'. οἱ δὲ, λ'. ἄλλοι δὲ, μ'. φασίν. From Schol. Aristoph. Pac. 835.

Anaxagoras æt. 50 withdrew from Athens, after residing there thirty years: Laërt. II. 7. ἤρξατο φιλοσοφεῖν Ἀθήνησιν ἐπὶ Καλλίου, (*cf. a. 480.*) ἐτῶν εἴκοσιν ὧν, ὥς φησι Δημήτριος ὁ Φαληρεὺς—ἐνθα καὶ φασιν αὐτὸν [χρόνον] ἐτῶν διατρίψαι τριάκοντα. His disciples had been *Archelaus*, *Euripides*, and *Pericles*: Strab. XIV. p. 645. D. διήκουσε δὲ τοῦτου Ἀρχέλαος ὁ φυσικὸς καὶ Εὐριπίδης ὁ ποιητής. Euseb. Præp. X. 14. Ἀναξαγόρου δὲ ἐγένοντο γινώριμοι τρεῖς· Περικλῆς, Ἀρχέλαος, Εὐριπίδης. During this absence of Anaxagoras from Athens, *Archelaus* taught *Socrates*: Laërt. II. 16. Ἀρχέλαος Ἀθηναῖος, μαθητὴς Ἀναξαγόρου, διδάσκαλος Σωκράτους. Porphyrt. apud Theodoret. Ἑλληνικῶν παθημάτων θεραπευτ. Serm. XII. tom. IV. p. 673. D. ed. Par.=p. 175. ed. Sylburg. Ταῦτα περὶ τοῦ βίου Σωκράτους ὁ Πορφύριος ἔφη—"ἦδη δὲ περὶ τὰ ἑπτακαί-

Crates the comic poet, and *Bacchylides* flourished: Euseb. Ol. 82. 2. *Crates comicus [et Telesilla] ac Bacchylides lyricus clari habentur.* Crates intervened between Cratinus and Aristophanes. Aristoph. Equit. 537—540.—Bacchylides was the nephew of Simonides; Strabo X. p. 486. Steph. Byz. v. Ἰουλῖς.—and the rival of Pindar, who alludes to him in the 77th Olympiad B. C. 472. Schol. Olymp. II. 154. ἀποτείνεται πρὸς τὸν Βακχυλίδην. γέγονε γὰρ αὐτῷ ἀνταγωνιστὴς τρόπον τινὰ καὶ εἰς τὰ αὐτὰ καθήκεν ἑαυτόν. Alius Scholiastes, ad v. 155. λέγει διὰ τὸν Βακχυλίδην, οὗτος γὰρ ἀντήριξεν αὐτῷ. Suidas: Βακχυλίδης, Κεῖος, ἀπὸ Κέω τῆς νήσου, πόλεως δὲ Ἰουλίδος—Μέδωνος υἱὸς τοῦ Βακχυλίδου τοῦ ἀθλητοῦ παιδός. συγγενὴς Σιμωνίδου τοῦ λυρικοῦ, καὶ αὐτὸς λυρικός.

For Telesilla, *cf. a. 510.*

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		<p>peace was not concluded till seven years after his return: unless we understand, with Dodwell Annal. Thucyd. p. 98. the <i>three years</i> of Thucydides, which preceded the five-years' truce, to have been an interval of suspended hostility, through the influence of Cimon. <i>Hoc triennio ἐκεχειρίαν quādam, sive armistitium quoddam inter Græcos consecutus videtur Cimon, ex mutuo partium sed tacito consensu.</i></p>
449.	<i>Pedieus.</i> Diod. XII. 4.	<p>Death of <i>Cimon</i>, and victory of the Athenians at Salamis in Cyprus: Thucyd. I. 112. Κίμωνος ἀποθανόντος, ἀπεχώρησαν ἀπὸ Κιτίου, καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος τῆς ἐν Κύπρῳ Φοίνιξι καὶ Κυπρίοις καὶ Κίλιξιν ἐναυμάχησαν καὶ ἐπεζομάχησαν ἅμα, καὶ νικήσαντες ἀμφοτέρω ἀπεχώρησαν ἐπ' οἴκου. Diodorus XII. 3. rightly places the Cyprian expedition in the archonship of Euthydemus.</p>
448.	Ol. 83. <i>Philiscus.</i> Diod. XII. 5. Dionys. Ant. X. p. 2155.	
447.	<i>Timarchides.</i> Diod. XII. 6.	<p>Battle of Coronea: ἐπὶ ἄρχοντος Τιμαρχίδου. Diod. XII. 6. This date is confirmed by the course of events in Thucydides. The battle was fought towards the autumn of B. C. 447. Thucyd. I. 113. Ἀθηναῖοι—ἐστράτευσαν—Τολμίδου τοῦ Τολμαίου στρατηγούντος, καὶ Χαιρώνειαν ἐλόντες καὶ ἀνδραποδίσαντες ἀπεχώρουν, φυλακὴν καταστήσαντες πορευομένοις δὲ αὐτοῖς ἐν Κορωνείᾳ ἐπιτίθενται οἱ ἐκ τῆς Ὀρχομενοῦ φυγάδες—καὶ μάχῃ κρατήσαντες, τοὺς μὲν διέφθειραν τῶν Ἀθηναίων, τοὺς δὲ ζῶντας ἔλαβον, καὶ τὴν Βοιωτίαν ἐξέλιπον Ἀθηναῖοι πᾶσαν. Tolmides fell in the action: Diod. XII. 6. Τολμίδης μαχόμενος ἀνῆρέθη.—and the father of Alcibiades: Plutarch. Alcib. c. 1. confirmed by Plato Alcib. I. p. 112. c. τοῖς ἐν Κορωνείᾳ, ἐν οἷς καὶ ὁ σὸς πατὴρ Κλεινίας ἐτελεύτησεν. and by Isocrates de Bigis c. 11. p. 352. b. ὁ γὰρ πατὴρ αὐτοῦ μαχόμενος ἐν Κορωνείᾳ τοῖς πολεμίοις ἀπέθανεν. Clinias had commanded a trireme at Artemisium; Plutarch. Alcib. c. 1. Herodot. VIII. 17. in B. C. 480, thirty-three years before.</p>

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“δεκα ἔτη, προσελθεῖν αὐτῷ Ἀρχέλαον τὸν Ἀναξαγόρου μαθητὴν—τὸν δὲ Σωκράτην γενέσθαι παρ’ αὐτῷ ἔτη συχνά, καὶ οὕτως ὑπὸ Ἀρχελάου προτραπῆναι “ἐπὶ τὰ φιλόσοφα.” But the 17th year of Socrates B. C. 451, corresponds with the period of 30 years ascribed to Anaxagoras, and confirms the preceding positions. Socrates in his youth visited Samos with Archelaus: Laërt. II. 23. φησὶν αὐτὸν —Ἴων ὁ Χίος καὶ νέον ὄντα εἰς Σάμον σὺν Ἀρχελάῳ ἀποδημῆσαι.

Archelaus—Ἀρχέλαος Ἀπολλοδώρου Ἀθηναῖος Plutarch. Placit. I. 3.—was the first *Athenian* who taught philosophy at Athens: which may explain the seeming contradiction—Clemens Strom. I. p. 301. οὗτος (Anaxagoras) μετήγαγεν ἀπὸ τῆς Ἰωνίας Ἀθήνας τὴν διατριβήν. Laërtius II. 16. οὗτος (Archelaus) πρῶτος φιλοσοφίαν μετήγαγεν Ἀθήνας.

Anaxagoras visited Athens a second time, and a second time withdrew from it. Conf. a. 432.

(Cratini Ἀρχιλόχοι. Soon after the death of Cimon: Plutarch. Cimon. c. 10. ὢν δὲ (the liberality of Cimon) Κρατῖνος ὁ κωμικὸς ἐν Ἀρχιλόχοις ἔοικε μεμνησθαι διὰ τούτων

κατὰ γὰρ ἦνχον Μητρόβιος ὁ γραμματεὺς
σὺν ἀνδρὶ θείῳ καὶ φιλοξενωτάτῳ,
καὶ πάντ’ ἀρίστῳ τῶν πανελλήνων πρόμῳ,
Κίμωνι, λιπαρὸν γῆρας εὐωχοῦμενος
αἰῶνα πάντα συνδιατρίψειν· ὁ δὲ
λιπὼν βέβηκε πρότερος—)

Achæus and Sophocles exhibit tragedy—ἐπεδείκνυντο κοινῇ σὺν Εὐριπίδῃ ἀπὸ τῆς πγ’ Ὀλυμπιάδος. Suid. Ἀχαιοὺς Ἐρετρ. Achæus was about 36 years of age, and four years older than Euripides. Cf. a. 484. δράματα ἐδίδαξε μδ’. οἱ δὲ τριάκοντα ἱστορήκασιν. ἄλλοι, κδ’. ἐνίκησε δὲ ἓν. Suid. Ibid.

Achæus excelled in satyrical pieces, in the opinion of his countryman Menedemus: Laërt. II. 133. μάλιστα πάντων Ὀμήρῳ προσεῖχεν (sc. Μενέδημος)· εἶτα καὶ τοῖς μελικοῖς· ἔπειτα Σοφοκλεῖ· καὶ δὴ καὶ Ἀχαιοῖ, ᾧπερ καὶ δευτερεῖον ἐν τοῖς Σατύροις, Αἰσχύλῳ δὲ τὸ πρῶτεον ἀπεδίδου.

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		<p>These disasters in Bœotia produced the revolt of Eubœa and Megara, about eighteen months after, in Anthesterion B. C. 445; and the Peloponnesian invasion of Attica, upon the expiration of the five-years' truce.</p>
446.	<p><i>Callimachus.</i> Diod. XII. 7.</p>	
445.	<p><i>Lysimachides.</i> Diod. XII. 22. Schol. Aristoph. Vesp. 716.</p>	<p>Revolt of Eubœa and Megara. Thucyd. I. 114. Εὐβοία ἀπέστη—καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιᾷ Ἀθηναίων, ἡγγέλη αὐτῷ ὅτι Μέγαρα ἀφέστηκε, καὶ Πελοποννήσιοι μέλλουσιν ἐσβάλλειν ἐς τὴν Ἀττικὴν—ὁ δὲ Περικλῆς κατὰ τάχος ἐκόμιζε τὴν στρατιάν ἐκ τῆς Εὐβοίας. καὶ μετὰ τοῦτο οἱ Πελοποννήσιοι—ἐς Ἐλευσίνα ἐσβαλόντες ἐδήωσαν, Πλειστονάακτος ἡγουμένου. The invasion led by Pleistoanax was fourteen years before the Peloponnesian war: πρὸ τοῦδε τοῦ πολέμου τέσσαρσι καὶ δέκα ἔτεσιν. Thucyd. II. 21. These events happened about February.—Pericles returns to Eubœa, and recovers the whole island. Thucyd. I. 114. Then followed the thirty-years' truce. Id. I. 115. The treaty was concluded before the end of Munychion, or the tenth month of Ol. 83. 3. Cf. a. 431. Pausanias V. 23, 3. agrees in the year:—ταύτας ἐποιήσαντο Ἀθηναῖοι παραστησάμενοι τὸ δεύτερον Εὐβοίαν, ἔτει τρίτῳ τῆς Ὀλυμπιάδος, ἣν Κρίσων Ἰμεραῖος ἐνίκα στάδιον. Diod. XII. 5. Ὀλυμπιάδα ΤΡΙΤΗΝ ΠΡΟΣ ΤΑΙΣ ΟΓΔΟΗΚΟΝΤΑ, καθ' ἣν ἐνίκα στάδιον Κρίσων Ἰμεραῖος. Consult and compare, upon the thirty-years' truce, Andocid. de Pace p. 24, 14. Æschin. Fals. Leg. p. 51, 23.</p>
444.	<p>Ol. 84. <i>Praxiteles.</i> Diod. XII. 23. Plutarch. Mor. p. 835. D.</p>	<p><i>Pericles</i> begins to have the sole direction of affairs. Cf. a. 429. The Athenian citizens are reduced upon a scrutiny, in the year of Lysimachides, to 14,040 according to Plutarch; or 14,240 according to Philochorus. The two accounts nearly agree in the aggregate numbers; which are 14,240+4760=19,000 in Philochorus, and 14,040 added to "near 5000," making also about 19,000 in Plutarch: Schol. Aristoph. Vesp. 716. φησὶν ὁ Φιλόχορος—τετρακισχιλίους ἑπτακοσίους ἔ' ὀφθῆναι παρεγγράφους.—μήποτε δὲ περὶ τῆς Αἰγύπτου δωρεᾶς ὁ λόγος, ἣν Φιλόχορος Ψαμμήτιχον πέμψαι τῷ δήμῳ ἐπὶ Λυσισμαχίδου, —τοὺς γὰρ λαβόντας γενέσθαι μυρίους τετρακισχιλίους διακοσίους μ'. Ἄλλως. σιτοδείας ποτὲ γενομένης ἐν τῇ Ἀττικῇ Ψαμμήτιχος ὁ τῆς Λιβύης βασιλεὺς ἀπέστειλε σῖτον Ἀθηναίους αἰτήσασιν αὐτόν· τῆς δὲ διανομῆς γενομένης τοῦ σίτου ξενηλασίαν ἐποίησαν Ἀθηναῖοι, καὶ ἐν τῷ διακρίνειν τοὺς αὐθιγενεῖς εὖρον καὶ ἐτέρους τετρακισχιλίους ἑπτακοσίους ἐξήκοντα ξένους. Plutarch. Pericl. c. 37. ἀκμάζων ὁ Περικλῆς ἐν τῇ πολιτείᾳ πρὸ πάντων πολλῶν χρόνων, [long before B. C. 430] καὶ παῖδας ἔχων γνησίους, νόμον ἔγραψε μόνους Ἀθηναίους εἶναι τοὺς ἐκ δυοῖν Ἀθηναίων γεγονότας. ἐπεὶ δὲ, τοῦ βασιλέως τῶν Αἰγυπτίων δωρεὰν τῷ δήμῳ πέμψαντος τετρακισμυρίους πυρῶν μεδίμνους, ἔδει διανεμῆσθαι τοὺς πολίτας, πολλοὶ μὲν ἀνεφύοντο δίκαι τοῖς νόθοις ἐκ τοῦ γράμματος ἐκείνου,—πολλοὶ δὲ συκοφαντήμασι περιέπιπτον. ἐπράθησαν [legendum ἀπηλάθησαν. sic Dionys. Lysia p. 526. ἀπελαθήσεσθαι τῶν κοινῶν.] οὐκ ἀλόντες ὀλίγα πεντακισχιλίων ἐλάττους· οἱ δὲ μέιναντες ἐν τῇ πολιτείᾳ καὶ χρίδοντες Ἀθηναῖοι, μύριοι καὶ τετρακισχίλιοι καὶ τεσσαράκοντα τὸ πλῆθος ἐξητάσθησαν. The women and children being added, the 14,240 will amount to about 58,640, and</p>

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Pindar. Pyth. VIII. γέγραπται Ἀριστομένει Αἰγινήτῃ, παλαιστῇ, νικήσαντι τὴν τριακοστὴν πέμπτην πυθιάδα. [Ol. 83. 3.] Schol. Pindar was now 72 years of age. Cf. a. 518.

Melissus, the disciple of *Parmenides* and *Heraclitus*, flourished: *Laërt. IX. 24. φησὶν Ἀπολλόδαυρος ἤκμαέναι αὐτὸν κατὰ τὴν τετάρτην καὶ ὀγδοηκοστὴν Ὀλυμπιάδα.*—And *Protagoras*: *Laërt. IX. 56. Ἀπολλόδαυρός φησι τελευτῆσαι αὐτὸν βιώσαντα ἔτη ἑβδομήκοντα, σοφιστεῦσαι δὲ τεσσαράκοντα ἔτη, (from Plato Menon. p. 91. E.—ἀποθανεῖν ἐγγὺς ἑβδομήκοντα ἔτη γεγονότα, τεσσαράκοντα δὲ ἐν τῇ τέχνῃ ὄντα—) καὶ ἀκμάζειν κατὰ τὴν τετάρτην καὶ ὀγδοηκοστὴν Ὀλυμπιάδα.* According to this chronology, his death might have happened about B. C. 404. a little before the death of *Socrates*. But see *Appendix c. 21*, for the difficulties which occur in the date of the death of *Protagoras*. He was settled at *Athens* in B. C. 422. *Cf. a. 422.*

Empedocles flourished: *Laërt. VIII. 74. ἤκμασε κατὰ τὴν πρὸ Ὀλυμπιάδα. Apollodorus ἐν τοῖς χρονικοῖς ap. Laërt. VIII. 52.*

ἦν μὲν Μέτωνος υἱός, εἰς δὲ Θουρίους
αὐτὸν νεωστὶ παντελῶς ἐκτισμένους
Γλαῦκος . . . ἐλθεῖν φησὶν —
εἰ δ' ἰστοροῦντες ὥς πεφευγὼς οἴκοθεν
εἰς τὰς Συρακούσας μετ' ἐκείνων ἐπολέμει
πρὸς τοὺς Ἀθηναίους, τελέως ἀγνοεῖν ἔμοι

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		the 19,000 will give 78,243 for the population exclusive of μέτοικοι and slaves. <i>conf. an. 422.</i>
443.	<i>Lysanias.</i> Diod. XII. 24.	<p>The Athenians send a colony to Thurium, ἐπὶ Πραξιτέλους ἄρχοντος. Vit. X. or. p. 835. D.—δωδεκάτῳ πρότερον ἔτει τοῦ Πελοποννησιακοῦ πολέμου. Dionys. Lysia p. 453. Consequently towards the end of the year of <i>Praxiteles</i>, between whom and <i>Pythodorus</i> are eleven archons: and in the spring of B. C. 443. another argument that the archon commenced at midsummer. See <i>Introduction</i> p. xix—xxi. Plin. Hist. Nat. XII. 4. <i>Urbis nostræ trecentesimo decimo anno: tunc enim auctor ille</i> [Herodotus] <i>historiam condidit Thuriis in Italia.</i> But U. C. Varr. 310 corresponds with the year B. C. 444, confirming the dates of Dionysius and the author of the Βίοι τῶν δέκα ῥητόρων.</p> <p>The colony was conducted by <i>Lampon</i>: Plutarch. Polit. Præc. p. 812. C. Περικλῆς—Λάμπωνα Θουρίων οἰκιστὴν ἐξέπεμψεν. Schol. Aristoph. Av. 521. ὁ δὲ Λάμπων θύτης ἦν καὶ χρησμολόγος καὶ μάντις. [conf. Plutarch. Pericl. c. 6.] ὧ καὶ τὴν εἰς Σύβαριν τῶν Ἀθηναίων ἀποικίαν ἔνιοι περιάπτουσιν, αὐτὸν ἡγήσασθαι λέγοντες Ἀθηναῖον ὄντα σὺν ἄλλοις θ'.</p>
442.	<i>Diphilus.</i> Diod. XII. 26. Dionys. Ant. XI. p. 2305. Mar. Par. No. 61.	
441.	<i>Timocles.</i> Diod. XII. 27. Oderici Marm. Didasc.	
440.	Ol. 85. <i>Myrichides.</i> Diod. XII. 29. <i>Morychides</i> Schol. Aristoph. Acharn. 67. <i>Morichides</i> Oderici Marm. Didasc.	<p>The Samian war: ἔκτῳ ἔτει. Thucyd. I. 115—117. This war, therefore, is rightly dated by Schol. Aristoph. Vesp. 283. τὰ περὶ Σάμου ἑνεακαίδεκάτῳ ἔτει πρότερον γέγονε. For <i>Ameinias</i>, of whose year he speaks, was the nineteenth archon from <i>Timocles</i>. Samos was besieged by sea and land, and surrendered in the ninth month: ἐξεπολιορκήθησαν ἐνάτῳ μηνί. Thucyd. I. 117. According to Isocrates de Permut. p. 446. ed. Oxon. this war was carried on with 200 ships, and cost 1000 talents: (τὴν Σάμον) Περικλῆς ὁ μεγίστην ἐπὶ σοφίᾳ καὶ δικαιοσύνῃ καὶ σωφροσύνῃ δόξαν εἰληφώς ἀπὸ διακοσίων νεῶν καὶ χιλίων ταλάντων κατεπόλεμψε. The 200 ships are confirmed by the narrative of Thucydides I. 116. 117. Nepos Vit. Timoth. c. 1. states the cost at 1200 talents:</p>

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δεκαῦσιν· ἡ γὰρ οὐκ ἔτ' ἦν, ἡ πάντελως
ὑπεργεγηρακώς· ὅπερ οὐχὶ φαίνεται.
'Αριστοτέλης γὰρ αὐτὸν ἐξήκοντ' ἑτῶν,
ἐτι θ' 'Ηράκλειτον, φησὶ τετελευτηκέναι.

Herodotus æt. 41 went to Thurium: *Strab.*

XIV. p. 656. C. Θούριον ἐκάλεσαν διὰ τὸ κοινωνῆσαι
τῆς εἰς Θουρίους ἀποικίας. *Suidas*. 'Ελθὼν εἰς 'Αλι-
καρνασσὸν, καὶ τὸν τύραννον ἐξελάσας, ἐπειδὴ ὕστερον
εἶδεν ἑαυτὸν φθονούμενον ὑπὸ τῶν πολιτῶν, εἰς τὸ Θού-
ριον, ἀποικιζόμενον ὑπὸ 'Αθηναίων, ἐθελοντὴς ἦλθε. Con-
fer *Aristot. Rhet. III. 9. Herodot. IV. 99. Plin.*
H. N. XII. 4. *Epigr. apud Steph. Byz. v. Θού-*
ριοι.

Lysias went to Thurium, σὺν τῷ πρεσβυτάτῳ
ἀδελφῷ Πολεμάρχῳ, τοῦ πατρὸς ἥδη τετελευτηκότος, ὡς
κοινωνήσαν τοῦ κλήρου, ἔτη γεγονὸς πεντεκαίδεκα, ἐπὶ
Πραξιτέλους ἀρχοντος. κακεῖ διέμεινε (παιδευόμενος πα-
ρὰ Τισία καὶ Νικία τοῖς Συρακουσίοις)—ἕως Κλεοκρί-
του. [B. C. 413.] *Vit. X. or. p. 835. D.* Ceph-
alus, the father of *Lysias*, resided at Athens thirty
years—Οὐμὸς πατὴρ Κέφαλος ἐπίσθη μὲν ὑπὸ Περι-
κλέους εἰς ταύτην τὴν γῆν ἀφικέσθαι, ἔτη δὲ τριάκοντα
ᾤκησε. *Lys. adv. Eratosth. p. 120, 26.* As he was
now dead, he must have settled there about B. C.
473.

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Euripides gains the prize in tragedy: ἀφ' οὗ
Εὐριπίδης—τραγωδία πρῶτον ἐνίκησεν ἔτη Η|Δ|Δ.
ἀρχοντος 'Αθήνησι Διφίλ. . . Mar. Par. No. 61. This,
therefore, was the *first* prize: πρῶτος ἦν. He
gained the *third* prize, τρίτος ἦν, with the Πελιά-
δες, in B. C. 455.

The Marble adds—ἐτῶν ὦν ΔΔΔΔΙΙΙ. But
other authorities compute his age differently, and
make him at this time 38. *Cf. a. 480.*

Melissus the philosopher—Μέλισσος ὁ 'Ιθαγέ-
νους, ἀνὴρ φιλόσοφος, στρατηγῶν τότε τῆς Σάμου—de-
fends Samos against Pericles. *Plutarch. Pericl. c.*
26. 27. This agrees with the chronology of *Apol-
lodoros*, who refers *Melissus* to the 84th *Olym-
piad. Cf. a. 444. Suidas v. Μέλιτος Λάρου.*—ἦν ἐπὶ
τῶν Ζήνωνος τοῦ 'Ελεάτου καὶ 'Εμπεδοκλέους χρόνων. οὗ-
τος ἔγραψε περὶ τοῦ ὄντος. ἀντεπολιτεύσατο δὲ Περικλεῖ
καὶ ὑπὲρ Σαμίων στρατηγήσας ἐναυμάχησε πρὸς Σοφο-
κλῆν τὸν τραγικὸν ὀλυμπιάδι ὀγδοηκοστῇ τετάρτῃ. This
notice, which is referred by a blunder of *Suidas*

A decree to prohibit comedy. *Schol. Aristoph.*
Acharn. 67. ψήφισμα τοῦ μὴ καμωδεῖν, γραφὲν ἐπὶ
Μορυχίδου καὶ ἴσχυσεν ἐκείνόν τε τὸν ἐνιαυτὸν καὶ δύο
τοὺς ἐξῆς, ἐπὶ Γκίνου τε (*leg. ἐπὶ Γλαυκίδου τε*) καὶ
Θεοδώρου. But, two exhibitions are recorded in
the Marble of M. Oderico within this prohibited
period: . . . ἐπὶ Θεοδώρου Σατύροις -- — — ἐπὶ
Μορυχίδου -- — υς Κολοφόροις -- — The *Dionysia* of
Morychides were in spring B. C. 439. and the
Dionysia of *Theodorus*, spring B. C. 437. *Oderici*
Epistol. p. xlv. Scholiastem Didascalía hæc no-

B. C.	I. ARCHONS.	2. EVENTS.
		<i>Timotheus Samum cepit, in quâ oppugnandâ superiore bello Athenienses mille et ducenta talenta consumpserant,</i>
439.	<i>Glaucides.</i> Diod. XII. 30. corrupte ἐπὶ Γκίνου pro ἐπὶ Γλαυκίδου .apud Schol. Aristoph. Acharn. 67. ed. Ald.	
438.	<i>Theodorus.</i> Diod. XII. 31. Schol. Acharn. 67. Oderici Marm. Didasc.	
437.	<i>Euthymenes.</i> Diod. XII. 32. Schol. Acharn. 67. Aristoph. Acharn. 67. Schol. Æschin. p. 755.	Colony of Agnon to Amphipolis. In the year of Euthymenes: Diod. XII. 32. (ἐπὶ ἄρχοντος Εὐθυμένους)—'Αθηναῖοι συνώκισαν Ἀμφίπολιν. Schol. Æschin. p. 755. Reisk. τὰς ἑννέα ὁδοὺς Ἀγνων συνοικίσας Ἀθηναῖος Ἀμφίπολιν ἐκάλεσεν ἐπὶ ἄρχοντος Ἀθήνησιν Εὐθυμένους.—And in the

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(mistaking Μέλιτος for Μέλισσος) to *Meletus* the accuser of Socrates, belongs to *Melissus* the philosopher. The date is derived from Apollodorus.

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stra aperte refellit, nam et Morychide et Theodoro—comœdias actas ostendit.—Alterutrum statuas necesse est, aut nostræ didascalix auctorem errâsse, aut errâsse scholiastem. But we are not acquainted with the form or nature of those dramas, the Σάτυροι, and the Κολοσφόροι. They might have been so written as to elude the law: and the Scholiast and the Marble might both be in the right. Larcher Hérodot. tom. VII. p. 562. has offered this explanation with respect to one of the pieces, the Σάτυροι, and it may be equally true of the other.

Sophocles was employed in the Samian war: Strab. XIV. p. 638. C. Ἀθηναῖοι πέμψαντες στρατηγὸν Περικλέα, καὶ σὺν αὐτῷ Σοφοκλέα τὸν ποιητὴν, πολιορκίᾳ κακῶς διέθηκαν τοὺς Σαμίους. Soon after the representation of the Ἀντιγόνη: Arg. Antigon. φασὶ δὲ τὸν Σοφοκλέα ἡξιῶσθαι τῆς ἐν Σάμῳ στρατηγίας, εὐδοκίμησαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. He mentions his own age at this period in an epigram quoted by Plutarch. Mor. p. 785. B. τοῦτ' ἐδ' ὁμο-
λογουμένως Σοφοκλέους ἐστὶ τὸ ἐπιγραμμάτιον·

Ἦδ' ἔν' Ἡρόδοτῳ τεύξεν Σοφοκλῆς ἐτέων ᾧ
πέντ' ἐπὶ πεντήκοντα.—

Because Plutarch had just before spoken of the *Ædipus Coloneus*, Corsini Fast. Att. tom. III. p. 217. quoting perhaps from memory, inaccurately makes this the date of the *Ædipus*.

Pindar, according to some, completed his 80th year. Anon. apud Scholiast. Κάτθανεν ὀγδώκοντα τελειομένων ἐνιαυτῶν. Thom. Mag. Vit. Pind. τέθνηκεν ἐτῶν γεγονώς, ὡς τινες, ὀγδοήκοντα. Other accounts made him *sixty-six*: ἑξ καὶ ἐξήκοντα ἐτῶν γεγονώς. Thom. Mag.—or *fifty-five*: ἀποθανεῖν ἐτῶν νε'. Suid. Eudoc. But these accounts are less probable; since Pindar survived the 35th Pythia. Conf. a. 446. The text of Thom. Mag. may be thus reformed: τέθνηκεν ὁ Πίνδαρος ἐξήκοντα ἐτῶν γεγονώς ἐπὶ Βίανος [B.C. 458.] ἢ, ὡς τινες, ὀγδοήκοντα, κατὰ ἔκτην καὶ ὀγδοηκοστὴν Ὀλυμπιάδα. [in exact computation, Olymp. 85. 3.]

Sophocles πεντήκοντα ἐπτά ἐτῶν ᾧ στρατηγός. πρὸ τῶν Πελοποννησιακῶν ἔτεσιν ἐπτά. Auctor Vitæ. These numbers confirm the date B. C. 495 for the birth of Sophocles.

The prohibition of comedy is repealed, in the year of *Euthymenes*: οὗτος ὁ ἄρχων, ἐφ' οὗ κατελύθη τὸ ψήφισμα τοῦ μὴ κωμωδεῖν. Schol. Acharn. 67. After subsisting three years, this law ἐπ' Εὐθυμέ-

B. C.	1. ARCHONS.	2. EVENTS.
	Reisk. Harpocr. v. πρό- πύλαια.	twenty-ninth year after the failure at Drabescus: Thucyd. IV. 102. καὶ αὐθις, ἐνὸς δέοντος τριακοστῷ ἔτει, ἐλθόντες οἱ Ἀθηναῖοι, Ἄγνωνος τοῦ Νικίου οἰκιστοῦ ἐκπεμφθέντος—ἔκτισαν τὸ χωρίον τοῦτο. Whence the failure at Drabescus is fixed to B. C. 465, and the death of Aristagoras, thirty-two years earlier, to B. C. 497. <i>Confer annos.</i>
436.	Ol. 86. <i>Lysimachus</i> Di- onys. Isocrat. p. 534. Reisk. Plutarch. Mor. p. 836. E. Laërt. III. 3. Oderici Marm. Di- dasc. <i>Nausimachus</i> Diod. XII. 33.	
435.	<i>Antiochides</i> . Diod. XII. 34. <i>Antiochides</i> Oderici Marm. Didasc.	Sea fight of the Corinthians and Corcyreans. Thucyd. I. 29.—χει- μῶνος ἀνεχώρησαν ἐπ' οἴκου ἑκάτεροι. Id. I. 30.

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Birth of *Isocrates*: Dionys. Isocrat. p. 534. ἐπὶ τῆς ὀγδοηκοστῆς καὶ ἑκτῆς ὀλυμπιάδος, ἄρχοντος Ἀθήνησι Λυσιμάχου, πέμπτῳ πρότερον ἔτει τοῦ Πελοποννησιακοῦ πολέμου, δυσὶ καὶ εἰκοσιν ἔτεσι νεώτερος Λυσίου. Vit. X. orat. p. 836. E. γενόμενος κατὰ τὴν ὀγδοηκοστὴν ἑκτὴν ὀλυμπιάδα ἐπὶ Λυσιμάχου.—(Λυσίου μὲν νεώτερος) [*sic supplendum*] δύο καὶ εἰκοσιν ἔτεσι, πρεσβύτερος δὲ Πλάτωνος ἑπτὰ. Photius cod. 260. νεώτερος μὲν Λυσίου ἐπὶ δυσὶν ἔτεσι καὶ κ', Πλάτωνος δὲ πρεσβύτερος ἰ' δεόντων τριῶν. Plato was, according to Laërt. III. 3. Ἰσοκράτους νεώτερος ἔτεσιν ἕξ. ὁ μὲν γὰρ ἐπὶ Λυσιμάχου, Πλάτων δὲ ἐπὶ Ἀμεινίου γέγονε. Corsini. Fast. Att. tom. II. p. 68. diss. IX. thus fixes the birth of Isocrates: "He died Metagitnion B. C. 338. when he had entered his 99th year. Born, therefore, before Metagitnion, i. e. Hecatombæon B. C. 436. The Peloponnesian war began Thargelion B. C. 431, and he was born the fifth year before: therefore, before Thargelion B. C. 435. Hecatombæon B. C. 436 would be four years and ten months before the war. Plato was born Thargelion B. C. 429, or Thargelion B. C. 428. In the one case, Isocrates was six years and ten m. in the other, seven years and ten m. older." These calculations perhaps attempt too much precision. It is sufficient, that Isocrates was born in the beginning of Ol. 86. 1. in the early part of the year of Lysimachus.

νους κατελύθη. Schol. ibid. M. Oderico p. xliii. has inadvertently misrepresented the sense of the habitual and customary phrases, ἐπὶ Μορυχίδου—ἐπ' Εὐθυμένους, (used to denote the year of the transaction,) as if they were meant to express that the law was passed *by the authority* of Morychides, and repealed *by the authority* of Euthymenes: *ab Euthymene abrogatum est;—agere iterum (Euthymenes) permisit.* And Larcher Hérodot. tom. VII. p. 562. has been partly led into the same oversight.

Cratinus, the comic poet, νικᾷ μετὰ τὴν πέ' ὀλυμπιάδα. Schol. Aristoph. Prolegom. p. xxviii. Beck. That is, after the repeal of the decree to prohibit comedy, which was in force during that Olympiad. Three victories of Cratinus are upon record, after Olymp. 85. He gained the *second* prize with the Χειμαζόμενοι B. C. 425, and with the Σάτυροι B. C. 424. And the *first* prize with the Πυτίνη B. C. 423.

Ὀγδοηκοστῇ ἑκτῇ ὀλυμπιάδι γενέσθαι φασὶ τὸν Ἀβδηρίτην Δημόκριτον, Ἐμπεδοκλέα τε καὶ Ἱπποκράτην, καὶ Πρόδικον, Ζήνωνα καὶ [Παρμενίδην.] Cyrill. Julian. I. p. 13. Eusebius, reciting these names at Ol. 86. 1. has also *Parmenides*. We may therefore suppose it to be the error of Eusebius himself, rather than of the transcriber: otherwise, for Παρμενίδην we might substitute Πρωταγόραν. *Democritus* and *Hippocrates*, (æt. 25,) *Prodicus*, *Zeno of Elea*, and *Protagoras*, were all living in Ol. 86. But *Parmenides* flourished with *Heraclitus*,

[*Phrynichus* the comic poet first exhibited: Suidas v. Φρύνιχος. Φρύνιχος Ἀθηναῖος, κωμικὸς, τῶν ἐπιδευτέρων τῆς ἀρχαίας κωμωδίας· ἐδίδαξε τὸ πρῶτον ἐπὶ πς' ὀλυμπιάδος. It seems probable that we should read πς' ὀλυμπιάδος, as in Suid. v. Ἀριστομένης—τῶν ἐπιδευτέρων τῆς ἀρχαίας κωμωδίας—ὀλυμπιάδι πς'. [B. C. 431.] *Confer a. 429.*]

B.C.	1. ARCHONS.	2. EVENTS.
434.	<i>Chares</i> . Diod. XII. 35.	Preparations of Corinth: τὸν ἐνιαυτὸν πάντα τὸν μετὰ τὴν ναυμαχίαν καὶ τὸν ὑστερον. Thucyd. I. 31.
433.	<i>Apseudes</i> . Diod. XII. 36. Ptol. Μεγ. Συντάξ. III. 2. <i>corrupte</i> ψευδῶς Schol. Aristoph. Av. 998.	Corcyrean embassy to Athens. Thucyd. I. 31.
432.	Ol. 87. <i>Pythodorus</i> . Diod. XII. 37. Thucyd. II. 2. Arg. Medææ. Schol. Avium 998.	Sea fights off Corcyra, in the <i>spring</i> . Thucyd. I. 46—55. Ποτίδαια ἀπέστη, about <i>midsummer</i> . Id. I. 61—63. Congress at Lacedæmon, in the <i>autumn</i> . I. 67. ἐν τῷ τετάρτῳ καὶ δεκάτῳ ἔτει τῶν τριακοντούτιδων σπονδῶν. I. 87.

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70 years earlier. Cf. a. 503. For Empedocles cf. a. 444.—for Zeno cf. a. 464—for Protagoras cf. ann. 444, 422. Prodicus of Ceos was φιλόσοφος φυσικὸς καὶ σοφιστὴς, σύγχρονος Δημοκρίτου τοῦ Ἀβδηρίτου καὶ Γοργίου, μαθητὴς Πρωταγόρου τοῦ Ἀβδηρίτου. Suid. Πρόδικος.

Lysippus the comic poet ἐνίκα, at the *Dionysia* of the archon Antilochides: Oderici Marmor. ἐπὶ Ἀντιοχίδου . . . ὕσιππος ἐνίκα μὲν . . . που Καταχύναις. *Lysippus* in the Βάκχαι ridiculed Lampon; Athen. VIII. p. 344. e. which confirms his station in this age. Λύσιππος ἐν Βάκχαις is quoted Athen. III. p. 124. d. Polluc. VII. 77. Ibid. 89. et Steph. Byz. v. Θεσσαλία. Poll. X. 50. 154. This comic poet is likewise quoted by Hesych. v. Βούδιος.—Dicæarch. p. 17. 18. ed. H. Steph. οἱ στίχοι Λυσίππου. Εἰ μὴ τεθέασαι τὰς Ἀθήνας, στέλεχος εἶ, κ. τ. λ. See also Suid. v. Λύσιππος.

Lysippus, mentioned in another inscription, produced by Oderico p. lxxii. in which a choral victory is recorded, ἐπὶ Πυθαράτου, [B. C. 271.] is a different person; not only on account of the remoteness of the times, but also because mention is there made of a χορὸς ἀνδρῶν, and not of an exhibition of comedy.

Andocides the orator προεχειρίσθη μετὰ Γλαύκωνος σὺν ναυσὶν εἴκοσι Κερκυραίοις βοηθήσαν. Vit. X. or. p. 834. C.—Thucydides I. 51. εἴκοσι νῆες—ὧν ἤρχε Γλαύκων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου. In the spring of B. C. 432.

Anaxagoras, after his second visit to Athens, is prosecuted for impiety; at the time of the prosecution of Aspasia and Phidias. Plutarch. Pericl. c. 32.—Diod. XII. 39. ἐπ' ἄρχοντος Εὐθυδήμου, [B. C. 431.]—Ἀναξαγόραν τὸν σοφιστὴν, διδάσκαλον ὄντα Περικλέους, ὡς ἄσεβοῦντα εἰς τοὺς θεοὺς ἐσυκοφάντουν. which nearly accords with the date of Plutarch. He withdrew to Lampsacus; where he died about four years afterwards. Suidas: Ἀναξαγόρας—ἔφυγεν ἐξ Ἀθηνῶν, Περικλέους αὐτῷ συνειπόντος, καὶ ἐλθὼν ἐν Λαμψάκῳ ἐκεῖ καταστρέφει τὸν βίον. Cf. a. 428.

Meton, ἐπ' ἄρχοντος Ἀφειδύου—ἐξέθηκε τὴν ὀνομαζομένην ἑννεακαιδεκαετηρίδα, τὴν ἀρχὴν ποιησάμενος ἀπὸ μηνὸς σκιροφοριῶνος τρισκαιδεκάτης. Diod. XII. 36.

Hermippus prosecuted Aspasia. Plutarch. Pericl. c. 31. 32. περὶ τοῦτον τὸν χρόνον [about the time of the prosecution of Phidias, and a little before the beginning of the war] Ἀσπασία δίκην ἔφευγεν ἄσεβείας, Ἑρμίππου τοῦ κωμωδιοποιοῦ διώκοντος.

(*Callia* Γραμματικὴ Τραγωδία. Before the *Medea*. Athen. VII. p. 276. a. Καλλίαν γραμματικὴν συνθεῖναι τραγωδίαν, ἀφ' ἧς ποιῆσαι τὰ μέλη καὶ τὴν διάθεσιν Εὐριπίδην ἐν Μηδείᾳ καὶ Σοφοκλέα τὸν Οἰδίπουν.) In this comic piece, (for such it was,) πρόλογος μὲν ἐστὶν ἐκ τῶν στοιχείων, ὁ χορὸς δὲ γυναικῶν. Athen. X. p. 453. c. d. The *Theseus* of Euripides was later than this piece: Athen. X. p. 454. b. ὅθεν ὕστερον—Εὐριπίδης τὴν ἐν τῷ Θησέϊ τὴν ἐγγράμματον εἰκοι ποιῆσαι ῥῆσιν. [Cf. *Musgrav. Fragm. Eur.* p. 592.] Callias, in the *Πεδῆται*, ridiculed Lampon the soothsayer; Athen. VIII. p. 344. e.—*Sacas*; Schol. Av. 31.—*Melanthius*; Schol. Av. 151. who are subjects of ridicule in the comedies

B.C.	1. ARCHONS.	2. EVENTS.
431.	<i>Euthydemus</i> . Diod. XII. 38. Athen. V. p. 217. b.	<p>The Thebans attempt Plataea, τῷ πέμπτῳ καὶ δεκάτῳ ἔτει, two months before midsummer. Thucyd. II. 2.—μετὰ τὴν ἐν Ποτιδαίᾳ μάχην μηνὶ ἕκτῳ, ἅμα ἤρι ἀρχομένων. Ibid.—in the <i>tenth</i> month, or <i>Munychion</i>, of the archon Pythodorus: towards the end of the month.—τελευτῶντος τοῦ μηνὸς τὰ γιγνόμενα ἦν. Thucyd. II. 4.—Invasion of Attica, eighty days after. II. 19. Consequently in Hecatombæon of the archon Euthydemus. An eclipse is noticed, Thucyd. II. 28, which happened Aug. 3.—Alliance between the Athenians and <i>Sitalces</i>, king of Thrace, ἐν τῷ αὐτῷ θέρει. Thucyd. II. 29.</p> <p>Both the 14th and the 15th years of the thirty-years' truce fell, in part, within the year of Pythodorus. compare Thucyd. I. 87. II. 2. And the 15th year was commenced at the end of Munychion. The fourteenth year was therefore completed about the beginning of Munychion, or April, B. C. 431. And the thirty-years' truce was made in the beginning of Munychion, or April, B. C. 445.</p>
430.	<i>Apollodorus</i> . Diod. XII. 43. Athen. V. p. 217. b. Prolegom. Aristoph. p. xxix. Beck.	<p>Second invasion of Attica. τοῦ θέρους εὐθὺς ἀρχομένου. Thucyd. II. 47. Plague at Athens: Thucyd. II. 47. ὄντων αὐτῶν οὐ πολλὰς πω ἡμέρας ἐν τῇ Ἀττικῇ ἡ νόσος πρῶτον ἤρξατο γενέσθαι. The Peloponnesians in this campaign remained forty days in Attica: Thucyd. II. 57. ἡμέρας τεσσαράκοντα μάλιστα ἐν τῇ γῇ τῇ Ἀττικῇ ἐγένοντο.</p>
429.	<i>Epameinon</i> . Athen. V. p. 217. e. <i>Epaminondas</i> Diod. XII. 46. <i>Ameinias</i> Laërt. III. 3. <i>Ameinon</i> Arg. Hippolyt.	<p>Potidæa surrenders upon conditions, towards the close of the second year of the war, before the end of Munychion B. C. 429. Thucyd. II. 70. τοῦ αὐτοῦ χειμῶνος.—Ibid. ταῦτα ἐν τῷ χειμῶνι ἐγένετο, καὶ τὸ δεύτερον ἔτος ἐτελεύτα τῷ πολέμῳ. The siege had lasted more than two years; cf. a. 432. and had cost the Athenians 2000 talents: Thucyd. II. 70. ἀναλωκυίας ἤδη τῆς πόλεως δισχίλια τάλαντα ἐς τὴν πολιορκίαν. Siege of Plataea: τοῦ ἐπιγιγνομένου θέρους. Thucyd. II. 71. Naval actions in the Corinthian Gulf, τοῦ αὐτοῦ θέρους. Id. II. 80—92. <i>Phormio</i>, the Athenian naval commander in those actions, is complimented by Aristophanes in B. C. 424. conf. Aristoph. Equit. 562. et Schol. ad loc. Death of <i>Pericles</i>. ἐπεβίω δὲ (τῷ πολέμῳ) δύο ἔτη καὶ ἕξ μῆνας. Thucyd. II. 65. He died, therefore, in the autumn, ἐπὶ ἀρχοντος Ἐπαμεινόνος. Athen. V. p. 217. e. Laërt. III. 3. Corsini Fast. Att. tom. II. p. 60.—<i>Pericles excessit Ol. 87. 4. octogenario major, quippe qui Plutarcho teste 55 annis remp. administraverit.</i> This is inaccurate; and proceeds from a misapprehension of Plutarch. Pericl. c. 16. τεσσαράκοντα</p>

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[June 27, B. C. 432.] Compare Schol. Aristoph. Av. 998.

Hellanicus æt. 65. *Herodotus* æt. 53. *Thucydides* æt. 40. Cf. a. 496.

Hippocrates flourished. Auctor Vitæ. γένει μὲν ἦν Κῶος, υἱὸς Ἡρακλείδου—μαθητὴς δὲ γέγονεν Ἡρακλείδου τοῦ ἰδίου πατρὸς, εἴτα Ἡροδίκου, κατὰ δὲ τινὰς καὶ Γοργίου τοῦ Λεοντίνου ῥήτορος, φιλοσόφου δὲ Δημοκρίτου Ἀβδηρίτου. κατὰ δὲ τοὺς Πελοποννησιακοὺς ἤκμασε χρόνους. At the beginning of the war, he was about 28 years of age. Cf. ann. 460, 357.

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of Aristophanes. *Lampon* flourished in the time of Pericles and Anaxagoras, before Pericles had acquired the sole direction of affairs: Plutarch. Pericl. c. 6. conf. a. 443, 2.

Euripidis Μῆδεια. Arg. Med. ἐδιδάχθη ἐπὶ Πυθοδώρου ἄρχοντος κατὰ τὴν ὀγδοηκοστὴν ἐβδόμην Ὀλυμπιάδα. πρῶτος Εὐφορίων· δεύτερος Σοφοκλῆς· τρίτος Εὐριπίδης, Μῆδεια, Φιλοκτήτης, Δίκτυς, Θερισταὶ σάτυροι. The *Philoctetes* is noticed by Aristoph. Acharn. 424. Musgrave Chron. Scen. Ol. 85. 4. 87. 1. has remarked this. It is strange that he should not at the same time have perceived that the Ἀχαρνεῖς, on this very account, could not have been exhibited five years before the *Philoctetes*.

Aristomenes began to exhibit: καμικὸς, τῶν ἐπιδευτέρων τῆς ἀρχαίας κωμωδίας, οἱ ἦσαν ἐπὶ τῶν Πελοποννησιακῶν, Ὀλυμπιάδι πζ'. Suid. Eudoc. Aristomenes exhibited the Ἀδμητος B. C. 388. So that he wrote comedy upwards of forty years, during the whole time of Aristophanes.

Ol. 87. 2. *Bacchylides carminum scriptor agnoscitur*. Euseb. He might still be living at this time, but he was already known as a poet B. C. 472. Cf. a. 450.

Hermippus the comic poet ridiculed Pericles, after the first invasion of Attica: Plutarch. Pericl. c. 33. πολλοὶ ἤδον ἄσματα καὶ σκώμματα, ἐρυβρίζοντες αὐτοῦ τὴν στρατηγίαν· ἐπεφύετο δὲ καὶ Κλέων—ὡς τὰ ἀνάπαιστα ταῦτα δηλοῖ, ποιήσαντος Ἑρμιπποῦ βασιλεῦ σάτυραν, τί ποτ' οὐκ ἐθέλει δόρυ βαστάζειν, ἀλλὰ λόγους μὲν περὶ τοῦ πολέμου δεινοὺς παρέχει· κ. τ. λ.

Birth of *Plato*: ἐβδόμη θαρρηλιῶνος. Plutarch. Sympos. VIII. 1. In the year of Apollodorus: Athen. V. p. 217. b. ἐπὶ Ἀπολλοδώρου τοῦ μετ' Εὐθύδημον ἄρχαντος. δύο δὲ καὶ ὀγδοήκοντα βιώσας ἔτη μετέλλαξεν ἐπὶ Θεοφίλου τοῦ μετὰ Καλλίμαχον, ὅς ἐστιν ὀγδοηκοστὸς καὶ δεύτερος. Born, therefore, May B. C. 429. Others dated his birth one year later, or May B. C. 428.—Laërt. III. 2. 3. γίνεται, ὡς φησιν Ἀπολλώδαρος ἐν χρονικοῖς, ὀγδὴ καὶ ὀγδοηκοστῇ Ὀλυμπιάδι θαρρηλιῶνος ἐβδόμῃ. [actually, two months before Olymp. 88.]—ἐπὶ Ἀμεινίου γέγονεν, ἐφ' οὗ Περικλῆς ἐτελεύτησεν.—and computed his age at 81 years. Cf. a. 347.

Eupolis and *Phrynichus*, the comic poets, exhibit. Prolegom. Aristoph. p. xxix. Beck. ἐδίδαξεν (Εὐπολις) ἐπὶ ἄρχοντος Ἀπολλοδώρου. ἐφ' οὗ καὶ Φρύνιχος. [spring B. C. 429.] *Eupolis*, ιζ' ἐτῶν γεγυνώς, ἤρξατο ἐπιδείκνυσθαι. Suid. Eudoc. If his exhibition in the year of Apollodorus is to be understood as his first exhibition, (which is probable,) Eupolis was born about B. C. 446, and was nearly of the same age as Aristophanes, who, at the time of the Plague, that is, at this very period, was σχεδὸν μειρακίσκος. [cf. a. 427.] Eupolis exhibited some comedies after the year B. C. 415. Conf. Cic. Epist. Att. VI. 1. p. 589. Græv. *Phrynichus* was already known to the public, before the exhibition of the Φορμοφόροι of Hermippus: Schol. Aristoph. Av. 750. Φρύνιχος ὁ κωμικός· οὗ μέμνηται Ἑρμιππος ἐν Φορμοφόροις ὡς ἀλλότρια ὑπο-

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		<p>μὲν ἔτη πρωτεύων ἐν Ἐφιάλταις καὶ Κίμωνι—καὶ Θουκυδίδαις· μετὰ δὲ τὴν Θουκυδίδου κατάλυσιν καὶ τὸν ὁστρακισμόν, οὐκ ἐλάττω τῶν πεντεκαίδεκα ἐτῶν διήνεγκε. But the fifteen years are included in the forty: Cicero Orat. III. 34. <i>Quadraginta annos præfuit Athenis</i>. And Pericles began to appear in public affairs, ἐπεὶ Ἀριστείδης μὲν ἀποτεθνήκει, καὶ Θεμιστοκλῆς ἐξεπεπτώκει, Κίμωνα δ' αἱ στρατεῖαι—ἔξω κατεῖχον. Plutarch. Pericl. c. 7. Consequently not before B. C. 470. Nor could he be past eighty: since that would suppose him ten years older than his master Anaxagoras. Pericles, therefore, began to act in public about B. C. 469, [<i>conf. a. 469.</i>] and to have the sole direction about B. C. 444.</p> <p>March of <i>Sitalces</i> against <i>Perdiccas</i>; τοῦ χειμῶνος ἀρχομένου. Thucyd. II. 95—101.</p>
428.	<p>Ol. 88. <i>Diotimus</i>. Diod. XII. 49. <i>Philotimus</i> Prolegom. Aristoph. p. xxix. Beck.</p>	<p>Third invasion of Attica: ἅμα τῷ σίτῳ ἀκμάζοντι. ἡγεῖτο δὲ Ἀρχίδαμος. Thucyd. III. 1. Revolt of all Lesbos, except Methymnē, μετὰ τὴν ἐσβολὴν εὐθύς. Thucyd. III. 2. Ἦν δὲ ὀλυμπιάς ἡ Δωριεύς Ῥόδιος τὸ δεύτερον ἐνίκα. Id. III. 8. See, for <i>Dorieus</i>, Pausan. VI. 7, 2. <i>Dorieus</i> was put to death by the Lacedæmonians in the time of Conon: Androtion apud Pausan. l. c.—after his capture by the Athenians, in the 25th year of the war B. C. 406. Xenoph. Hellen. I. 5, 19.</p> <p>Mytilenē is besieged, towards the autumn: Thucyd. III. 18. οἱ Ἀθηναῖοι—περὶ τὸ φθινόπωρον ἤδη ἀρχόμενον—περιτειχίζουσι Μυτιλήνην ἐν κύκλῳ ἀπλῶ τείχει.</p>
427.	<p><i>Euclides</i>. Diod. XII. 53. Schol. Aristoph. E. quit. 237. <i>Euclides</i> Aristot. Meteorol. I. 6. Phot. et Suid. Σαμίῳ ὁ δῆμος.</p>	<p>Fourth invasion: Thucyd. III. 26. ἡγεῖτο δὲ τῆς ἐσβολῆς ταύτης Κλεομένης ὑπὲρ Πausaniou τοῦ Πλειστοάνακτος υἱός, βασιλέως ὄντος καὶ νεωτέρου ἔτι, πατὴρ ἀδελφὸς αὐτοῦ. Lesbos recovered—III. 27—50.—An expedition led by <i>Nicias</i>, ἐν τῷ αὐτῷ θέρει μετὰ τὴν Λέσβου ἄλωσιν.—III. 51. Surrender of <i>Platæa</i>: ὑπὸ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου.—III. 52.</p> <p>Sedition at <i>Corcyra</i>. Thucyd. III. 70—84.—in the course of this summer. Conf. cap. 76. The Athenians send assistance to the <i>Leontines</i> in Sicily, τοῦ αὐτοῦ θέρους τελευτῶντος. Thucyd. III. 86.</p>

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4. POETS.

Death of *Anaxagoras* æt. 72. Olymp. 88. 1. Laërt. II. 7. Cf. a. 500. That he was still living at the beginning of the Peloponnesian war, is attested by Plutarch and Diodorus. Cf. a. 432. Origen ap. Menag. ad Laërt. II. 7. who says, ἤκμασεν ἔτους πρώτου τῆς πη' ὀλυμπιάδος, has mistaken the date of his death for the date of his ἀκμή. *Anaxagoras* died at Lampsacus. Laërt. II. 14. Cic. Tusc. Quæst. I. 43. Aristot. Rhet. II. 23, 11.

Gorgias is ambassador from Leontium to Athens: Diod. XII. 53. ἦν τῶν ἀπεσταλμένων ἀρχιπρεσβευτῆς Γοργίας ὁ ῥήτωρ—in the year of Euclides. See, for this embassy, Dionys. Lysia p. 458. and the narrative in Schol. ad Hermog. p. 6. quoted by Matthæi ad Dionys. l. c. *Gorgias* had been celebrated more than thirty years. Cf. a. 459. He was older than Antipho, and might be now nearly sixty years of age, since Antipho was 52. *Gorgias* was still living in the reign of Jason of Pheræ: who flourished B. C. 380. Pausan. VI. 17, 5. Ἰάσων ἐν Θεσσαλίᾳ τυραννήσας, Πολυκράτους οὐ τὰ ἔσχατα ἐνεγκαμένου, —τούτου τοῦ ἀνδρὸς ἐπίπροσθεν Γοργίαν ὁ Ἰά-

βαλλομένου ποιήματα. And that comedy was exhibited before the death of Sitalces. cf. a. 426. According to Suidas, Phrynichus first exhibited comedy in the 86th Olympiad. cf. a. 435. But, as it seems likely that the first exhibitions of Phrynichus are referred by the Schol. to the year of Apollodorus, and as Phrynichus was τῶν ἐπιδευτέρων τῆς ἀρχαίας κωμωδίας, the numbers in Suidas may be perhaps corrected to πζ' or Olymp. 87. Phrynichus was still living in B. C. 405. Conf. Arg. Aristoph. Ran. et Ran. 13.

Euripidis Ἰππόλυτος στεφανηφόρος. Arg. Hippol. ἐδιδάχθη ἐπὶ Ἀμείνωνος ἀρχοντος, [Feb. or March B. C. 428.] ὀλυμπιάδι πζ' ἔτει τετάρτῳ. πρῶτος Εὐριπίδης· δεύτερος Ἰοφῶν· τρίτος Ἴων.

The first exhibitions of *Plato* the comic poet, who was contemporary with *Aristophanes*, *Phrynichus*, *Eupolis*, and *Pherecrates*, (see *Introd.* p. xl.) and who still exhibited in B. C. 391, should rather be placed here, than at B. C. 454. Olymp. 81. where the present copies of Eusebius place them. As *Plato* was found at the same date in the copies used by Syncellus, (conf. Syncell. p. 247. 248.) this was perhaps the mistake of Eusebius himself. And yet Cyrill. Julian. I. p. 13. B. suggests a more accurate date: ὀγδοηκοστῇ ὀγδῷ ὀλυμπιάδι τὸν κωμωδὸν Ἀριστοφάνην Εὐπολὶν τε καὶ Πλάτωνα γενέσθαι φασίν. Although the birth of the philosopher *Plato* was sometimes ascribed to the 88th Olymp. he can hardly be supposed to be intended in this passage, because, in that case, the word γενέσθαι would be used in a double sense in the same sentence. But, if we understand the comic poet *Plato* to be spoken of, the expression is clear and intelligible; "The comic poet *Aristophanes*, with *Eu-*

Aristophanis Δαιταλεῖς. Prolegom. Aristoph. p. xxix. Beck. ἐδίδαξε δὲ πρῶτος ἐπὶ ἀρχοντος Φιλοτίμου. (leg. Διοτίμου.) Schol. Nub. 529. τὸ πρῶτον δράμα ἐξέθηκε τοὺς Δαιταλεῖς. Schol. Ran. 504. ἀκμάζοντος τοῦ λοιμοῦ—σχεδὸν μειρακίσκος ἦδη ἤπτετο τῶν ἀγώνων. The subject of this comedy is intimated by *Aristophanes* himself: Nub. 529. ὁ σῶφρων τε χῶ καταπύγων ἄριστ' ἠκουσάτην. explained by the Scholiast: σῶφρον μειράκιον εἰσάγει καὶ ἕτερον ἀχρηστον. [compare Galen apud Brunck. fragm. 3.] εὐδοκίμησε δὲ σφόδρα ἐν τούτῳ τῷ δράματι. This drama obtained the second prize: Schol. Ibid. οὐ τότε ἐνίκησεν, ἐπεὶ δεύτερος ἐκρίθη.

B. C.	1. ARCHONS.	2. EVENTS.
426.	<p><i>Euthydemus.</i> Diod. XII. 58. Athen. V. p. 218. b. corrupte Εὐθυμένης Arg. Acharn. Εὐθύνης Vit. Thucyd. p. xxxvii.</p>	<p>Τοῦ ἐπιγιγνομένου θέρους, Πελοποννήσιοι μέχρι μὲν τοῦ Ἰσθμοῦ ἦλθον,—Ἄγιδος τοῦ Ἀρχιδάμου ἡγουμένου—σεισμῶν δὲ γενομένων πολλῶν ἀπετράποντο πάλιν, καὶ οὐκ ἐγένετο ἐσβολή. Thucyd. III. 89.—Τοῦ αὐτοῦ θέρους, an action at Tanagra, Thucyd. III. 91. mentioned by Athenæus V. p. 218. b. Ἰππόνικος ἐπὶ μὲν Εὐθυδήμου ἄρχοντος στρατηγῶν παρατέτακται μετὰ Νικίου πρὸς Ταναγραίους. Confirmed by Thucyd. III. 91. This action, in which the Athenians were victorious, happened in the beginning of the year of Euthydemus.</p> <p>Lustration of Delos: χειμῶνος. Thucyd. III. 104.—Anon. vit. Thucyd. p. xxxvii.—τῆς Δήλου καθάρσεως, ἣν περὶ τὸ ἑβδομον ἔτος ἐπὶ Εὐθύνου (<i>sic</i>) ἄρχοντος γεγενῆσθαι φασιν. As the sixth year was nearly completed, the description, περὶ τὸ ἑβδομον ἔτος, may perhaps be justified.</p>
425.	<p><i>Stratocles.</i> Diod. XII. 60. Schol. Aristoph. Nub. 584. Arg. Equit.</p>	<p>Eruption of mount Ætna:—Thucyd. III. 116. περὶ τὸ ἔαρ.—λέγεται δὲ πεντηκοστῶ ἔτει ρυῆναι τοῦτο μετὰ τὸ πρότερον ρεῦμα.</p> <p>Fifth invasion of Attica: Thucyd. IV. 2.—τοῦ ἥρος, πρὶν τὸν σῖτον ἐν ἀκμῇ εἶναι· ἡγεῖτο δὲ Ἄγρις ὁ Ἀρχιδάμου. But, hearing of the occupation of Pylos, ἀνεχώρουν κατὰ τάχος ἐπ' οἴκου.—ἡμέρας πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ. Id. IV. 6.</p> <p>Sphacteria is invested, and is surrendered to Cleon, 72 days afterwards: Thucyd. IV. 39. ἀπὸ τῆς ναυμαχίας μέχρι τῆς ἐν τῇ νήσῳ μάχης ἑβδομήκοντα ἡμέραι καὶ δύο.</p>

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σαν ἐποιήσατο. He lived 105, 107, 108, or 109 years: Apollod. ap. Laërt. VIII. 58. ἐννέα πρὸς τοῖς ρ'. Cic. Senect. c. 5. *centum et septem complevit annos*. Pausan. l. c. βιώσαι ἔτη πέντε φασὶν ἐπὶ τοῖς ἑκατὸν. Lucian. Macrob. c. 23. ἔτη ἑκατὸν ὀκτώ. Philostrat. in vit. λέγεται ἐς ὀκτὼ καὶ ἑκατὸν ἐλάσαι ἔτη. Suid. ἐβίω δὲ ἔτη ρβ'. He speaks of himself Athen. XII. p. 548. d. as πλείω τῶν ἑκατὸν βιώσας. He was therefore in reputation for nearly eighty years: consistently with the description in Athenæus XII. p. 548. d. διὰ τὸ σωφρόνως ζῆν σχεδὸν ὀγδοήκοντα ἔτη τῷ φρονεῖν συνεβίωσεν.—from Olymp. 80, to the time of Jason of Thessaly. He might have been born about B. C. 485, and have died soon after B. C. 380.

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The actors of his pieces were *Callistratus* and *Philonides*: Proleg. Aristoph. l. c. ἐδίδαξε πρῶτος—διὰ Καλλιστράτου. τὰς μὲν γὰρ πολιτικὰς τούτῳ φασὶν αὐτὸν διδόναι, τὰ δὲ κατ' Εὐριπίδου καὶ Σωκράτους, Φιλωνίδῃ. Auctor Vitæ p. xxxv. τὰ μὲν πρῶτα διὰ Καλλιστράτου καὶ Φιλωνίδου καθίει δράματα. Ibid. p. xxxix. ὑποκριταὶ Ἀριστοφάνους Καλλίστρατος καὶ Φιλωνίδης δι' ὧν ἐδίδασκε τὰ δράματα αὐτοῦ, διὰ μὲν Καλλιστράτου [*sic enim legendum*] τὰ δημοτικὰ διὰ δὲ Φιλωνίδου τὰ ἰδιωτικά. Conf. Schol. Vesp. 1013. *Callistratus* was still living in B. C. 411. *Philonides* in B. C. 405. Araros, son of Aristophanes, was the actor of the *second Plutus*, in B. C. 388. [*confer annos.*]

Aristophanis Βαβυλώνιοι. The year before the Ἀχαρνεῖς. Acharn. 378.—ἐν ἄστει. [Elaphebolion, or March B. C. 426.] Schol. Acharn. 377.—τὴν πέρυσιν κωμωδίαν] τοὺς Βαβυλωνίους. τούτους γὰρ πρὸ τῶν Ἀχαρνέων Ἀριστοφάνης ἐδίδαξεν, ἐν οἷς πολλοὺς κακῶς εἶπε—παρόντων τῶν ξένων. εἶπε γὰρ δράμα τοὺς Βαβυλωνίους τῇ τῶν Διονυσίων ἑορτῇ ἥτις ἐν τῷ ἔαρι ἐπιτελεῖται.—In the archonship of *Euclides*: Phot. et Suid. Σαμίῳ ὁ δῆμος. Τοὺς Βαβυλωνίους ἐδίδαξε διὰ Καλλιστράτου Ἀριστοφάνης, ἔτεσι πρὸ τοῦ Εὐκλείδου [B. C. 403.] κδ', (*sic legendum*) ἐπὶ Εὐκλείδους. (*Hermippi Φορμοφόροι*. After the first exhibitions of Phrynichus. Cf. a. 429.—before the death of Sitalces, and during the alliance of Sitalces with Athens: Athen. I. 27. e. Ἑρμιππος' (ἐν Φορμοφόροις. conf. Hesych. Διὸς βάλανος Athen. p. 28. a.) Καὶ παρὰ Σιτάλκου ψώραν Λακεδαιμονίοισι, κ. τ. λ. Sitalces became the ally of Athens B. C. 431. Thucyd. II. 29. and was slain in the autumn of B. C. 424. This comedy, then, may be placed in the archonship of *Euthydemus*, or of *Euclides*.)

Aristophanis Ἀχαρνεῖς. Arg. Acharn. ἐδιδάχθη ἐπὶ Εὐθυμένους (*legendum* Εὐθυδήμου) ἄρχοντος, ἐν Ληναίοις [Anthesterion or February B. C. 425.] διὰ Καλλιστράτου καὶ πρῶτος ἦν· δεύτερος Κρατῖνος Χειμαζομένοις—τρίτος Εὐπολις Νουμηνίαις.—In the sixth year of the Peloponnesian war: conf. Acharn. 266, 890. Schol. ad 266. Musgrave, deceived by the corrupt reading Εὐθυμένους, in Argum. ascribes this play to B. C. 437. And Scaliger Olymp. ἀναγραφ. Ol. 85. 4. has made the same mistake. Although the play itself, v. 266. mentions the sixth year of the war, and quotes the *Philoctetes* of Euripides, v. 424. and although the archonship of this *Euthymenes* is referred to as a distant date, v. 67: attested by the Scholiast, (ad 66,) to

B.C.	1. ARCHONS.	2. EVENTS.
424.	Ol. 89. <i>Isarchus</i> . Diod. XII. 65. Athen. V. p. 218. d. Arg. Aristoph. Nub. Schol. Nub. 549. 552. Vesp. 210. corrupte Ἰππάρχου Schol. Vesp. 716.	Cythera occupied by the Athenians: ἐν τῷ θέρει. Thucyd. IV. 53. March of <i>Brasidas</i> through Thessaly into Thrace; τοῦ θέρους. Thucyd. IV. 78. He arrives before Acanthus, ὀλίγον πρὸ τρυγίτου. IV. 84.— <i>Hermocrates</i> of Syracuse rises into notice in the affairs of Sicily, τοῦ αὐτοῦ θέρους. Thucyd. IV. 58—64.— <i>Delium</i> : τοῦ ἐπιγιγνομένου χειμῶνος εὐθὺς ἀρχομένου. IV. 89. Consequently towards the end of the year B. C. 424, and in the year of <i>Isarchus</i> .—Amphipolis taken by <i>Brasidas</i> from Thucydides, τοῦ αὐτοῦ χειμῶνος. IV. 102. rightly dated by Philochorus ap. Schol. Vesp. 210. Φιλόχορος ἐπὶ Ἰσάρχου φησὶ—Βρασί-δαν ἀποστήσαι Σκιωνεῖς τῶν Ἀθηναίων.—Death of <i>Sitalces</i> : Thucyd. IV. 101. ἀπέθανεν—ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ, στρατεύσας ἐπὶ Τριβαλλοῦς καὶ νικηθεὶς μάχῃ.
423.	<i>Ameinias</i> . Diod. XII. 72. Laërt. III. 3. Arg. Aristoph. Nub. Athen. V. p. 218. d. Schol. Lucian. Timon. c. 30. Ἀμινίας Schol. Nub. 31, 552. Ἀμυνίας Arg. Vesp. and the play itself v. 74. For the reason, conf. Schol. Nub. 31.	"Ὅγδοον ἔτος ἐτελεύτα τῷ πολέμῳ. Thucyd. IV. 116. [towards the end of Munychion B. C. 423.] Truce for a year; Thucyd. IV. 117. ἅμα ἤρι τοῦ ἐπιγιγνομένου θέρους.—IV. 118. ἄρχειν δὲ τήνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα τοῦ ἐλαφηβολιῶνος μηνός. The truce therefore commenced about a month before the actual termination of the <i>eighth</i> year; although Thucydides records it as the first transaction of the <i>ninth</i> . Athenæus V. p. 218. d. refers to this truce: τὰς ἐνιαυσίας ἐπὶ Ἰσάρχου ἐλαφηβολιῶνος σπονδὰς.—Thespiæ destroyed by the Thebans, ἐν τῷ αὐτῷ θέρει. Thucyd. IV. 133.—The temple of Juno burnt at Argos: Thucyd. IV. 133.—τοῦ αὐτοῦ θέρους.—καὶ ἡ Χρυσὶς μὲν εὐθὺς—ἐς Φλιούντα φεύγει. ἔτη δὲ Χρυσὶς τοῦ πολέμου τοῦδε ἐπέλαβεν ὀκτῶ, καὶ ἑνατον ἐκ μέσου, ὅτε ἐπεφεύγει. <i>Alcibiades</i> seems to have already begun to act in public affairs. See Aristoph. Vesp. 44. where his speaking is ridiculed. He had been noticed two years before in the <i>Ἀχαρνεῖς</i> B. C. 425. Acharn. 716. et Schol. ad locum. And even in the <i>Δαιταλεῖς</i> B. C. 427. Conf. Galen. apud Brunck. fr. 3. from whence it appears that he had already spoken in public in B. C. 427. probably at the age of twenty; which would suppose him at this time to be 24 years of age. And he must have been 24 at the least, because he "was left an orphan by the death of "his father," (Isocrat. Big. c. 11. p. 352. b.)—in B. C. 447. and was at least 44 at his own death B. C. 404, in the year of <i>Pythodorus</i> ; the 44th archon, including both, from <i>Timarchides</i> , in whose year Clinias fell. Nepos, therefore, Alcibiad. c. 10. inaccurately— <i>annos circiter QUADRAGINTA natus diem obiit supremum Alcibiades</i> . Mr. Mitford, vol. V. p. 82. has followed the erroneous account of Nepos: "Thus "fell that extraordinary man [<i>Alcibiades</i>], before he had reached his "fortieth year."
422.	<i>Alcæus</i> . Diod. XII. 73. Athen. V. p. 215. d. 218. c. e. Thucyd. V. 19. 25. Schol. Æschin. p. 755. Reisk. Schol. Aristoph. Nub. 549. 552. corrupte Ἀλκμαίωνος Schol. Pac. 465.	The truce ended, and <i>hostilities renewed, till the Pythian games</i> . Thucyd. V. 1. (For this translation of the passage, which is rendered according to the version of Corsini, see <i>Appendix c. 1. Pythian games</i> .) Κλέων ἐς τὰ ἐπὶ Θράκης χωρία ἐξέπλευσε μετὰ τὴν ἐκεχειρίαν. Thucyd. V. 2. Deaths of Cleon and Brasidas: V. 6—10.—τοῦ θέρους τελευτῶντος. V. 12. Disposition to peace, εὐθὺς μετὰ τὴν ἐν Ἀμφιπόλει μάχην. V. 14. Androtio, therefore, apud Schol. Nub. 549, is correct in the date: Ἀνδροτίαν δὲ φησιν αὐτὸν [Κλέωνα] ἐπὶ Ἀλκαίου τεθνάναι. and Schol. Æschin.

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4. POETS.

Xenophon present at Delium. Strab. IX. p. 403. Laërt. II. 22. To this event that date for *Xenophon* refers, which Laërtius II. 59. records. εἶρον δὲ ἀλλαχόθι ἀκμάσαι αὐτὸν περὶ τὴν ἐνάτην καὶ ὀγδοηκοστὴν ὀλυμπιάδα. Olymp. 89. 1. was the year of the battle of Delium. Corsini Fast. Att. tom. III. p. 279. justly concludes that *Xenophon* might be born circa Olymp. 84. [B. C. 444.] *Conf. a. 401.*

Thucydides at Amphipolis. Thucyd. IV. 104.

Thucydides was twenty years in banishment, after his command at Amphipolis: V. 26. ἔτη εἴκοσι μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν. His exile would commence about January B. C. 423. towards the middle of the year of Isarchus. He passed part of his exile in Thrace, at Σκαπτή Ἰλν. Marcellin. Vit. Thuc. p. xxx. Plutarch. de Exil. p. 605. C.

Antiochus of Syracuse brought down his history to this date: Diod. XII. 71. τῶν δὲ συγγραφέων Ἀντίοχος ὁ Συρακούσιος τὴν τῶν Σικελικῶν ἱστορίαν εἰς τοῦτον τὸν ἐνιαυτὸν [the year of Isarchus] κατέστρεψεν, ἀρχάμενος ἀπὸ Κωκάλου τοῦ Σικανῶν βασιλέως, ἐν βίβλεις ἐννέα.

Protagoras the sophist comes to Athens, after the Κόννος of Ameipsias [March B. C. 423] and before the Κόλακες of Eupolis. [Spring B. C. 421.] Athenæus V. p. 218. c. ἐν τούτῳ τῷ δράματι [the Κόλακες] Εὐπολὶς τὸν Πρωταγόραν ὡς ἐπιδημοῦντα εἰσάγει. Ἀμειψίας δ' ἐν τῷ Κόννῳ, δύο πρότερον ἔτεσι διδασκάντι, οὐ καταριθμεῖ αὐτὸν ἐν τῷ τῶν φροντιστῶν χορῷ. δῆλον οὖν ὡς μεταξὺ τούτων τῶν χρόνων παρα-

have been twelve years before; πρὸ ιβ' ἐτῶν ἤρχεν ὁ Εὐθυμένης.

Aristophanis Ἰππεῖς. Arg. Equit. ἐδιδάχθη τὸ δράμα ἐπὶ Στρατοκλέους ἄρχοντος δημοσίᾳ εἰς Ἀθήναια, [Antheſterion, or Feb. B. C. 424.] δι' αὐτοῦ τοῦ Ἀριστοφάνους. πρῶτος ἐνίκα· δεύτερος Κρατῖνος Σατύροις· τρίτος Ἀριστομένης Ὀλοφυρμοῖς. In the eighth year of the war: Aristoph. Equit. 793. ἔτος ὀγδοον. computed from the battle of Potidæa B. C. 432. The sixth year, mentioned Aristoph. Acharn. (cf. a. 425.) was computed from the invasion of Attica, eight months afterwards.

Aristophanis αἱ πρῶται Νεφέλαι. Arg. Nub. ἐδιδάχθησαν ἐν ἄστει ἐπὶ ἄρχοντος Ἰσαρχοῦ. [Elaphebolion, or March, B. C. 423.] ὅτε Κρατῖνος μὲν ἐνίκα Πυτίνῃ, Ἀμειψίας δὲ Κόννῳ, διόπερ Ἀριστοφάνης διαβριφεῖς παραλόγως ᾤθη δεινὴ ἀναδιδάξας τὰς δευτέρας καταμέμψσθαι τὸ θέατρον. Schol. Nub. 549. Ἰσαρχος δὲ, φησὶν (Ἀνδροτίαν), ἐφ' οὗ αἱ πρῶται Νεφέλαι ἐδιδάχθησαν. [sic legendum et supplendum.] Schol. v. 552. Ἰσαρχος, ἐφ' οὗ αἱ Νεφέλαι εἰσῆχθησαν. Schol. Vesp. 1039. πέρυσι [the year before the Σφήκες] διδάξας τὰς πρώτας Νεφέλας ἠτήθη. Ad v. 1033. πέρυσι γὰρ τὰς Νεφέλας ἐδίδαξεν ἐν αἷς τοὺς περὶ Σωκράτην ἐκωμῶδησεν· ἐν δὲ τοῖς Ἰππεῦσι τὸν Κλέωνα, οὗς πρὸ τῶν Νεφελῶν καθῆκε. conf. Schol. Vesp. 1007. *Cratinus* died æt. 97 soon after his victory: Lucian. Macrob. c. 25. Κρατῖνος ὁ τῆς κωμῳδίας ποιητῆς ἐπτά πρὸς τοῖς ἐνενήκοντα ἔτεσιν ἐβίωσε, καὶ πρὸς τῷ τέλει τοῦ βίου διδάξας τὴν Πυτίνην, καὶ νικήσας, μετ' οὐ πολὺ ἐτελεύτα. Proleg. Aristoph. p. xxix. Beck. τελευτᾷ Λακεδαιμονίων εἰς τὴν Ἀττικὴν εἰσβαλόντων.—alluded to by Aristophanes Pac. 702. in B. C. 419. If we are to understand Aristophanes literally,—ἀπέθανεν ὃς οἱ Λάκωνες ἐνέβαλον—we must suppose Cratinus to have died in B. C. 422, after the expiration of the armistice, and before the negotiations for the fifty-years' truce.

Aristophanis Σφήκες. Arg. Vesp. ἐδιδάχθη ἐπὶ ἄρχοντος Ἀμυνίου (sic) διὰ Φιλωνίδου—εἰς Ἀθήναια. [Antheſterion, or Feb. B. C. 422.] καὶ ἐνίκα πρῶτος Φιλωνίδης· [δεύτερος] Προάγωνι· Λεῦκων Πρέσβεισι τρίτος. (sic legendum e cod. Rav.) Ed. Ald. et Kuster. Φιλωνίδης προάγων. Γλαύκων πρέσβεισι τρίτος. Cod. Brunckii Φιλωνίδης προάγων. Γλευκεῖς Πρεσβεῖς τεῖς Cod. Ravenn.

B. C.	1. ARCHONS.	2. EVENTS.
		<p>p. 755. τέταρτον ἀτόχημα, οἱ μετὰ Κλέωνος ἐπὶ ἄρχοντος Ἀλκαίου. Diodorus XII. 73. 74. also rightly refers this event to the year of Alcæus. And Athenæus V. p. 215. d. ἡ ἐπὶ Ἀμφίπολιν στρατεία γέγονεν ἐπὶ Ἀλκαίου ἄρχοντος.</p> <p>The Athenian citizens are at this time computed at 20,000. Aristoph. Vesp. 707. δύο μυριάδες τῶν δημοτικῶν. Schol. ad loc. ἐκ πολλοῦ [<i>legendum videtur</i> ἐκ πολλῶν] φαίνεται περὶ τοσοῦτον ἀριθμὸν τῶν Ἀθηναίων πλῆθος προΐσταςθαι. καὶ Δημοσθένης γὰρ φησιν [Aristogit. I. p. 785.] εἰσὶ δ' ὁμοῦ δισμύριοι πάντες Ἀθηναῖοι. Schol. Platon. Ruhnke. p. 10. ὁμοῦ σημαίνει ποτὲ μὲν τὸ ἐγγύς. ὡς δηλοῖ Δημοσθένης—ἐν τῷ κατὰ Ἀριστογείτονος. εἰσὶν ὁμοῦ πάντες δισμύριοι Ἀθηναῖοι. This passage of Demosthenes Libanius has in view: Demosth. Apolog. tom. IV. p. 290. Reisk. τίς οὐκ οἶδεν, ὡς, Ἀθηναίων δισμυρίων ὄντων, σιωπῶσι μὲν οἱ πλείους; κ. τ. λ. The aggregate number, before the Scrutiny, was 19,000 in B. C. 444. The computation of Demosthenes, near 20,000, refers to B. C. 331. or near that date. The numbers were found upon actual enumeration to be 21,000 in B. C. 317. cf. ann. 444. 317. 331, 3. Aristophanes in B. C. 392 mentions 30,000. Ecclesiast. 1132.—πολιτῶν πλείον ἢ τρισμυρίων ὄντων τὸ πλῆθος. but M. de Ste Croix, Mém. de l'Acad. tom. 48. p. 161. with much probability supposes that the μέτοικοι are included in this estimate. By <i>citizens</i> are to be understood all the male Athenians above the age of twenty; from which age they had the right to vote in the Public Assembly. The proportion of all the males above the age of twenty to the whole population was found to be 4897 in 20,160 at the <i>census</i> taken in Great Britain A. D. 1821. Taking this proportion for our standard, we have 82,360 for the whole population, (exclusive of μέτοικοι and slaves,) when the <i>citizens</i> amounted to 20,000. Petitus Leg. Att. p. 288. thinks that the constitution required 6000 at the least to be present in the Public Assembly, <i>ut rata forent decreta</i>: but this is erroneous; for we learn from Thucyd. VIII. 72. that in the Peloponnesian war less than 5000 attended: οὐπώποτε Ἀθηναίους, διὰ τὰς στρατείας καὶ τὴν ὑπερόριον ἀσχολίαν, ἐς οὐδὲν πρᾶγμα οὕτω μέγα ἐλθεῖν βουλευσοντας ἐν ᾧ πεντακισχιλίους ξυνελθεῖν. We may understand from this passage that near 5000 usually attended, because it occurs in an argument where the object is to depreciate the numbers. And, as those who would be absent upon the service of the State, and upon mercantile affairs, and from age or sickness, may be fairly computed at three fourths of the whole, this testimony of Thucydides, that near 5000 were usually present, confirms the estimate of 20,000 citizens.</p>

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γένονεν. *Conf. a. 444.* This was his second visit to Athens: Athen. V. p. 218. b. παραγεγονότος τὸ δεύτερον. Id. XI. p. 506. a. ὅτε δεύτερον ἐπεδήμησε ταῖς Ἀθήναις.

4. POETS.

Φιλωνίδης προάγωνι Λευκῶν πρέσβεσι Γ. The name of *Leucon* was corrupted, because the last letter of Προάγωνι adhered to the following word, ΠΡΟΑΓΩΝΙΑΕΥΚΩΝ. hence the corruption of the word into ΓΛΕΥΚΩΝ and ΓΛΑΥΚΩΝ. *Leucon*, the comic poet, is acknowledged by various testimonies; Athen. VIII. p. 343. c. Phot. Lex. v. Τίβριοι. Hesych. v. Παάπις.—and flourished in these times. Cf. Suid. Λεύκων. Philonides, therefore, obtained the first prize with the Σφήκες of Aristophanes; as he obtained the first with the Βάτραχοι (Φιλωνίδης ἐπεγράφη καὶ ἐνίκα) in B. C. 405.

Aristophanis αἱ δευτέραι Νεφέλαι. Arg. Nub. VI. ἐπὶ Ἀμεινίου ἄρχοντος. τοῦτο δὲ ταυτό ἐστι τῷ προτέρῳ. διεσκευάσται δὲ ἐπὶ μέρους, ὡς ἂν δὴ ἀναδιδάξαι μὲν αὐτὸ τοῦ ποιητοῦ προθυμηθέντος, οὐκέτι δὲ τοῦτο δι' ἡμποτε αἰτίαν ποιήσαντος. Schol. 31. Ἀμυνία] μνημονεύει αὐτοῦ—τὸν ἄρχοντα διασύρειν βουλόμενος.—τότε γὰρ ἤρχεν Ἀμινίας Προνάπου υἱός. ἐκείνον οὖν ἐπισκώψαι θελήσας, παρέτρεψε τὸ εἰς τὸ υ. ἐπεὶ παρὰ τοῖς Ἀθηναίοις ὁ νόμος φανερώς ἐκώλυε τὸν ἄρχοντα κωμωδεῖν. Schol. 549. Κλέωνα] ὥσπερ ζῶντος αὐτοῦ διαλέγεται.—καὶ Ἀνδροτίκων δὲ φησιν, αὐτὸν ἐπὶ Ἀλκαίου τεθνάναι, δυσὶν ἔτεσιν ὕστερον.—Πῶς οὖν δύναται καὶ τοῦ Μαρικῶ μεμνησθαι; ἐκεῖ δὲ ὁ Εὐπολις ὡς τετηνκότος Κλέωνος μέμνηται. ἢ ἐπεὶ οὐ φέρονται αἱ διδασκαλῖαι τῶν δύο Νεφελῶν, (*legit Elmsleius* τῶν δευτέρων Ν.) οὐδὲν δυνάμεθα διαρθρῶσαι εἰ Εὐπολις ἐπλάσατο τὴν Κλέωνος τελευτὴν ἐν Μαρικᾷ. Schol. 552. δῆλον ὅτι πρῶτος ὁ Μαρικᾶς ἐδιδάχθη τῶν δευτέρων Νεφελῶν. Ἐρατοσθένης δὲ φησι Καλλίμαχον ἐγκαλεῖν ταῖς διδασκαλίαις, ὅτι φέρουσιν ὕστερον τρίτῳ ἔτει τὸν Μαρικᾶν τῶν Νεφελῶν, σαφῶς ἐνταῦθα εἰρημένου ὅτι πρότερον καθῆται. λανθάνει δ' αὐτὸν, φησὶν, ὅτι ἐν μὲν ταῖς διδασκαλείαις οὐδὲν τοιοῦτον εἴρηκεν· ἐν δὲ ταῖς ὕστερον διασκευασθείσαις εἰ λέγεται, οὐδὲν ἄτοπον. αἱ διδασκαλῖαι δὲ δῆλον ὅτι τὰς διδασκαλείας φέρουσι. In these passages, there are two testimonies for the exhibition of the δευτέραι Νεφέλαι in the year of *Ameinias*; namely, Auctor Arg. VI. and Scholiast. ad v. 31. This comedy therefore would be acted ἐν ἄστει. [Elaphebolion, or March, B. C. 422.] a month after the Σφήκες. but, as it failed in obtaining one of the three prizes, it was not registered in the διδασκαλῖαι. The most easy solution of the difficulty, which arises out of the mention of the Μαρικᾶς and the death of Cleon, is, to suppose, with Petit. Miscell. I. 3. that a third edition was prepared by the poet, in which those passages were added. Compare with the preceding passages Schol. Nub. 591. Death of *Cratinus*, probably after the expira-

B.C.	1. ARCHONS.	2. EVENTS.
421.	<i>Aristion</i> . Athen. V. p. 216. d. 218. d. e. <i>Ariston</i> Diod. XII. 75.	Truce for fifty years. Thucyd. V. 18. Concluded, τελευτῶντος τοῦ χειμῶνος, ἅμα ἤρι—ἐν δὲ Ἀθήναις ἄρχων Ἀλκαῖος, ἐλαφηβολιῶνος μηνὸς ἕκτη φθίνοντος. V. 19. 20. [March B. C. 421.] Thucydides adds V. 20.—αὐταὶ αἱ σπονδαὶ ἐγένοντο ἐκ Διονυσίων εὐθύς τῶν ἀστικῶν, αὐτοδεκαετῶν διελθόντων, καὶ ἡμερῶν ὀλίγων παρενεγκουσῶν, ἢ ὡς τὸ πρῶτον—ἡ ἀρχὴ τοῦ πολέμου τοῦδε ἐγένετο.
420.	Ol. 90. <i>Astyphilus</i> . Athen. V. p. 218. d. e. πέμπτος ὢν ἀπὸ Ἰσάρχου. <i>Astyphilus</i> Mar. Par. No. 62. <i>Aristophylus</i> Diod. XII. 77.	<i>Alcibiades</i> , ἡλικία μὲν ἔτι τότε ὢν νέος, effects a treaty between the Athenians and the Argives. Thucyd. V. 43. Athenian embassies were to be sent into Peloponnesus, τριάκοντα ἡμέραις πρὸ Ὀλυμπίων. Peloponnesian embassies to Athens, δέκα ἡμέραις πρὸ Παναθηναίων τῶν μεγάλων. Thucyd. V. 47. Ὀλύμπια δὲ ἐγένετο τοῦ θέρους τούτου, οἷς Ἀνδρостένης Ἀρκὰς παγκράτιον τὸ πρῶτον ἐνίκα. Id. V. 49.
419.	<i>Archias</i> . Diod. XII. 78.	<i>Alcibiades</i> στρατηγὸς ὢν Ἀθηναίων ἐς Πελοπόννησον ἦλθε. Thucyd. V. 52.—τοῦ θέρους. Ibid.
418.	<i>Antiphon</i> . Diod. XII. 80.	Ὁ χειμὼν ἐτελεύτα, καὶ τρίτον καὶ δέκατον ἔτος τῷ πολέμῳ. Thucyd. V. 56. <i>Mantinead</i> . Thucyd. V. 64—74. In August, a little before the <i>Carnia</i> . After their victory, the Lacedæmonians, ἀναχωρήσαντες, (Κάρνεια γὰρ αὐτοῖς ἐτύγχανον ὄντα,) τὴν ἑορτὴν ἤγον. Thucyd. V. 75. To this action Androtio apud Schol. Aristoph. Av. 13. refers, although the numbers are corrupted: πρὸ ἐτῶν δύο κακῶς περὶ Μαντίνειαν ἀπῆλλαξαν (οἱ Ἀθηναῖοι), ὡς καὶ τοὺς στρατηγούς ἀποβαλεῖν Λάχητα καὶ Νικόστρατον, [cf. Thucyd. V. 61. 74.] καθὰ καὶ Ἀνδροτίαν φησίν. The year of <i>Chabrias</i> , in which the Ὀρνίθες were exhibited, being the fourth from the battle of Mantinea, which was in the first month of <i>Antiphon</i> , we must read in the Schol. πρὸ ἐτῶν δ' κακῶς, κ. τ. λ.

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tion of the truce. *Cf. a. 423.*

Eupolidis Μαρικᾶς. Schol. Nub. 552. ὅστερον τρίτῳ ἔτει τῶν Νεφελῶν. Schol. Nub. 591. ἐδιδάχθη καθ' Ὑπερβόλου μετὰ τὸν Κλέωνος θάνατον. Therefore in the spring of the archon Alcæus, a few months after the death of Cleon.

Eupolidis Κόλακες. Two years after the Κόννος of Ameipsias. Athen. V. p. 218. c. Consequently, in the year of Alcæus. The Μαρικᾶς might be exhibited ἐν Ληναίοις, and the Κόλακες, ἐν Ἄστει, or the contrary might have been the order of exhibition. The expression, however, of Max. Tyr. Diss. 20. tom. I. p. 391. Καλλίαν ἐν Διονυσίοις ἐκωμῶδει Εὐπολῖς, may seem to fix the Κόλακες to the *Dionysia magna*. Cleon was slain in the autumn B. C. 422, about four months before the Lenæan festival, and about five months before the *Dionysia magna*.

Pherecratis Ἀγριοί. Athen. V. p. 218. d. ἐδιδάχθησαν ἐπὶ Ἀριστίωνος ἀρχοντος. Plato Protag. p. 327. d.—Ἀγριοί, οἳιπερ οὗς Φερεκράτης ὁ ποιητὴς ἐδίδαξεν ἐπὶ Ληναίῳ. [Anthesterion, or Feb. B. C. 420.]

Eupolidis Αὐτόλυκος. Athen. V. p. 216. d. Ἀριστίων· ἐπὶ τούτου Εὐπολῖς τὸν Αὐτόλυκον διδάξας διὰ Δημοστράτου χλευάζει τὴν νίκην τοῦ Αὐτολύκου, (νενικηκός παγκράτιον.)

(*Eupolidis* Ἀστράτευτοι. Before the Εἰρήνη, B. C. 419. Schol. Pac. 808. ὅτι γὰρ ὁ Μελάνθιος ὀψοφάγος, ΠΡΟΕΙΡΗΤΑΙ καὶ παρ' Εὐπόλιδι ἐν Ἀστρατεύτοις.)

Aristoph. Εἰρήνη. In the thirteenth year of the war: Pac. 990. τρυχόμεθ' ἤδη τρία καὶ δέκ' ἔτη. Schol. Pac. 353. ἢ γὰρ ἔτη εἶχον πολεμοῦντες. Consequently not before the spring of the archon *Astyphilus*: five years after the Ἰππεῖς. *cf. a. 424.*

Ion of Chios was now dead: Schol. Pac. 837. ὅτι ὁ μὲν Ἴων ἤδη τέθνηκε, δῆλον.

B.C.	1. ARCHONS.	2. EVENTS.
417.	<i>Euphemus</i> . Diod. XII. 81. Athen. V. p. 217. a. b.	Fourteenth year of the war ended: Thucyd. V. 81. τέταρτον καὶ δέκατον ἔτος ἐτελεύτα. Corresponding to <i>Munychion</i> of the archon <i>Antiphon</i> .
416.	Ol. 91. <i>Arimnestus</i> . Arg. Aristoph. Av. Isæus p. 57, 33. Hesych. v. Ἑρμοκοπίδαι. <i>Arimnestus</i> Diod. XII. 82.	Πέμπτον καὶ δέκατον ἔτος ἐτελεύτα. [Munychion B. C. 416.] τοῦ δ' ἐπιγιγνομένου θέρους—ἐπὶ Μῆλον τὴν νῆσον Ἀθηναῖοι ἐστράτευσαν. Thucyd. V. 83. 84. Melos surrendered towards the end of the year, in the winter; τοῦ ἐπιγιγνομένου χειμῶνος. Thucyd. V. 116. Therefore in the winter of the archon <i>Arimnestus</i> . Melos had subsisted 700 years: Thucyd. V. 112. ἑπτακόσια ἔτη ἤδη οἰκουμένης.
415.	<i>Chabrias</i> . Diod. XIII. 2. Arg. Aristoph. Av. bis. Schol. Av. 767. Schol. Pluti 179.	The expedition sails to Sicily, θέρους μεσοῦντος ἤδη. Thucyd. VI. 30. Recall of <i>Alcibiades</i> ; VI. 53. After midsummer; therefore in the year of <i>Chabrias</i> . Argum. Av. III. therefore, inaccurately;—ἐπὶ Ἀριμνήστου τοῦ πρὸ Χαβρίου Ἀθηναῖοι πέμπουσι τὴν Σαλαμινίαν, Ἀλκιβιάδην μεταστελλόμενοι. Philochorus apud Schol. Av. 767. is more exact: (οἱ Ἑρμοκοπίδαι) ἐπὶ Χαβρίου θανάτῳ κατεγνώσθησαν. Isæus p. 57, 33, computes from <i>Arimnestus</i> , because the armament sailed in the very beginning of the year of <i>Chabrias</i> , or at the very end of the archonship of <i>Arimnestus</i> . The first campaign in Sicily was in the seventeenth year of the war: Thucyd. VII. 28. ἔτει ἑπτακαιδεκάτῳ μετὰ τὴν πρώτην ἐσβολήν.
414.	<i>Pisander</i> . Diod. XIII. 7.	Ἐβδομον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα. Thucyd. VI. 93. [Munychion B. C. 414.] Second campaign in Sicily; ἅμα τῷ ἡρὶ εὐθὺς ἀρχομένου. Thucyd. VI. 94. Arrival of <i>Gylippus</i> ; Thucyd. VII. 1. 2.—τοῦ θέρους. VI. 96. 104. <i>Eurymedon</i> sent with supplies from Athens, εὐθὺς περὶ ἡλίου τροπᾶς τὰς χειμερινὰς. [December B. C. 414.] Thucyd. VII. 16. <i>Perdiccas</i> king of Macedon was still living as late as the end of summer B. C. 414. Thucyd. VII. 9. ἐν δὲ τῷ αὐτῷ θέρει τελευτῶντι καὶ Εὐετίων, στρατηγὸς Ἀθηναίων, μετὰ Περδίκκου στρατεύσας, κ. τ. λ. The accession, therefore, of <i>Archelaus</i> could hardly be in this year, but at the soonest perhaps in the beginning of B. C. 413.
413.	<i>Cleocritus</i> . Diod. XIII. 9. Arg. Aristoph. Lystr. Plutarch. Mor. p. 835. E.	Ὁγδοον καὶ δέκατον ἔτος—ἐτελεύτα. Thucyd. VII. 18. [Munychion B. C. 413.] Invasion of Attica, τοῦ ἡρος εὐθὺς ἀρχομένου, πρωϊαίτατα. Thucyd. VII. 19. ἡγεῖτο δὲ Ἅγρις ὁ Ἀρχιδάμου—καὶ πρῶτον μὲν τῆς χώρας τὰ περὶ τὸ πεδῖον ἐδῆλσαν, ἔπειτα δὲ Δεκέλειαν ἐτείχιζον. Ibid. Referred by Diodorus XIII. 9. to the year of <i>Cleocritus</i> , or the end of the preceding year, of <i>Pisander</i> . cf. Diod. XIII. 8. Sufficiently in agreement with Thucydides. Third campaign in Sicily. Thucyd. VII. 21. ὑπὸ τοὺς αὐτοὺς χρόνους τοῦ ἡρος τούτου. <i>Demosthenes</i> sent, τοῦ ἡρος εὐθὺς ἀρχομένου. VII. 20. He arrives, after some interval, in the course of the summer. Conf.

3. PHILOSOPHERS, &c.

4. POETS.

Plato in his fourteenth year:—*Athen. V. p. 217.* α. ὅτε Ἀγάθων ἐνίκα, Πλάτων ἦν δεκατεσσάρων ἐτῶν. ὁ μὲν γὰρ ἐπὶ Εὐφῆμου στεφανοῦται, Πλάτων δὲ γεννᾶται ἐπὶ Ἀπολλοδώρου τοῦ μετ' Εὐθύδημον.—ἀπὸ δὲ Ἀπολλοδώρου τεσσαρεσκαίδέκατος ἐστὶν ἄρχων Εὐφῆμος.

Andocides is imprisoned on the mutilation of the *Hermæ*. For his conduct in that affair, compare *Thucyd. VI. 60.* *Lysias* adv. *Andocid. p. 105.* *Andocides* himself de *Myst. p. 5, 30—9, 40.* *Plutarch Alcibiad. c. 21.* and *Vit. X. or. p. 834. D.*

After his escape from that danger, he visited Cyprus, and other countries, till the time of the four-hundred B. C. 411. *Vit. X. or. p. 834. E.* ἐπέθετο ναυκληρίᾳ, καὶ τοῖς τε Κυπρίων βασιλεῦσι καὶ πολλοῖς ἄλλοις δοκίμοις ἐπεξενώθη.—ληφθεὶς δὲ ὑπὸ τοῦ Κυπρίων βασιλέως ἐδέθη· διαδράς δὲ ἦκεν εἰς τὴν πόλιν, καθ' ὃν χρόνον οἱ τετρακόσιοι διεῖπον τὰ πράγματα. *Lysias* adv. *Andocid. p. 105, 26.*—ἐπλευσεν ὡς τὸν Κιττιέων βασιλέα, καὶ προδιδούς ληφθεὶς ὑπ' αὐτοῦ ἐδέθη.—ἀποδράς δὲ ἐκ τούτου τοῦ κινδύνου, κατέπλευσεν εἰς τὴν ἑαυτοῦ πόλιν ἐπὶ τῶν τετρακοσίων.

Agathon gains the tragic prize: *Athen. V. p. 217. a.* ἐπὶ ἀρχοντος Εὐφῆμου στεφανοῦται Ληναίοις. [*Antheſterion, or Feb. B. C. 416.*]

Xenocles πρῶτος Οἰδίποδι, Λυκάονι, Βάκχαις, Ἀθάμαντι σατυρικῶ. *Euripides* δεύτερος Ἀλεξάνδρῳ, Παλαμῆδῃ, Τρωσὶ [*sic*], Σισύφῳ σατυρικῶ, κατὰ τὴν πρώτην καὶ ἐνενηκοστὴν Ὀλυμπιάδα, καθ' ἣν ἐνίκα Ἐξαίνετος ὁ Ἀκραγαντῖνος στάδιον. [*Cf. Diod. XII. 82.*] *Ælian. V. H. II. 8.* The *Palamedes* was exhibited a little before the Ὀρνίθες. *Schol. Av. 843.* παρακωμῳδεῖ τὸν Εὐριπίδου Παλαμῆδην, οὐ πρὸ πολλοῦ δεδιδαγμένον. And the *Troades* were also referred to in the same comedy: *Schol. Av. 1717.* χλευάζει παρὰ τὰ ἐκ Τρωάδων Εὐριπίδου· “ἀνεχε, πάρεχε”——and were exhibited seven years after the Σφῆκες. *Schol. Vesp. 1317.* ὕστερεϊ ἢ τῶν Τρωάδων κάθεσις (τῆς τῶν Σφῆκων) ἔτεσιν ἐπτά. These characters of time agree with the date of *Ælian*.

Archippus, the comic poet, gained his single prize in this Olympiad. *Suidas.* Ἀρχιππος—ἐνίκησεν ἅπαξ ἐπὶ τῆς ἐνενηκοστῆς πρώτης Ὀλυμπιάδος.

Aristoph. Ἀμφιάραιος. *Arg. Avium III.* εἰς Λήναια τὸν Ἀμφιάραιον ἐδίδαξε διὰ Φιλωνίδου. [*Antheſterion, or Feb. B. C. 414.*]

Aristoph. Ὀρνίθες. *Arg. Avium II.* ἐδιδάχθη ἐπὶ Χαβρίου ἀρχοντος εἰς ἄστου διὰ Καλλιστράτου. ὃς ἦν δεύτερος τοῖς Ὀρνισι· πρῶτος Ἀμφιφίας Κωμασταῖς· τρίτος Φρύνιχος Μονοτρόφῳ. *Arg. Av. III.* ἐπὶ Χαβρίου τὸ δρᾶμα καθήκεν εἰς ἄστου διὰ Καλλίου. (*l. Καλλιστράτου.*) [*Elaphebolion, or March, B. C. 414.*] *Schol. Av. 998.* καθεῖται δὲ καὶ ὁ Μονότροπος ἐπὶ τοῦ αὐτοῦ χωρίου.

Hegemonis Thasii Γιγαντομαχία. On the day on which news arrived of the defeat in Sicily. [*Sept. or Octob. B. C. 413.*] *Chamæleon* apud *Athen. IX. p. 406. c.—407. b.* Ἡγήμων ὁ Θάσιος ὁ τὰς Παρωδίας γράψας—ἐν τῇ Γιγαντομαχίᾳ οὕτω σφόδρα τοὺς Ἀθηναίους ἐκλήλησεν, ὥς ἐν ἐκείνῃ τῇ ἡμέρᾳ πλεῖστα αὐτοὺς γελάσαι· καὶ τότε ἀγγελθέντων αὐτοῖς ἐν τῷ θεάτρῳ τῶν γενομένων περὶ Σικελίαν ἀτυχημάτων, οὐδεὶς ἀπέστη. (*forte ἀνέστη.*) ἐκλαίον οὖν ἐγκαλυψάμενοι, οὐκ ἀνέστησαν δὲ, ἵνα μὴ γένωνται διαφανεῖς τοῖς

B. C.	1. ARCHONS.	2. EVENTS.
		<p>Thucyd. VII. 26. 31. 35. 42. The Athenians μελλόντων ἀποπλεῖν, ἡ σελήνη ἐκλείπει. VII. 50. [August 27.] Flight of the army, τρίτη ἡμέρα ἀπὸ τῆς ναυμαχίας. VII. 75. about eight or nine days after the eclipse. Surrender of Nicias, ἐφ' ἡμέρας ὀκτὼ βαλλόμενος. Plutarch. Nic. c. 27. 16 or 17 days after the eclipse. [Sept. 12 or 13.] Plutarch. Nicia c. 28. τετράς φθίνοντος τοῦ Καρνείου μηνός, ὃν Ἀθηναῖοι Μεταγεινιῶνα προσαγορεύουσι. Dodwell Ann. Thucyd. p. 211. supposes a space of only six days between the eclipse and the retreat. They were probably eight or nine: ἀνεπειρῶντο ἡμέρας ὅσαι ἐδόκουν ἱκαναὶ εἶναι.—then followed τῇ προτεραιᾷ. then τῇ ὑστεραιᾷ. Thucyd. VII. 51—53. then the last sea fight. c. 69. The eight days of the retreat are clearly marked. c. 75, 1st day.—c. 78, 2d. τῇ ὑστεραιᾷ, πρωτῆ.—c. 78, 3d. τῇ δ' ὑστεραιᾷ—c. 79, 4th. πρωτῇ δὲ ἄραντες.—c. 79, 5th. τῇ δ' ὑστεραιᾷ προῦχώρουν.—c. 80, 6th day; ἅμα δὲ τῇ ἡμέρᾳ.—c. 83, 7th. τῇ ὑστεραιᾷ.—c. 84, 8th and last: Νικίας ἐπειδὴ ἡμέρα ἐγένετο—See Dodwell Ann. Thuc. p. 211.</p>
412.	<p>Ol. 92. Callias. Diod. XIII. 34. Arg. Aristoph. Lysistrat. Schol. Lysistrat. 173. Plutarch. Mor. p. 835. E. Dionys. Lysia p. 453. Reisk.</p>	<p>Lesbos, Chios, and Erythræ, prepare to revolt. Thucyd. VIII. 5. Early in the winter, and before the spring. conf. c. 3, 6. Then, ὁ χειμῶν ἐτελεύτα, καὶ ἐνὸς ὅσον εἰκοστὸν ἔτος. VIII. 6. [Munychion B. C. 412.] Mission of Alcibiades by the Lacedæmonians to Asia. Thucyd. VIII. 12. Immediately after the Isthmian games. conf. c. 10—12. First treaty between Lacedæmon and Persia. VIII. 17. ἡ πρώτη ξυμμαχία, Μιλησίων εὐθὺς ἀποστάντων. These transactions were in the summer. (μετὰ ταῦτα τοῦ αὐτοῦ θέρους follows c. 22.)</p> <p>The Athenians recur to the deposit of 1000 talents. Thucyd. VIII. 15. After Alcibiades had arrived in Ionia. conf. c. 14. Philochorus, therefore, apud Schol. Lysistrat. 173. rightly dates the fact: ἤρξαντο κινεῖν αὐτὰ ἐπὶ Καλλίου ἄρχοντος.</p> <p>Second treaty between the Lacedæmonians and Tissaphernes. Thucyd. VIII. 37. conf. c. 29. 38. 39.</p>
411.	<p>Theopompus. Diod. XIII. 38. Plutarch. Mor. p. 833. D. Lys. p. 161, 33. Schol. Eurip. Orest. 371. cf. Schol. 771.</p>	<p>Third treaty between the Lacedæmonians and Tissaphernes. Thucyd. VIII. 58. Towards the end of the twentieth year, about February B. C. 411. (it had been preceded by ἡλίου τροπὰς c. 39. and an interval of 80 days c. 44.) The date of this treaty coincided with the 13th year of Darius: Thucyd. VIII. 58. τρίτῳ καὶ δεκάτῳ ἔτει Δαρείου βασιλεύοντος. Then, ὁ χειμῶν ἐτελεύτα καὶ εἰκοστὸν ἔτος. c. 60. [Munych. B. C. 411.] Constitution of the four-hundred framed by Antipho. Thucyd. VIII. 67. 68. ἔτει ἑκατοστῷ μάλιστα ἐπειδὴ οἱ τύραννοι κατελύθησαν. The actual interval from B. C. 510 would be ninety-nine years. The four-hundred held the government four months, and quitted it after midsummer, in the beginning of the year of Theopompus: Vit. X. or. p. 835. E. ἐπὶ Καλλίου τοῦ μετὰ Κλεόκριτον ἄρχοντος, ἤδη τῶν τετρακοσίων κατεχόντων τὴν πόλιν. Id. p. 833. D. ἐπὶ Θεοπόμπου ἄρχοντος, ἐφ' οὗ οἱ τετρακόσιοι κατελύθησαν. Harpocrat. v. τετρακόσιοι. οἱ τετρακόσιοι πρὸ ἑπτὰ ἔτων κατέστησαν τῶν τριάκοντα τυράννων παρ' Ἀθηναίους, οἵτινες τέτταρας μῆνας ἤρξαν τῆς πόλεως, ὥς φησιν Ἀριστοτέλης ἐν Ἀθηναίων πολιτείᾳ. Repeated by Phot. in voce. Suid. in voce.</p>

3. PHILOSOPHERS, &c.

4. POETS.

ἀπὸ τῶν ἄλλων πόλεων θεωροῦσιν ἀχθόμενοι τῇ συμφορᾷ. Hegemon was contemporary with Cratinus, and was the first who introduced parody upon the stage: Athen. XV. p. 698. c. Κρατῖνος ὁ ποιητὴς καὶ τῶν κατ' αὐτὸν Ἠγήμων ὁ Θάσιος. Idem XV. p. 699. a.—τούτων δὲ (τῶν παραδῶν) πρῶτος εἰσῆλθεν εἰς τοὺς ἀγῶνας τοὺς θυμελικοὺς Ἠγήμων. Aristot. Poët. c. 3. Ἠγήμων, ὁ τὰς παραδίας ποιήσας πρῶτος. He was protected by Alcibiades. Athen. IX. p. 407. c. As he recited parodies in B. C. 413, he could only have been contemporary with the latter years of Cratinus.

Antipho the Rhamnusian—Ἀντιφῶν Σωφίλου Ῥαμνοῦσιος—who had a share in the establishment of the four-hundred, in the year of Callias, was born about B. C. 479. *conf.* a. 479. This date for his birth coincides with the description Vit. X. or. p. 832. D. Ἀλκιβιάδην, Κριτίαν, Λυσίαν, Ἀρχίον, εὗροι τις ἂν ἐπιβεβληκότας αὐτῷ πρεσβύτη ἤδη ὄντι. He would be about *twelve* years older than *Andocides*; *twenty-one* older than *Lysias*; *eight* older than his pupil *Thucydides*; and *sixty-eight* at his death in B. C. 411. That *Thucydides* was the pupil of *Antipho*, (λέγεται δὲ Θουκυδίδου γενέσθαι διδάσκαλος. Suid. Ἀντιφ.)—is confirmed by *Hermogen. de Formis* II. p. 391. 402. ed. Crispin. *Themist.* or. 26. p. 329. *Schol. Thucyd.* VIII. 68. ap. Duk. ad loc. *Marcellin. vit. Thuc.* p. xxv. *Aristid. pro quatuorv.* p. 131. t. II. *Jebb.* and by the allusion of *Plato Menexen.* p. 236. a. ●

Euripidis Ἀνδρομέδα. in the eighth year before the *Βάτραχοι*. *Schol. Ran.* 53. ἡ γὰρ Ἀνδρομέδα ὀγδόῳ ἔτει προῆκται. Therefore in the year of *Cleocritus*. At the exhibition of the *Ὀρνίθες*, the *Ἀνδρομέδα* had not yet been presented: *Schol. Av.* 347. μηδὲ διδαχθείσης τῆς τραγωδίας.

Musgrave must have overlooked the latter of these testimonies, and must have had a different reading for the former, *Schol. Ran.* 53. since he places the *Ἀνδρομέδα* in the tenth year before the *Βάτραχοι*, and in the same year with the *Ὀρνίθες*.

Lysias returns from *Thurium* to *Athens*, ἐπὶ Καλλίου—ἔδη τῶν τετρακοσίων κατεχόντων τὴν πόλιν. Vit. X. or. p. 835. E. Towards the end, therefore, of the year of *Callias*. *Dionysius Lys.* p. 453. concurs:—κατὰ ἄρχοντα Καλλίαν, ἑβδομον καὶ τεσσαρακοστὸν ἔτος ἔχων, ὡς ἂν τις εἰκάσειεν.

Antipho put to death: Vit. X. or. p. 833. A. μετὰ τὴν κατάλυσιν τῶν τετρακοσίων εἰσαγγελθεὶς σὺν Ἀρχεπολέμῳ ἐνὶ τῶν τετρακοσίων ἑάλω· καὶ τοῖς περὶ τῶν προδοτῶν ἐπιτιμίοις ὑπαχθεὶς ἄταφος ἐρρίφη. The decree and sentence are preserved, from *Cæcilius*, p. 833. E.—834. B. *Thucydides* VIII. 68. speaks of the death of *Antipho*: ἐπειδὴ τὰ τῶν τετρακοσίων ἐν ὑστέρῳ μεταπεσόντα ὑπὸ τοῦ δήμου ἑκακοῦτο, ἀσιστα φαίνεται τῶν μέχρις ἐμοῦ ὑπὲρ αὐτῶν τούτων αἰτίας, ὡς ξυγκατέστησε θανάτου δίκην, ἀπολογησάμενος.

The history of *Thucydides* suddenly breaks off,

Aristophanis Λυσιστράτη. *Schol. Lysistr.* 173. Καλλίου ἄρχοντος, ἐφ' οὗ εἰσῆχθη τὸ δράμα. *Arg. Lysistr.* ἐδιδάχθη ἐπὶ Καλλίου ἄρχοντος τοῦ μετὰ Κλεόκριτον ἄρξαντος. εἰσῆκται δὲ διὰ Καλλιστράτου. *Schol. Lysistr.* 1096. ἐπὶ Σικελίας ἔμελλον πλεῖν πρὸ ἐτῶν τεσσάρων τῆς καθέσεως τούτου τοῦ δράματος. Four years were the actual interval, from the sailing of the expedition B. C. 415, θέρους μεσοῦντος, to the *Dionysia* of the archon *Callias* B. C. 411. *Musgrave* has neglected these testimonies, and has followed *Petitus* in the chronology of this play, which he places in Ol. 92. 4. or three years below the true time.

Aristophanis Θεσμοφοριάζουσαι. The year after the *Ἀνδρομέδα*, which had been exhibited πέρυσιν ἐν τῷδε ταύτῳ χωρίῳ. *Conf. Thesm.* 1060. Since, therefore, the *Ἀνδρομέδα* was exhibited by *Euri-*

B.C.	1. ARCHONS.	2. EVENTS.
		<p>Dodwell, who supposes the four-hundred to have been deposed in the year of <i>Callias</i>, has neglected the testimony of Vit. X. or. p. 833. D.</p> <p><i>Mindarus</i>, the Lacedæmonian ναύαρχος, was sent to succeed <i>As-tyochus</i>—Μίνδαρος διάδοχος τῆς Ἀστυόχου ναυαρχίας ἐκ Λακεδαιμόνος ἐπῆλθε. Thucyd. VIII. 85.—while the four-hundred were in possession of the government: conf. Thucyd. VIII. 86. He is defeated at <i>Cynossema</i>. Thucyd. VIII. 104—106.—towards the end of the summer: cf. VIII. 108.—a little after the deposition of the four-hundred. c. 97. 98.</p>
410.	<p><i>Glaucippus</i>. Diod. XIII. 43. Lysias p. 161, 36. Dionys. Lys. p. 497. Reisk. Schol. Aristoph. Plut. 973. Arg. Sophocl. Philoctet. Marbre de Choiseul Mém. Acad. t. 48. p. 337.</p>	<p><i>Mindarus</i> slain by <i>Alcibiades</i> at Cyzicus. Xenoph. Hellen. I. 1, 16—18. Mindarus collected his fleet ἤδη τοῦ χειμῶνος λήγοντος. Diod. XIII. 49. the winter of the archon <i>Theopompus</i>: [conf. a. 409.] in whose year, therefore, Mindarus fell, before midsummer B.C. 410. and a negotiation for peace, referred by Philochorus to the year of that archon, was in consequence of the defeat of Mindarus; as Diodorus relates: XIII. 53. The account of Philochorus is this: Schol. Eurip. Orest. 371. Λακεδαιμονίων πρεσβευσαμένων περὶ εἰρήνης ἀπιστήσαντες Ἀθηναῖοι οὐ προσήκναιτο, ἐπὶ ἄρχοντος Θεοπόμπου ὃς ἦν πρὸ Διοκλέους, ὡς ἱστορεῖ Φιλόχορος. Ibid. 772. εἰς Κλεοφῶντα αἰνίττεται πρὸ ἐτῶν δύο [two years before the <i>Orestes</i>] ἐμποδίσαντα ταῖς σπονδαῖς.—πρὸ ἐτῶν γὰρ δύο τῆς διδασκαλίας τοῦ Ὀρέστου, αὐτός ἐστιν ὁ κωλύσας σπονδὰς γενέσθαι Ἀθηναίοις πρὸς Λακεδαιμονίους, ὡς Φιλόχορος ἱστορεῖ. Diodorus XIII. 49—53. has erroneously placed both the defeat of Mindarus and this negotiation a year too low, in the archonship of <i>Glaucippus</i>. Wesseling ad Diod. XIII. 52. imagines that there was a variation in the accounts both of the time and of the occasion of this embassy for peace: but the seeming variation only arises out of the erroneous dates of Diodorus, who placed the treaty in the archonship of <i>Glaucippus</i>, because he had placed the death of Mindarus in that year.</p>
409.	<p><i>Diocles</i>. Diod. XIII. 54. Schol. Aristoph. Plut. 179. Schol. Eurip. Orest. 371. Lysias p. 161, 39. Chandler. Inscr. Ant. P. 2. No. I. p. 37.</p>	<p><i>Thrasyllus</i> ἀρχομένου τοῦ θέρους ἐξέπλευσεν ἐς Σάμον. Xen. Hel. I. 2, 1. consequently in the year of <i>Glaucippus</i>: which fixes the defeat of Mindarus to the year of <i>Theopompus</i>. Thrasyllus enters Lydia, ἀκμάζοντος τοῦ σίτου.—2, 4. After the campaign, ἡ στρατιὰ διέβη ἐς Λάμψακον, καὶ χειμῶν ἐπῆει.—ἐνταῦθα δὲ ἐχειμαζον ἅπαντες. 2, 14—15.</p>

3. PHILOSOPHERS, &c.

4. POETS.

in the middle of the 21st year:—ὅταν ὁ μετὰ τοῦτο τὸ θέρος χειμῶν τελευτήσῃ, ἐν καὶ εἰκοστὸν ἔτος πληροῦται. cap. ult. *Xenophon* and *Theopompus* continue the history: *Diod. XIII. 42.* ἤρχε Θεόπομπος. [B. C. 411.]—Ξενοφῶν καὶ Θεόπομπος ἀφ' ὧν ἀπέλιπε Θουκυδίδης τὴν ἀρχὴν πεποιήνται. καὶ Ξενοφῶν μὲν περιέλαβε χρόνον ἑτῶν τεσσαράκοντα καὶ ὀκτῶ, Θεόπομπος δὲ, τὰς Ἑλληνικὰς πράξεις διελθὼν ἐπ' ἑτῇ ἑπτακαίδεκα, καταλήγει τὴν ἱστορίαν εἰς τὴν περὶ Κνίδον ναυμαχίαν, ἐν βίβλοις δυοκαίδεκα.

pides in the year of *Cleocritus*, the Θεσμοφοριάζουσαι were acted in the year of *Callias*, τοῦ μετὰ Κλεόκριτον. This is confirmed by *Schol. ad Thesmoph. 197.* apud *Aristoph. Dindorf. tom. XI. p. 946.* γέρων γὰρ τότε Εὐριπίδης· ἕκτω γ' οὖν ἔτει ὕστερον τελ[ευτᾶ.] If the *Schol.* followed those who placed the death of *Euripides* at the year of *Antigenes*, (cf. a. 405.) the sixth year would be the exact description. *Euripides*, however, died in the year of *Callias* B. C. 406. between whom and the present *Callias* are five archons: which sufficiently agrees with the date of this comedy at the *Dionysia* of B. C. 411. but refutes the date of *Musgrave*, who places the Θεσμοφοριάζουσαι in the archonship of *Pisander* B. C. 413.

Anonymus apud *Lysiam* p. 161, 34. ἐπὶ Θεόπομπου ἄρχοντος καταστὰς χορηγὸς τραγωδοῖς ἀνήλωσα τριάκοντα μνᾶς, καὶ τρίτῳ μηνὶ [i. e. the third month after the *Dionysia* in *Elaphebolion*] Θαργηλίους νικήσας ἀνδρικῶ χορῶ δισχιλίας δραχμᾶς. cf. a. 404.

Herodotus (æt. 75) is still employed upon his history: since he mentions I. 130. a fact which happened in this year. See the note of *Larcher* tom. I. p. 411. He also notices III. 15. the death of *Amyrtæus* and the succession of *Pausiris*. *Amyrtæus* seems to have recovered Egypt B. C. 414. to have reigned six years, and died B. C. 408. (See the year B. C. 455. and the *Appendix* there referred to.) which brings down the narrative of *Herodotus* one year lower than the incident pointed out by *Larcher*. He is therefore engaged upon his work from 44 to 48 years after that recitation at which *Thucydides* was present, B. C. 452, or 456.

Plato (æt. 20) begins to hear *Socrates*. *Laërt.*

Sophoclis Φιλοκτήτης. Arg. *Philoctet.* ἐδιδάχθη ἐπὶ Γλαυκίππου. πρῶτος ἦν Σοφοκλῆς.

Anonym. ap. *Lys.* p. 161, 36. ἐπὶ Γλαυκίππου ἄρχοντος εἰς Πυρρίχιστὰς Παναθηναίοις τοῖς μεγάλοις [Hecatombæon, or July, B. C. 410] ἀνήλωσα ὀκτακοσίας δραχμᾶς. ἔτι δ' ἀνδράσι χορηγῶν εἰς Διονύσια [Elaphebolion B. C. 409] ἐπὶ τοῦ αὐτοῦ ἄρχοντος ἐνίκησα καὶ ἀνήλωσα—πεντακισχιλίας δραχμᾶς.

B. C.	1. ARCHONS.	2. EVENTS.
408.	Ol. 93. <i>Euctemon</i> . Diod. XIII. 68. Mar. Par. No. 63.	The Athenians move from Lampsacus, ἐπεὶ ὁ χειμὼν ἔληγεν, ἔαρος ἀρχομένου. [the spring of the archon <i>Diocles</i> .] Xen. Hel. I. 3, 1. Alcibiades takes Selymbria: 3, 10.—and Byzantium. 3, 20. Pharnabazus heard of the capture, τῆς Φρυγίας ἐν Γορδίου ὧν τὸν χειμῶνα. 4, 1.
407.	<i>Antigenes</i> . Diod. XIII. 76. Dionys. Ant. VII. p. 1313. Reisk. Mar. Par. No. 64. Arg. Aristoph. Ran. Schol. Ran. 732. 1469. corrupte 'Αντίνου apud Schol. Ran. 33.	<p><i>Cyrus</i> is sent, ἄρξαν πάντων τῶν ἐπὶ θαλάττῃ, καὶ ξυμπολεμήσαν Λακεδαιμονίοις, ἀρχομένου τοῦ ἔαρος. Xen. Hel. I. 4, 2. <i>Alcibiades</i> returns to Athens, ἡμέρα, ἣ τὰ Πλυντήρια ἦγεν ἡ πόλις. 4, 12. Plutarch. Alcib. c. 34. ἡ γὰρ ἡμέρα κατέπλευσεν, ἐδράτο τὰ Πλυντήρια τῇ θεῷ. δρῶσι δὲ τὰ ὄργια Πραξιεργίδαι Θαρρηγιῶνος ἔκτη φθίνοντος. He remains there till the μυστήρια. Xen. Hel. I. 4, 20. τὰ μυστήρια—κατὰ γῆν ἐποίησεν, ἐξαγαγὼν τοὺς στρατιώτας ἅπαντας. Plutarch. Alcib. c. 34. ἱερεῖς καὶ μύστας καὶ μυσταγωγούς ἀναλαβὼν καὶ τοῖς ὅπλοις περικαλύψας ἦγεν, κ. τ. λ. Immediately afterwards, he proceeded to the siege of Andros: Plutarch. Alcib. c. 35. ἐκπλεύσας ταῖς ἑκατὸν ναυσὶ, καὶ προσβαλὼν Ἄνδρῳ, κ. τ. λ. Xen. Hel. I. 4, 21. μετὰ τὸν κατάπλουν τρίτῳ μηνὶ ἀνέχθη ἐπ' Ἄνδρον, ἀφστηκυῖαν τῶν Ἀθηναίων. As he was at Athens, according to Xenophon himself, from the 25th Thargelion to the 20th Boëdromion, or nearly four months, we may suspect τρίτῳ μηνὶ to be a corruption of τετάρτῳ μηνί.</p> <p>During the stay of Alcibiades at Athens, <i>Lysander</i> is sent as ναύαρχος. Xen. Hel. I. 5, 1. Then followed the defeat of Antiochus, the deposition of Alcibiades, and the substitution of ἄλλους δέκα, between September B. C. 407, and Sept. B. C. 406. when <i>Callicratidas</i> succeeded Lysander. Xen. Hel. I. 5, 12—6, 4. The Scholiast, Aristoph. Ran. 1469. who places the return of Alcibiades in the year of <i>Antigenes</i>, seems to have followed Andron rather than Xenophon, in the date of the return of Alcibiades. and Andron διαφέρεται πρὸς Ξενοφῶντα περὶ τῆς καθόδου. Schol. ibid. Corsini Fast. Att. tom. III. p. 259. also dates the return of Alcibiades a year later, at the Πλυντήρια of the archon Antigenes, or Thargelion B. C. 406. for which he refers to Xenophon. But this is inaccurate, and contrary to the narrative of Xenophon.</p>
406.	<i>Callias</i> . Diod. XIII. 80. Dionys. Ant. VII. p. 1313. Athen. V. p. 218. a. Mar. Par. No. 65. Arg. Aristoph. Ran. Schol. Ran. 406. 504. 737. 1580. Arg. Œdip. Colon. apud Elmsl. Cf.	Sea fight off Arginussæ: described by Xenophon Hel. I. 6. In the year of Callias: Athen. V. p. 218. a. ἐπὶ ἀρχοντος Καλλίου, τῆς Περικλέους τελευτῆς ὕστερον ἔτεσιν εἴκοσι καὶ τέτταρσιν. [the twenty-fourth year current.] Schol. Aristoph. Ran. 1580. ὡς Ἀριστοτέλης φησὶ, μετὰ τὴν ἐν Ἀργινούσαις ναυμαχίαν Λακεδαιμονίων βουλομένων ἐκ Δεκελείας ἀπιέναι ἐφ' οἷς ἔχουσιν ἐκάτεροι, καὶ εἰρήνην ἄγειν, ἐπὶ τοῦ Καλλίου, Κλεοφῶν ἔπεισε τὸν δῆμον μὴ προσδέξασθαι. These propositions for peace, which was thus a second time prevented by the demagogue <i>Cleophon</i> , were five years after

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III. 6. γεγονώς, φασίν, εἴκοσιν ἔτη, δίκηκουσε Σωκράτους.

Euripidis Ὀρέστης. In the year of *Diocles*. Schol. Orest. 371. Διοκλέους, ἐφ' οὗ τὸν Ὀρέστην ἐδίδαξε. conf. Schol. Orest. 772.

Aristophanis Πλούτος α'. ἐπὶ Διοκλέους. Schol. Plut. 179. confirmed by Schol. Plut. 173. ἐν δευτέρῳ (Πλούτῳ) ὃς ἔσχατος ἐδιδάχθη ὑπ' αὐτοῦ εἰκοστῷ ἔτει ὕστερον. *Antipater* is the twentieth archon from *Diocles*. conf. a. 388.

Anon. ap. Lys. p. 161, 39. ἐπὶ Διοκλέους Παναθηναίοις τοῖς μικροῖς [Thargelion B. C. 408] κυκλικῶ χορῶ ἀνήλωσα τριακοσίας δραχμάς. See the relative expense of these χορηγίαι, at B. C. 404.

(*Strattidis* Ἀνθρωποβραΐστης. *Sannyrionis* Δανάη. After the Ὀρέστης, which was ridiculed in those comedies. conf. Schol. Eurip. Orest. 279. Schol. Aristoph. Ran. 305.)

Birth of *Antiphanes* the comic poet. Suidas. Ἀντιφάνης—κωμικὸς τῆς μέσης κωμωδίας.—γένετο δὲ κατὰ τὴν ἐνενηκοστὴν τρίτην Ὀλυμπιάδα, καὶ ἔγραψε κωμωδίας τξέ. οἱ δὲ, σπ. νίκας δὲ εἶλε ιγ'.—τελευτᾷ δὲ ἐν Κίῳ, οδ' ἐτῶν ὑπάρχων. Prolegom. Aristoph. p. xxx. Beck.—ἐτελεύτησεν ἐν Χίῳ (sic).—ἔστι δὲ αὐτοῦ δράματα σξ'. Γέγονε in Suidas is rendered by Kuster *vixit*; and *floruit* by Corsini Fast. Att. tom. III. p. 258. and is so understood by Scaliger Olymp. ἀναγρ. Ol. 93. 1. who has Ἀντιφάνης ἐγνωρίζετο. But the word should be rendered *natus est*. Because Antiphanes *began* to exhibit comedy B. C. 387. and was actually exhibiting after the year B. C. 343. sixty-four years later than the present date; and was still living after the accession of Alexander; Athen. XIII. p. 555. a. which would be seventy-one years later. Antiphanes, then, was born B. C. 407. began to exhibit B. C. 387, at the age of twenty: still wrote for the stage B. C. 343, æt. 64. and died, æt. 74, about B. C. 333. the 4th year of the reign of Alexander. conf. ann. 387, 343.

Philistus, ὁ τὰς ιστορίας ὕστερον συγγράψας, is active in the party of Dionysius, in the year of Callias; Diod. XIII. 91. He was slain fifty years afterwards, in B. C. 356. During the latter years of the elder Dionysius, Philistus lived in exile, and was not recalled till after the accession of the younger: Plutarch. Dion. c. 11. ἐπεὶ δὲ Λεπτίνης—γενομένων αὐτῷ δυοῖν θυγατέρων, τὴν ἑτέραν ἔδωκε Φιλί-

Death of *Euripides*: in the archonship of *Callias*. Apollodor. apud Diod. XIII. 103. at the age of seventy-five years. Auct. Vit. apud Elmsleium. ἐτελεύτησεν, ὡς φησὶ Φιλόχορος, ὑπὲρ τὰ ἐβδομήκοντα ἔτη γεγονώς· ὡς δὲ Ἐρατοσθένης, οὐ. These testimonies are valuable, and confirm the other dates for the life of Euripides. *Callias* [B. C. 406] is the 75th archon from *Calliades*; [B. C.

B.C.	1. ARCHONS.	2. EVENTS.
	a. 402.	<p>the former propositions in the year of Theopompus. <i>conf. a. 410.</i> The overtures of the Lacedæmonians and the intervention of Cleophon are noticed by Æschines Fals. Leg. p. 38, 5—12. The battle was followed by the feast of <i>Apaturia</i>: μετὰ ταῦτα ἐγένετο Ἀπατούρια. Xen. Hel. I. 7, 8. [in Pyanepsion.]—Condemnation of the generals; Xen. Hel. I. 7, 8—38.</p> <p><i>Dionysius</i> becomes master of Syracuse: Dionys. Ant. VII. p. 1313. ὀγδοηκοστῶ καὶ πέμπτῳ μετὰ ταῦτα ἐνιαυτῷ [after Olymp. 72. 2.] κατὰ τὸν τρίτον ἐνιαυτὸν τῆς ἐνενηκοστῆς καὶ τρίτης ὀλυμπιάδος, ἄρχοντας Ἀθήνησι Καλλίου μετ' Ἀντιγένην. He reigned 38 years: Helladius apud Photium cod. 279. p. 1580. τῆς Σικελίας ἄρξας ἔτη τεσσαράκοντα δυοῖν ἀποδέοντα. Cic. Tusc. V. 20. <i>Duodequadraginta annos tyrannus Syracusanorum fuit Dionysius, cum quinque et viginti annos natus dominatum occupavisset.</i> That his assumption of the government is rightly placed in the year of Callias, appears from Plutarch. Sympos. VIII. 1. speaking of Euripides; and from Philistus, who began his "History of the "elder Dionysius" at the archonship of Callias. His accession to the supreme power was <i>subsequent</i> to the capture of Agrigentum: Diod. XIII. 91. 92. confirmed by Xenophon Hel. II. 2, 24. Διονύσιος ὁ Ἐρμοκράτους Συρακούσιος ἐτυράννησε, μάχῃ μὲν πρότερον ἡττηθέντων ὑπὸ Συρακούσιων Καρχηδονίων, σπάνει δὲ σίτου ἐλόντων Ἀκράγαντα. And Agrigentum was taken in the year of <i>Callias</i>: Diod. XIII. 80. Philist. apud Diod. XIII. 103. a little before the winter solstice: Diod. XIII. 91. μικρὸν πρὸ τῆς χειμερινῆς τροπῆς. Consequently about the fifth month of Callias, Nov. or Dec. B. C. 406. After a siege of <i>eight</i> months. Diod. XIII. 91. or <i>seven</i>, according to Xenophon Hel. I. 5, 21. The siege, therefore, was commenced in the year of <i>Antigenes</i>; where Xenophon I. 5, 21. places the expedition of the Carthaginians: ὁ ἐνιαυτὸς ἔληγεν ἐν ᾧ Καρχηδόνιοι ἐς Σικελίαν στρατεύσαντες εἴκοσι καὶ ἑκατὸν τριήρεσι, καὶ πεζῆς στρατιᾶς δώδεκα μυριάσιν [confirming the numbers of Timæus ap. Diod. XIII. 80.] εἶλον Ἀκράγαντα λιμῶ, μάχῃ μὲν ἡττηθέντες, προσκαθεζόμενοι δὲ ἑπτὰ μῆνας. As the reign of Dionysius was preceded by the surrender of the city, its commencement may be dated from the sixth month of Callias, or December B. C. 406.</p>
405.	<i>Alexias.</i> Diod. XIII. 104. Lysias p. 161, 43.	<p>Battle of <i>Ægospotami</i>. Xen. Hel. II. 1, 27. 28. Rightly placed by Diod. XIII. 104. in the year of Alexias: for the battle was fought a few months before the surrender of Athens, and Athens surrendered in the tenth month of Alexias. Thucyd. V. 26. ἔτη τὰ ξύμπαντα ἐγένετο τῷ πολέμῳ ἑπτὰ καὶ εἴκοσι—εὐρήσει τις τοσαῦτα ἔτη καὶ ἡμέρας οὐ πολλὰς παρενεγκούσας. The war began in Munychion of the archon Pythodorus; [spring B. C. 431.] It therefore ended in Munychion of the archon Alexias. [spring B. C. 404.] Compare Thucyd. II. 2. Polybius I. 6. confirms this date for the battle of <i>Ægospotami</i>. <i>conf. a. 387.</i> Dodwell Ann. Xenoph. p. 239. and Corsini Fast. Att. tom. III. p. 261. suppose the action at <i>Ægospotami</i> to have happened in the <i>fourth</i> month before Athens surrendered. But that interval is too short. See <i>Appendix c. 11.</i></p> <p><i>Conon</i>, after the defeat of the fleet, fled to Evagoras to Cyprus. Xenoph. Hel. II. 1, 29. According to Xenophon l. c. only <i>nine</i></p>

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στω, μηδὲν φράσας πρὸς Διονύσιον, ὀργισθεὶς ἐκείνος—τὸν Φίλιστον ἐξήλασε Σικελίας φυγόντα παρὰ ξένους τινὰς εἰς τὸν Ἀδρίαν· ὅπου καὶ δοκεῖ τὰ πλεῖστα συνθεῖναι τῆς ἱστορίας σχολάζων· οὐ γὰρ ἐπανήλθε τοῦ πρεσβυτέρου ζῶντος, ἀλλὰ μετὰ τὴν ἐκείνου τελευτὴν κατήγαγεν αὐτὸν ὁ πρὸς Δίωνα τῶν ἄλλων φθόνος. The first part of his “*Sicilian History*” terminated at the siege of Agrigentum and the archonship of Callias: Diod. XIII. 103. Φίλιστος τὴν πρώτην σύνταξιν τῶν Σικελικῶν εἰς τοῦτον τὸν ἐνιαυτὸν [the year of Callias] κατέστρεφεν, εἰς τὴν Ἀκράγαντος ἄλωσιν, ἐν βίβλοις ἑπτὰ διελθὼν χρόνον ἑτῶν πλείω τῶν ὀκτακοσίων. τῆς δὲ δευτέρας συντάξεως τὴν μὲν ἀρχὴν ἀπὸ τῆς προτέρας τελευτῆς πεποιήται, γέγραφε δὲ βίβλους τέσσαρας. This second part contained the history of the elder Dionysius; quoted by Cicero Epist. ad Q. frat. II. 13. Divinat. I. 20. 33. And it seems to have ended at the archonship of *Nausigenes* B. C. 36 $\frac{1}{2}$. where his history of the younger Dionysius began. *cf. a.* 363.

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480] His 74th year therefore was completed in Boëdromion of the archon Callias. Thom. Mag. (in vit. Eurip.) follows *Philochorus*:—ὕπὲρ τὰ ἐβδόμηκοντα ἔτη γεγονώς. Suidas v. Εὐριπ. and Moschopulus vit. Eur. preserve the numbers of *Eratosthenes*:—ἔτη βεβιωκέναι φασὶν αὐτὸν ἐβδόμηκοντα πέντε. Euripides died on the same day on which Dionysius assumed the tyranny: Plutarch. Sympos. VIII. 1.—ἀποθανόντος καθ’ ἣν ἡμέραν ἐγεννήθη Διονύσιος ὁ πρεσβύτερος—ἅμα τῆς τύχης, ὡς Τίμαιος ἔφη, τὸν μιμητὴν ἐξαγοῦσης τῶν τραγικῶν παθῶν, καὶ τὸν ἀγωνιστὴν ἐπεισαγοῦσης. [where either Plutarch, or the transcriber, has, by mistake, put the day of the birth of Dionysius for the day of his assuming the government.] which brings down the time of his death to the sixth month of Callias: that he was already dead in the eighth month of that archon, we know from Aristoph. Ran. *cf. a.* 405. The Parian Marble, No. 64, inaccurately places this event in the year of Antigenes. Suidas and Moschopulus express the time generally, as the 93d Olympiad. For the circumstances of his death compare Steph. Byz. v. Βορμίσκος.

In the year of Callias, the expense of the dramatic exhibitions was divided between two χορηγοί. Schol. Ran. 406. ἐπὶ τοῦ Καλλίου τούτου φησὶν Ἀριστοτέλης ὅτι σύνδυο ἔδοξε χορηγεῖν τὰ Διονύσια τοῖς τραγωδοῖς καὶ κωμωδοῖς. Before the Βάτραχοι. since the poet alludes to the change. Schol. *ibid.* κατεσχίσω—ἔοικε παρεμφαίνειν ὅτι ἤδη λιτῶς ἐχορηγεῖτο τοῖς ποιηταῖς. This regulation, therefore, made no immediate change in the number of the prizes, since at the representation of the Βάτραχοι there were still three prizes for comedy: although it might reduce the number of competitors from ten to five. *conf. a.* 388.

Death of *Sophocles*: Diod. XIII. 103. περὶ τὸν αὐτὸν χρόνον, [in the year of Callias,] ἐτελεύτησε Σοφοκλῆς—ἔτη βιώσας ἐνενήκοντα, νίκας δ’ ἔχων ὀκτωκαίδεκα. Mar. Par. No. 65. ἂ . οὐ Σο . οκλῆς ὁ ποιητῆς βιώσας ἔτη . ΔΔΔΔΙ ἐτελεύτησεν—.....οντος Ἀθήνησι Καλλίου τοῦ πρ . τ . . ου. According to Lucian. Macrob. c. 24. he lived to 95. But the true age of the poet was 90 years. Callias is the ninetyeth archon, including both, from *Philippus*. He survived Euripides: Thom. Mag. vit. Eur. φασὶν ἐπὶ τῷ ἀκούσματι τῆς Εὐριπίδου τελευτῆς—Σοφοκλέα αὐτὸν μὲν καὶ φαῖν ἐνδεῦσθαι χιτῶνα· τοὺς δὲ ὑποκριτὰς αὐτοῦ ἀστεφανώτους τῷ τότε εἰσαγαγεῖν πρὸς τὸν ἀγῶνα.—and died before the exhibition of the Βάτραχοι. consequently, before

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		<p>Athenian ships escaped. A client of Lysias, who was present at the battle, affirms that <i>twelve</i> were saved: Lys. ἀπολ. δωροδ. p. 162, 28. αἱ σωθεῖσαι τῶν νεῶν δώδεκα ἦσαν· ἐγὼ δ' ὑμῖν δύο ἐκόμισα, τὴν ἑμαυτοῦ καὶ τὴν Ναυσιμάχου τριήρη. A client of Isocrates, who also saved his ship, expresses himself more generally: Isocr. in Callimach. p. 382. b. ὅτε γὰρ ἡ πόλις ἀπώλεσε τὰς ναῦς ἐν Ἑλλησπόντῳ καὶ τῆς δυνάμεως ἐστερήθη,—μετ' ὀλίγων ἔσωσα τὴν ναῦν.</p>
404.	<p>Ol. 94. <i>Pythodorus</i>. Lysias p. 109, 10. [Xenoph. Hellen. II. 3, 1.] ἀναρχία πρὸ Εὐκλείδου Plutarch. Mor. p. 835. F. ἀναρχία Diod. XIV. 3.</p>	<p><i>Athens</i> is taken by <i>Lysander</i>, in the spring. Compare Thucyd. V. 26. II. 2.—ἔκτῃ ἐπὶ δεκάτῃ μουνυχιῶνος μηνός. Plutarch. Lysand. c. 15. The <i>thirty</i> govern for eight months.—ἐν ὀκτῶ μηνσί. Xenoph. Hel. II. 4, 21. Philochorus apud Schol. Aristoph. Plut. 1147. fixes the victory of Thrasybulus to the <i>fifth</i> year after the archonship of Diocles: ὡς Φιλόχορος, πέμπτῳ ἔτει ὕστερον, [that is, after the exhibition of the <i>first Plutus</i>] μάχῃ τῶν μετὰ Θρασυβούλου γενομένη ἦν. (sic emendat Hemsterhus.) Philochorus therefore agrees with Xenophon: as Hemsterhusius has justly remarked. Petitus, to confirm the false date of Diodorus, has corrupted the genuine reading πέμπτῳ into ὀγδόῳ. See Hemsterh. ad Plut. p. 439. 440. Dodwell Annal. Thucyd. et Xenoph. p. 58. 241. has accurately pointed out the blunder of Diodorus, and perhaps has traced it to the right cause. And yet Diodorus had misled Scaliger Olymp. ἀναγραφ. Ol. 94. 1.—94. 4. and even Bentley: Diss. Phalar. p. 396.</p> <p>Death of <i>Alcibiades</i>, during the tyranny of the thirty. Plutarch. Alcib. c. 38. 39. Nepos Vit. Alcib. c. 10. confirmed by Isocrates de</p>

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the *Lenæan* festival of the year of Callias. That account, therefore, may be suspected, which places the death of Sophocles at the season of a tragic victory. cf. Vit. Sophocl. Diod. XIII. 103. And that, which supposes him to have exhibited tragedy after the death of Euripides, is equally doubtful; unless we understand this of the *Διονύσια τὰ κατ' ἄγρους*, in *Posideon* of the archon Callias. *Euripides*, then, died towards the end of B. C. 406. *Sophocles*, in the beginning of B. C. 405.

Aristophanis Βάτραχοι. Arg. Ran. ἐδιδάχθη ἐπὶ Καλλίου ἄρχοντος τοῦ μετὰ Ἀντιγένῃ, ἐπὶ Ληναίῳ. [Anthesterion, or February, B. C. 405.] Φιλωνίδης ἐπεγράφη καὶ ἐνίκα. Φρύνιχος δεῦτερος Μούσαις Πλάτων τρίτος Κλεοφῶντι. Both Euripides and Sophocles were now dead: Ran. 67—78. Arg. III. Sophocl. Œd. Colon. ed. Elmsl. ὁ μὲν Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλίου ἀνάγει τοὺς τραγικοὺς [sic legendum: non στρατηγούς] ὑπὲρ γῆς, ὁ δὲ Φρύνιχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς Βατράχοις, φησὶν οὕτως·

μάκαρ Σοφοκλῆς, ὃς πολὺν χρόνον βιοῦς
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός.
πολλὰς ποιήσας καὶ καλὰς τραγωδίας
καλῶς ἐτελεύτησ', οὐδὲν ὑπομεινῶς κακόν.

—attesting both the recent death of Sophocles, and the respect in which he was held. *Iophon*, the tragic poet, son of Sophocles, was still living. Ran. 73. 78.

Antimachus flourished: Diod. XIII. 108. ἐτελεύτησε Δαρεῖος—καθ' ὃν χρόνον καὶ Ἀντίμαχον τὸν ποιητὴν Ἀπολλόδαμος ὁ Ἀθηναῖός φησιν ἠνθηκέναι. [in the year of Alexias.] See, for Antimachus, Plutarch. Lysand. c. 18. Suid. v. Ἀντίμαχος.

Lysias banished, after the battle of *Ægospotami*: Vit. X. or. p. 835. E. τῆς ἐν Αἰγὸς ποταμοῖς ναυμαχίας γενομένης, καὶ τῶν τριάκοντα παραλαβόντων τὴν πόλιν, ἐξέπεσεν ἐπτά ἔτη μείνας. Banished, therefore, in the year of Alexias. conf. a. 411. He withdrew to Megara: διῆγεν ἐν Μεγάρῳ. Ibid. His own account of the conduct of the thirty, of the death of his brother Polemarchus, and of his own escape to Megara, is given, κατὰ Ἐρατοσθ. p. 120—122.

Andocides is in exile (and chiefly resident in Elis) during the whole period from the four-hundred to the return of Thrasybulus: Vit. X. or. p. 834. F. ἦκεν εἰς τὴν πόλιν καθ' ὃν χρόνον οἱ τετρακόσιοι διεῖπον τὰ πράγματα· δεθεῖς δὲ ὑπὸ τούτων καὶ διαφυγὼν, αὐθις ὅποτε κατελύθη ἡ ὀλιγαρχία ἐξέπεσε τῆς πόλεως, τῶν τριάκοντα τὴν ἀρχὴν παραλαβόντων. οἰκίη—

Anonymus apud Lysiam p. 161, 43. ἐπειδὴ κατέπλευσα ἐπὶ Ἀλεξίου ἄρχοντος, [after the battle of *Ægospotami*: cf. p. 162, 20—26.] εὐθὺς ἐγυμνασιάρχουν εἰς Προμήθεια καὶ ἐνίκων ἀναλώσας δώδεκα μνᾶς. καὶ ὕστερον κατέστην χορηγὸς παιδικῶν χορῶν καὶ ἀνήλωσα πλέον ἢ πεντεκαίδεκα μνᾶς. From the several heads of expenditure enumerated by the client of Lysias, in the years of Theopompus, Glaucippus, and Diocles; and again, of Alexias and Euclides, we learn the relative charges of those exhibitions: they are thus stated; p. 161. 162.

ἐπὶ Θεοπόμπου τραγωδοῖς, [March B. C. 410] } 3000.
λ' μνᾶς.
— θαρρηλίοις, [May B. C. 410] } 2000.
ἀνδρικῶν χορῶν δισχιλίας δραχμᾶς. }
ἐπὶ

B.C.	1. ARCHONS.	2. EVENTS.
		<p>Bigis c. 16. p. 355. b. ἐπειδὴ κατέστησαν οἱ τριάκοντα—ἐκεῖνος ἐξ ἀπάσης τῆς Ἑλλάδος ἐξέπεσεν—Λακεδαιμόνιοι καὶ Λύσανδρος ὁμοίως ἔργον ἐποιήσαντο ἐκεῖνον ἀποκτεῖναι, κ. τ. λ. He was now at the least 44 years of age, and had been engaged in public affairs more than twenty years. <i>cf. a.</i> 423.</p> <p><i>Thrasybulus</i> occupies Phylë, and advances to the Piræus, in <i>Posideon</i>, when the eight months of the thirty terminate. But the contest is continued for some time after their deposition. <i>cf. a.</i> 403.</p>
403.	<p><i>Euclides.</i> Diod. XIV. 12. Plutarch. Mor. p. 835. F. Lysias p. 162, 2. Æschin. Timarch. p. 65. Reisk. Schol. ad loc. p. 728. Reisk. Lucian. Hermotim. tom. IV. p. 102. Bipont. et Schol. ad locum. Chandler Inscr. Ant. P. 2. No. VI. p. 49. Tzetz. Chil. V. 986.</p>	<p><i>Thrasybulus</i> and his party, —οἱ ἐν Πειραιεῖ,—carry on the war against the ten, the successors of the thirty, during many months of this year: Xenoph. Hel. II. 4, 22—38. But they were in possession of Athens before the year of <i>Euclides</i>: ἐπὶ ἀναρχίας τῆς πρὸ Εὐκλείδου. Vit. X. or. p. 835. F.—before <i>Hecatombæon</i>; since they appointed the annual magistrates;—τότε μὲν ἀρχὰς καταστήσαντες ἐπολιτεύοντο. Xenoph. Hel. II. 4, 43. Although the contest between the parties was not finally concluded till <i>Boëdromion</i>. Plutarch. Mor. p. 349. F. τῇ δωδεκάτῃ (Βοηδρομιῶνος) χαριστήρια ἔθνον ἐλευθερίας· ἐν ἐκείνῃ γὰρ οἱ ἀπὸ Φυλῆς κατήλθον. alluded to in a mutilated passage, Sympos. IX. 6. p. 741. B. τὴν δευτέραν τοῦ βοηδρομιῶνος ἡμέραν ἐξαιροῦμεν, οὐ πρὸς τὴν σελήνην, ἀλλ' ὅτι ταύτη δοκοῦσιν ἐρίσαι περὶ τῆς χώρας οἱ θεοί. Πάντα, εἶπεν ὁ Λαμπρίας, ὅσα τοῦ Θρασυβούλου γέγονε Ποσειδῶν πολιτικώτερος, εἰ μὴ κρατῶν, ὡς ἐκεῖνος, ἀλλὰ, κ. τ. λ. This allusion has not escaped the diligence of Wyttenb. ad locum, or of Taylor. Vit. Lys. p. 139. Reisk. The whole war, therefore, lasted ten months; from <i>Posideon</i> of the archon <i>Pythodorus</i>, to <i>Boëdromion</i> of the archon <i>Euclides</i>. Xenophon confirms this: II. 4, 43. ὑστέρῳ δὲ χρόνῳ [after the appointment of the magistrates] ἀκούσαντες ξένους μισθοῦσθαι τοὺς ἐν Ἑλευσίνι, στρατευσάμενοι πανδημεὶ ἐπ' αὐτοὺς, τοὺς μὲν στρατηγούς αὐτῶν ἀπέκτειναν, τοὺς δὲ ἄλλους ἐπεισαν ξυναλλαγῆναι, —ὁμόσαντες ὅρκους ἢ μὴν μὴ μνησικακήσειν. The date, then, of this act of oblivion, or amnesty, was 12th <i>Boëdromion</i>, September B. C. 403.</p> <p>The archonship of <i>Euclides</i>, a marked epoch in the civil history of Athens, is referred to in the following testimonies, in addition to those quoted in col. 1.—Andocides p. 12, 5. 10. p. 13, 38. Isæus p. 61, 6. p. 74, 3. Demosth. Timocrat. p. 742. (bis.) Eubulid. p. 1307. Athen. XIII. p. 577. b. And, with a reference to the new alphabet, by Schol. Euripid. Phœniss. 709. Plutarch. Aristid. c. 1. Phot. et Suid. v. Σαμίων ὁ δῆμος. Schol. Hermogen. p. 17.</p>
402.	<i>Micon.</i> Mar. Par. No.	

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σας δὲ τὸν τῆς φυγῆς χρόνον ἐν Ἡλίδι, κατελθόντων τῶν περὶ Θρασύβουλον, καὶ αὐτὸς ἦκεν εἰς τὴν πόλιν. During this exile, he visited Cyprus, Syracuse, and perhaps other countries: Lys. adv. Andocid. p. 103, 39. διώχθη πόλεις πολλὰς ἐν τῇ ἀποδημίᾳ, Σικελίαν, Ἰταλίαν, Πελοπόννησον, Θητταλίαν, Ἑλλησποντον, Ἰωνίαν, Κύπρον· βασιλέας πολλοὺς κεκολάκευκε, πλὴν τοῦ Συρακουσίου Διονυσίου.—οὗτος δὲ μόνος τῶν συγγενομένων Ἀνδοκίδῃ οὐκ ἐξηπατήθη. Some of these countries were visited by Andocides before the time of the four-hundred. *cf. a.* 415.—Syracuse, at least, after the accession of Dionysius, in B. C. 406. consequently in this latter exile.

Thucydides (æt. 68) returns from exile. *cf.* Thucyd. V. 26. He was still employed upon his history after the conclusion of the war. *cf.* I. 23.

Andocides ἦκεν εἰς τὴν πόλιν. Vit. X. or. p. 835. A.—καταπλεύσας δεῦρο εἰς δημοκρατίαν εἰς τὴν αὐτοῦ πόλιν. Lys. adv. Andocid. p. 105, 35. He came, confiding in the peace and amnesty: ὡς αἱ συνθήκαι καὶ αὐτῷ εἰσὶ, καθάπερ καὶ τοῖς ἄλλοις Ἀθηναίοις. Id. p. 106, 25.

Lysias returns to Athens: Vit. X. or. p. 835. F. ἐπεὶ χρησιμώτατος ᾤφθη—γράφαντος αὐτῷ Θρασυβούλου πολιτείαν μετὰ τὴν κάθοδον ἐπὶ ἀναρχίας τῆς πρὸ Εὐκλείδου. [before July B. C. 403.] ἀπενεγκαμένου δὲ Ἀρχίνου γραφὴν παρανόμων,—τὸν λοιπὸν ᾤκησε χρόνον ἰσοτελῆς ὢν.

Lysias κατὰ Ἐρατοσθένους. Soon after the return of Lysias. p. 123, 22. ὅσοι ξένοι ἐπιδημοῦσιν εἴσονται πότερον ἑδίκως τοὺς τριάκοντα ἐκκηρύττουσιν ἐκ τῶν πόλεων. The thirty, then, had been recently expelled.

Aristophon the orator τὸν νόμον εἰσήνεγκεν ἐπ' Εὐκλείδου ἄρχοντος, ὃς ἂν μὴ ἐξ ἀστῆς γένηται νόθον εἶναι. Athen. XIII. p. 577. b. This was Aristophon the Azenian, as Ruhnkenius (tom. VIII. p. 129. Reisk.) well determines. He was still living in B. C. 355. 354. *cf. ann.* 355, 3. 354, 2. The law of Aristophon is referred to by Demosth. Eubulid. p. 1307. The same law had been passed by Pericles more than forty years before: *cf. a.* 444, 2. but was relaxed towards the end of the life of Pericles, out of tenderness to Pericles himself; *conf.* Plutarch. Pericl. c. 37. and was now re-enacted by Aristophon.

Andocides, after his return, takes a share in the

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ἐπὶ Γλαυκίππου Παναθηναίοις τοῖς μεγάλοις, } *dr.*
[August B. C. 410] εἰς πυρρίχιστας ὀκτα- } 800.
κοσίας δραχμάς.
ἐπὶ Γλαυκίππου εἰς Διονύσια, [March B. C. }
409] ἀνδράσι χορηγῶν—πεντακισχιλίας } 5000.
δραχμάς.
ἐπὶ Διοκλέους Παναθηναίοις τοῖς μικροῖς, [Thar- }
gelion B. C. 408] κυκλικῶς χορῶν τριακοσίας. } 300.
ἐπὶ Ἀλεξίου χορηγὸς παιδικῶν χορῶν [about }
spring B. C. 404] πλέον ἢ πεντεκαίδεκα μνᾶς. } 1500.
ἐπὶ Εὐκλείδου καμφοδοῖς, [Feb. or March B. }
C. 402] ἑκαταίδεκα μνᾶς. } 1600.
— Παναθηναίοις τοῖς μικροῖς, }
[Thargelion B. C. 402] πυρρίχισταῖς ἀ- } 700.
γενείοις ἑπτὰ μνᾶς.
Conf. an. 349.

Cephisodotus gains the prize in comedy: or ra-

B.C.	1. ARCHONS.	2. EVENTS.
	<p>66. Μίκων τέταρτος ἀπὸ Καλλίου Arg. Œdip. Colon. apud Elmsleium. <i>Micion</i> Diod. XIV. 17.</p>	
401.	<p><i>Xenænctus</i>. Laërt. II. 55. Lysias p. 148, 23. <i>Exænctus</i> Diod. XIV. 19.</p>	<p>Expedition of <i>Cyrus</i>: ἐπὶ ἄρχοντος Ξεναϊνέτου. Laërt. II. 55. Diodorus XIV. 19. agrees in this date. But <i>Cyrus</i> set out from Sardis <i>before</i> midsummer; consequently before the year of <i>Micon</i> was ended. For <i>Xenophon</i> Anab. I. enumerates about eighty-four days of march, and ninety-eight days of rest, before the battle of <i>Cunaxa</i>. And that battle was fought in the <i>autumn</i>: for the Greeks had reached <i>Armenia</i> in the winter. Anab. IV. 5, 12. <i>Samius</i> was the Lacedæmonian ναύαρχος, when <i>Cyrus</i> set out:—Σαμίων τῷ τότε ναυάρχῳ. <i>Xenoph.</i> Hel. III. 1, 1. <i>Isocrates</i> Panegy. c. 40. p. 71. gives a sketch of this expedition.</p> <p>Dodwell, Annal. Xen. p. 242. 243. when he supposes <i>Cyrus</i> to have set forth—<i>hoc anno Juliano medio clapso</i>,—and even,—<i>hoc anno Juliano exeunte</i>,—and—<i>hoc anno Attico mense quarto</i>,—[i. e. <i>October</i>] forgets the length of time consumed in the march.</p> <p>First year of the war of Lacedæmon and Elis:—<i>Xenoph.</i> Hel. III. 2, 23. φρουρὰν ἔφηναν οἱ Ἐφοροὶ. ἄγων δὲ τὸ στράτευμα Ἄγρις ἐνέβαλεν εἰς τὴν Ἥλειαν. ἀρτὶ δὲ τοῦ στρατεύματος ἐν τῇ πολεμίᾳ ὄντος, σεισμός ἐπιγίγνεται. Pausan. III. 8, 2. Λακεδαιμόνιοι καὶ ὁ βασιλεὺς Ἄγρις ἐσβάλλουσιν εἰς τὴν Ἥλειαν. τότε μὲν δὴ τοῦ θεοῦ σείσαντος, ὅπισσα τὸ στράτευμα ἀπεχώρησεν.</p>

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conduct of affairs: Lysias Andocid. p. 106, 7. τὸ τελευταῖον νῦν ἀφικόμενος εἰς τὴν πόλιν—παρασκευάζεται τῇ πόλει καὶ πράττει καὶ ἤδη δημηγορεῖ, καὶ ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισὶ, καὶ συμβουλεύει εἰς τὴν βουλὴν εἰσιῶν. *Andocides* and his influence in the state seem pointed at in the following passage: Lys. ἀπολ. δωροδ. p. 163, 25. κατηγόροις τοιούτοις—οἱ περὶ ἀσεβείας μὲν ἀγωνιζόμενοι τηλικούτοι γεγόνασιν, οὐκ ἂν δυνάμενοι δ' ὑπὲρ τῶν σφετέρων ἀμαρτημάτων ἀπολογήσασθαι, ἐτέρων κατηγορεῖν τοιμῶσι.

Among the leading orators, were *Archinus* and *Cephalus*. Dinarch. κατὰ Δημοσθ. p. 100, 3. ὁ καταλυθεὶς δῆμος πάλιν ἡγεμῶν ἦν τῶν Ἑλλήνων,—συμβούλους ἔχων Ἀρχίνον καὶ Κέφαλον τὸν Κολυττία. Compare Dinarch. p. 95. *Cephalus* appeared for *Andocides* in the cause περὶ Μυστηρίων B. C. 400. cf. Andocid. p. 19, 30. He flourished during a long course of years with *Callistratus* and *Aristophon* the Azenian. cf. a. 372. For the virtue, or the good fortune, of *Cephalus*, in escaping prosecutions, see *Æschin.* Ctes. p. 81, 40. with the reply of *Demosthenes* p. 310. Reisk. *Archinus* is mentioned by *Plato* *Menex.* p. 234. b. and by *Æschines* Ctes. p. 82, 1. Other passages, where *Archinus* is named, have been collected by *Taylor Vit.* Lys. p. 141. 142. Reisk.

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ther, *Cephisodorus*. See a similar interchange of names in the archon of B. C. 358. *Anonymus* apud *Lysiam* p. 162, 2. ἐπὶ Εὐκλείδου κωμωδοῖς χορηγῶν ΚΗΦΙΣΟΔΟΤΩ [*lego* ΚΗΦΙΣΟΔΩΡΩ] ἐνίκων καὶ ἀνήλωσα σὺν τῇ τῆς σκευῆς ἀναθέσει ἐκκαίδεκα μνᾶς. *Cephisodorus* was a poet of the old comedy; of whose dramas the titles of four have been preserved. *Suidas*: Κηφισόδωρος, Ἀθηναῖος, κωμικὸς τῆς ἀρχαίας κωμωδίας, [*sic legendum cum Kuster. alii-sque*] ἔστιν αὐτοῦ τῶν δραμάτων Ἀντιλαῖς, Ἀμαζόνες, Τροφῶνιος, Ὑς. Κηφισόδωρος ἐν Ἀμαζόνισι is quoted by *Athen.* XIV. p. 629. c. *Phot.* et *Suid.* v. ὄνος ὕεται. Κηφισόδωρος ἐν Τροφῶνι is quoted *Athen.* XV. p. 667. d. 689. f. XII. p. 553. a. *Poll.* VII. 40. 87. Κηφισόδωρος ἐν Ὑῖ is referred to, *Athen.* III. p. 119. d. VIII. p. 345. f. XV. p. 701. b. He is mentioned, in some of these passages, in conjunction with *Cratinus*, *Aristophanes*, *Callias*, *Diocles*, *Eupolis*, *Hermippus*: which confirms the account of his time.

Xenophon ἀναβέβηκε σὺν Κύρῳ ἐπὶ Ξεναϊνέτου ἀρχοντος, ἐνι προτέρῳ ἔτει τῆς Σωκράτους τελευτῆς. [that is, in the year of the preceding archon.] *Laërt.* II. 55. If he was present at *Delium* twenty-three years before, he might have been about 42 at the time of the *Anabasis*. The age of *Xenophon* is examined at large by *Mr. Mitford* *Hist. of Greece* c. 23. s. 6. note at the end: who refutes *Spelman*; supposes *Xenophon* to be under thirty at the time of this expedition; and rejects the authority of *Strabo* for his presence at *Delium*. *Mr. Mitford* successfully combats *Spelman*, whose calculation is extravagant. Other positions of *Mr. Mitford* are not so tenable. It is said, respecting the presence of *Xenophon* at *Delium*, “*Athenæus* has shewn, from *Plato*, that this could not be.” I have found nothing stated, on the authority of *Plato*, in *Athenæus*, to this purpose.—It is said again, “The titles νέος and νεανίσκος are more than once in the *Anabasis* given to *Xenophon*.” I find no passage in the *Anabasis*, in which these terms are so applied. In the only passage quoted (II. 1, 13.) it will be found on referring to the edition of *Schneider* (who has restored the true

Sophocles *Οιδίπους ἐπὶ Κολώνῳ*. Arg. III. *Ædip.* Colon. ed. *Elmsl.* τὸν ἐπὶ Κολώνῳ *Οιδίποδα* ἐπὶ τετελευτηκότῳ πάπῳ *Σοφοκλῆς* ὁ υἱοῦς ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος, ἐπὶ ἀρχοντος Μίκωνος, ὃς τέταρτος ἀπὸ Καλλίου, ἐφ' οὗ φασιν οἱ πλείους τὸν *Σοφοκλέα* τελευτῆσαι. The *Ædipus Coloneus* was therefore exhibited in Feb. or March B. C. 401. For the death of *Sophocles* cf. a. 405. For the younger *Sophocles*—*Σοφοκλῆς Ἀρίστωνος, υἱωνὸς δὲ τοῦ προτέρου Σοφοκλέους*—*Suid.*—cf. a. 396.

Telestes gains a dithyrambic prize in the year of *Micon*: Mar. Par. No. 66. ἀφ' οὗ Τελέστης Σελ. νίκησεν Ἀθήνησιν, ἔτη ΗΔΔΔΠ . . . ἀρχοντος Ἀθήνησι Μίκωνος. Confirmed by *Diodorus*, who places the ἀκμὴ of *Telestes* at the year of *Ithyclus*. cf. a. 398.

B. C.	1. ARCHONS.	2. EVENTS.
400.	Ol. 95. <i>Laches</i> . Diod. XIV. 35. Mar. Par. No. 67. Aristid. tom. II. p. 286. Jebb.	<p>Return of the Greeks: they arrive at Cotyora eight months after the battle. Anab. V. 5, 4. Towards the close, therefore, of the year of <i>Xenænetus</i>. They remain at Cotyora forty-five days. Anab. V. 5, 5.—And reach Chrysopolis after midsummer; consequently, in the year of <i>Laches</i>; and the Marble, No. 67, rightly dates it, ἄρχοντος Λάχης. When they arrived at Chrysopolis, Anaxibius was ναύαρχος. Anabas. VII. 1, 2. When the Cyrean army entered the service of Seuthes, Polus had succeeded Anaxibius; Anab. VII. 2, 5. and it was winter: Anab. VII. 4, 3. They remained with Seuthes nearly two months. VII. 6, 1.</p> <p>Second year of the war of Lacedæmon and Elis: Xenoph. Hel. III. 2, 25. περιϊόντι δὲ τῷ ἐνιαυτῷ φαίνουσι πάλιν οἱ Ἐφοροὶ φρουρὰν ἐπὶ τὴν Ἥλιν, καὶ ξυνεστρατεύοντο τῷ Ἀγίδι, κ. τ. λ.—Pausan. III. 8, 2. τῷ δ' ἐφεξῆς ἔτει τὴν τε χώραν ἐδήλωσεν ὁ Ἄγις καὶ ἤλασε τῆς λείας τὴν πολλήν.</p>
399.	<i>Aristocrates</i> . Diod. XIV. 38. Mar. Par. No. 68.	<p><i>Thimbron</i> commands in Asia. He had already sailed from Peloponnesus, when the Cyreans were with Seuthes. Anabas. VII. 6, 1. Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ὡς ἐπὶ Τισσαφέρην, καὶ Θίμβρων (οἱ Θίβρων) ἐκπέπλευκεν, ὡς πολεμήσων. The campaign of <i>Thimbron</i> was therefore in the summer of this year. The Cyreans, after their service with Seuthes, were incorporated with the troops of <i>Thimbron</i>: καὶ ἐπολέμει πρὸς Τισσαφέρην καὶ Φαρνάβαζον. Xenophon. Anab. VII. fin.—Idem Hel. III. 1, 6. ἐπεὶ δὲ σωθέντες οἱ ἀναβάντες μετὰ Κύρου ξυνέμιζαν αὐτῷ, [<i>Thimbroni</i>,] ἐκ τούτου ἤδη καὶ ἐν τοῖς πεδίοις ἀντετάττετο τῷ Τισσαφέρνει.</p> <p><i>Dercyllidas</i> supersedes <i>Thimbron</i>: Xenoph. Hel. III. 1, 8. Before the conclusion of the war in Elis: Ib. III. 2, 21.—which ended in this year: Hel. III. 2, 30. τοῦ δ' ἐπιόντος θέρους πέμψας Θρασυδαῖος ἐς Λακεδαίμονα ξυνεχώρησε σφᾶς τὸ τεῖχος περιελεῖν. Pausan. III. 8, 2. τρίτῳ δὲ ἔτει τοῦ πολέμου—οἱ Ἠλείοι καὶ Θράσυδρος (sic) συγχώρουσι τοῦ ἄστως καταρρίψαι τὸ τεῖχος. Ephorus was arrived at this point of history in his 18th book: Athen. XI. p. 500. c. Ἐφορος ἐν τῇ δεκάκαιδεκάτῃ—“Λακεδαιμόνιοι ἀντὶ Θίμβρωνος Δερκυλλίδαν ἐπεμψαν εἰς τὴν Ἀσίαν, ἀκούοντες ὅτι πάντα πράττειν εἰώθασιν οἱ περὶ τὴν Ἀσίαν βάρβαροι μετὰ ἀπάτης καὶ δόλου, διόπερ Δερκυλλίδαν ἐπεμψαν.”</p> <p><i>Thrasydæus</i> the <i>Elean</i> was the friend of <i>Lysias</i>; and had assisted the party of <i>Thrasybulus</i> in B. C. 404. Vit. X. or. p. 835. F. ἐπιθεμέων τῶν ἀπὸ Φυλῆς τῇ καθόδῳ, Λυσίας—δύο ἔπεισε τάλαντα δοῦναι ΘΡΑ-</p>

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reading) that the text was corrupt, and that the term *νεανίσκος* is there applied, not to Xenophon, but to another person. See Schneid. ad Anab. II. 1, 12. Weiske Xenoph. tom. III. p. 313.

Ctesias, the historian, τοῖς μὲν χρόνοις ὑπῆρξε κατὰ τὴν Κύρου στρατείαν—γενόμενος δὲ αἰχμάλωτος, καὶ διὰ τὴν ἱατρικὴν ἐπιστήμην ἀναληφθεὶς ὑπὸ τοῦ βασιλέως, ἑπτακαίδεκα ἔτη διετέλεσε τιμώμενος ὑπ' αὐτοῦ. Diod. II. 32. From B. C. 401 to B. C. 384.

Andocides περὶ Μυστηρίων. Three years after his return from exile. De Myster. p. 17, 16. τρία μὲν ἔτη ἐπίδημῶν καὶ ἤκων ἐκ Κύπρου, οὐκ ἀσεβείν ἐδόκουν—νῦν δὲ ἀδικῶ. Andocides was at this time about 67 years of age. Cf. a. 467. That he was advanced in age may be collected from Lysias contra Andocid. p. 106, 5. οὐ χρὴ οὔτε πρεσβύτερον ὄντα, οὔτε νεώτερον, ὁρῶντας Ἀνδοκίδην σωζόμενον—ἀθροτέρους γενέσθαι ἐνθυμουμένους ὅτι ἥμισυς ὁ βίος βιώναι κρείττων ἀλύπως ἐστὶ διπλασίονι λυπούμενον ὥσπερ οὗτος. Lysias indeed asserts, p. 107, 19. οὐδεπώποτ' ἐκ τῆς πόλεως ἐστρατεύσατο, οὔτε ἵππεύς, οὔτε ὀπλίτης, οὔτε τριήραρχος, οὔτε ἐπιβάτης· οὔτε πρὸ τῆς συμφορᾶς, οὔτε μετὰ τὴν συμφορὰν, πλέον ἢ τετταράκοντα ἔτη γεγώς. But this inconsistency is obviated, by reading, with Taylor, either πλέον ἢ ἑξήκοντα ἔτη γ. or, which is to the same effect, πλέον ἢ τετταράκοντα ἈΦ' ἑβησ' ἔτη γ. See the learned note of Taylor, ad loc.

Death of *Socrates*. ἐπὶ Λάχης. Diod. XIV. 35. 37. Aristid. tom. II. p. 286. Jebb. Apollodorus apud Laërt. II. 44. ἐτελεύτησε τῷ πρώτῳ ἔτει τῆς ἐνενηκοστῆς πέμπτης Ὀλυμπιάδος, γεγονὼς ἐτῶν ἐβδομήκοντα. καὶ ταῦτά φησι καὶ Δημήτριος ὁ Φαληρεὺς. Mar. Par. No. 67. ἀφ' οὗ—Σωκράτης φιλόσοφ. 5 ἐτελεύτησε . . . ἔτη ΔΔΔ, ἔτη ΗΔΔΔΠ. ἄρχοντας Ἀθήνησι Λάχης. Xenophon Hel. I. 7, 15. attests that he was still living in B. C. 406.—and in B. C. 401. Anab. III. 1, 5. That he died during the absence of Xenophon in Asia, may be collected from Memor. IV. 8, 4. His death happened at the end of *Thargelion*; the month in which the annual offering was sent to Delos. Conf. Plat. Phæd. p. 58. b. c.

If *Socrates* was born in *Thargelion* B. C. 468, he would have just entered his *seventieth* year at the time of his death, in *Thargelion* B. C. 399. cf. a. 468. The number, *seventy* years, for his age, in Apollod. and Demetr. seems to be from Plato Criton. p. 52. c. ἐν ἔτεσιν ἐβδομήκοντα. Apol. p. 17. d. ἐβδομήκοντα καὶ πλείω. See the *Introduc-*

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Meletus, the tragic poet, is the accuser of *Socrates*: (See *Introd.* p. xxxiv.) Plato Apolog. p. 23. e. Μέλητος μὲν ἐπέθετο ὑπὲρ τῶν ποιητῶν ἀχθόμενος. It appears that he was young: Plato ibid. p. 25. d. τοσοῦτον σὺ ἐμοῦ σοφώτερος εἶ, τηλικούτου ὄντος τηλικόσδε ὢν. p. 26. e. δοκεῖ οὕτοσι—τὴν γραφὴν ταύτην ὕβρει τινὶ καὶ ἀκολασίᾳ καὶ νεότητι γράψασθαι. Idem Euthyphr. p. 2. b. Μέλητον—νέον ὄντα τοσοῦτον πρᾶγμα ἐγνωκέναι. He was mentioned by Sannyrio in the *Γέλως*, by Aristophanes in the *Βάτραχοι*, *Γηρυτάδης*, *Πελαργοί*, *Γεωργοί*. and some of these appear to have been late comedies: the date of the *Βάτραχοι* was B. C. 405. the *Γηρυτάδης* was later than the *Hecuba* of Euripides, which was quoted in that comedy: Athen. XII. p. 551. b. In the *Πελαργοί* *Patrocles* was ridiculed: Schol. Plut. 84. and *Neoclides*; Ibid. 665. the former of whom was noticed in the *Plutus*, the latter in the *Plutus* and *Ecclesiastusæ*. But the *Γεωργοί* was exhibited in the time of *Nicias*: Plutarch. Nic. c. 8. consequently more than fourteen years earlier than the death of *Socrates*:

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		ΣΥΛΛΑΙΟΝ τὸν Ἡλεῖον, ξένον αὐτῷ γεγονότα. In Phot. cod. 262. p. 1463. (who follows this author,) the name is rightly given.—ΘΡΑΣΥΔΑΙΟΝ τὸν Ἡλεῖον ἐπεισε, κ. τ. λ.
398.	<i>Ithyclus</i> . Diod. XIV. 44. Chandler Inscr. Ant. P. 2. No. IV. 1. p. 42. [τάδε οἱ ταμίαι τῶν ἱερῶν] χρημάτων τῆς Ἀθηνᾶς καὶ τῶν ἄλλων θεῶν ἐπὶ Ἰθυκλέους ἄρχοντος—[πα]ρέδοσαν ταμίαις τοῖς ἐπὶ Συνιάδου . . .	<p><i>Dercyllidas</i>, after having wintered in Bithynia, Xenoph. Hel. III. 2, 2. ἅμα τῷ ἤρι ἀφικνεῖται ἐς Λάμψακον.—2, 6. While he is there,—ἐν ταῦθα ὄντος αὐτοῦ—commissioners meet him to prolong his command: ἐροῦντες μένοντι ἄρχειν καὶ τὸν ἐπιόντα ἐνιαυτόν. Id. III. 2, 6. He makes a truce with Pharnabazus; 2, 9.—passes into the Chersonese, where he raises a wall, which employed ἀπὸ ἡρινοῦ χρόνου εἰς ὀπώραν, 2, 10. Then, while this rampart is building, he returns to Asia, and besieges Atarnæ for eight months:—ἐν ὀκτῶ μηνὶ παραστησάμενος αὐτοῖς, he moved to Ephesus. III. 2, 11.</p> <p>For the times of <i>Thimbron</i>, <i>Dercyllidas</i>, and <i>Agésilas</i>, in Asia, see <i>Appendix c.</i> 11.</p>
397.	<i>Suniades</i> . Lys. p. 109, 15. Συνιάδου Inscr. ap. Chandler. <i>conf. a.</i> 398. <i>Lysiades</i> Diod. XIV. 47.	<p><i>Dercyllidas</i> receives orders to invade Caria. Xen. Hel. III. 2, 12. He meets Pharnabazus and Tissaphernes with an army in the Vale of Mæander; when the corn was grown;—ἦν βαθὺς ὁ σῖτος. III. 2, 17.—and concludes an armistice with Tissaphernes. III. 2, 19. 20.</p>
396.	<i>Ol.</i> 96. <i>Phormion</i> . Diod. XIV. 54.	<p><i>Agésilas</i> passes with an army from Aulis to Ephesus. Plutarch. Ages. c. 6. 7. Xen. Hel. III. 4, 3. Apparently in the spring. <i>cf. a.</i> 395. <i>First campaign</i> of Agésilas in Asia: described by Plutarch Ages. c. 7—9. and by Xenophon Hel. III. 4, 5—15. It began with a truce of three months with Tissaphernes: Xen. Hel. III. 4, 6. Age-</p>

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tion p. xxi.

Plato withdrew to Megara: Laërt. III. 6. γενόμενος ὀκτῶ καὶ εἴκοσιν ἐτῶν, καθά φησιν Ἑρμόδωρος, εἰς Μέγαρον πρὸς Εὐκλείδην σὺν ἄλλοις τισὶ Σωκρατικοῖς ὑπεχώρησεν. Idem II. 106. πρὸς τοῦτον [Euclidem] φησὶν ὁ Ἑρμόδωρος ἀφικέσθαι Πλάτωνα καὶ τοὺς λοιποὺς φιλοσόφους μετὰ τὴν Σωκράτους τελευτὴν, δέισαντας τὴν ἀμώτητα τῶν τυράννων. In this last particular there is an error; the tyrants having been expelled five years before. Plato had in reality at this time completed his 29th year, or his 30th. *conf. a. 429.*

Ctesias brought his "Persian History" down to this year: Diod. XIV. 46. Κτησίας ὁ συγγραφεὺς τὴν τῶν Περσικῶν ἱστορίαν εἰς τοῦτον τὸν ἐνιαυτὸν [the archonship of Ithycles] κατέστρεφεν, ἀρξάμενος ἀπὸ Νίνου καὶ Σεμυράμεως. Photius Bibl. Cod. 72. p. 105—133. has given an account of this work, which was in 23 books; Phot. p. 105. Suid. v. Κτησίας. He also wrote Ἰνδικά, a separate work: an abstract is given by Photius p. 145—157. Plutarch vit. Artax. quotes from the latter books of the Περσικά of Ctesias, and speaks strongly of his bad faith and want of veracity. See especially Artaxerx. c. 13. Large quotations from his Ἰνδικά are to be found in Ælian Hist. An. XVII. 29. XVI. 31. 37. III. 3. IV. 21. 26. 27. 46. 52. V. 3.—in Arrian Indic. et Exped. Alex. V.—in Aristot. Generat. Anim. II. 2. (where he charges him with falsehood.) Hist. Anim. III. fin. II. 3, 10. (where he adds, εἰ δεῖ πιστεῦσαι Κτησίᾳ.) VIII. 27, 3. (where again—Κτησίας οὐκ ᾤν ἀξιόπιστος.) See also Pollux V. 41. Pausan. IX. 21, 4. Lucian Conscrib. Hist. tom. IV. p. 202. Bipont. accuses Ctesias of having falsified history, to ingratiate himself with Artaxerxes.

(Birth of Xenocrates. cir. Olymp. 96. 1. *conf. a. 315.*)

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which would suppose Meletus between thirty and forty at the time of this prosecution; an age which might be called young in comparison with that of Socrates or perhaps of Anytus.

Astydamas first exhibited: Diod. XIV. 43. Ἀστυδάμας ὁ τραγωδιογράφος τότε πρῶτον [in the year of Aristocrates, Feb. or March B. C. 398] ἐδίδαξεν ἐξῆσε δὲ ἔτη ἐξήκοντα. whence the lacuna in Mar. Par. No. 68. has been ingeniously supplied: ἀφ' οὗ Ἀ[στυδάμας πρῶτον ἐδίδαξεν] Ἀθήνησιν, ἔτη ΗΔΔΔΠ, ἄρχοντος Ἀθήνησιν Ἀριστοκράτους. The elder Astydamas was the son of Morsimus and grandson of Philocles, and studied under Isocrates: Suid. Ἀστυδάμας ὁ πρεσβύτερος, υἱὸς Μορσίμου τοῦ Φιλοκλέους, τραγικῶν ἀμφοτέρων, Ἀθηναῖος, τραγικός. ἔγραψε τραγωδίας σμ' ἐνίκησε ἰε'. ἀκροασάμενος δὲ ἦν Ἰσοκράτους, καὶ ἐτράπη ἐπὶ τραγωδίαν. Schol. Aristoph. Ran. 151. Μορσίμου. τραγωδίας καὶ οὗτος ποιητής, καὶ ψυχρός. ἔστι δὲ Φιλοκλέους υἱός.—υἱὸν δὲ ἔσχεν Ἀμφιδάμαντα. [*leg.* Ἀστυδάμαντα.]

Philoxenus, Timotheus, and Telestes flourished: Diod. XIV. 46. (Ἰθυκλῆς) ἤκμασαν κατὰ τοῦτον τὸν ἐνιαυτὸν οἱ ἐπισημότατοι διθυραμβοποιοί, Φιλόξενος Κυθήριος, Τιμόθεος Μιλήσιος, Τελέστης Σελινούντιος, Πολύειδος, ὃς καὶ ζωγραφικῆς καὶ μουσικῆς εἶχεν ἐμπειρίαν. For Philoxenus *cf. a. 380.* For Timotheus *cf. a. 357.* For Telestes *cf. a. 401.* Polyidus is a dithyrambic poet, and the rival of Timotheus, in Athen. VIII. p. 352. b. and perhaps Πολύειδος, twice mentioned Aristot. Poet. (c. 17. 18. Bipont.) is no other than this dithyrambic poet.

Sophocles ὁ Σοφοκλέους τραγωδίαν διδάσκειν ἤρξατο, [in the year of Lysicles, Feb. or March B. C. 396.] καὶ νίκας ἔσχε δυοκαίδεκα. Diod. XIV. 53. Perhaps Σοφοκλῆς ὁ Σοφοκλέους υἱάνος, or υἱοῦς, was the original reading: as in Suid. and Arg. CE-

B.C.	1. ARCHONS.	2. EVENTS.
		sil. c. 1, 10.—and ended in his wintering at Ephesus. Xen. Hel. III. 4, 15. 16. Agesil. c. 1, 23—26.
395.	<i>Diophantus.</i> Diod. XIV. 82. Pausan. VIII. 45, 3. Oderici Marmorea Didascal.	<p><i>Agesilaus</i> prepares for his second campaign in Asia, ἐπειδὴ ἔαρ ὑπέφαινε. Xen. Hel. III. 4, 16. About the same time, (that is, in the spring,) the first year of his command expires: Hel. III. 4, 20. ἐν δὲ τούτῳ τῷ χρόνῳ καὶ ὁ ἐνιαυτὸς ἦδη, ἀφ' οὗ ἐξέπλευσεν ὁ Ἀγησίλαος, διεληλύθει. ὥστε οἱ περὶ Λύσανδρον τριάκοντα οἴκαδε ἀπέπλεον. He gains a victory near Sardis. Hel. III. 4, 21—24. Tithraustes sent to supersede Tis-saphernes. 4, 25. Mission of Timocrates into Greece: III. 5, 1—3. <i>Agesilaus</i>, ἅμα μετοπώρῳ, penetrates into Phrygia and Paphlagonia. Hel. IV. 1, 1—3.</p> <p><i>Lysander</i> is slain at Haliartus: III. 5, 17—19. in the thirtieth year—ἔτει τριακοστῷ—after the battle of Delium. Plutarch. Lysand. c. 29. consequently in the year of <i>Diophantus</i>. <i>Agesilaus</i>, meanwhile, wintered at Dascylium:—ἐνταῦθα διεσχίμαζε. Xen. Hel. IV. 1, 16.</p> <p>Dodwell Ann. Xen. p. 249. supposes the spring spoken of, Hel. III. 4, 16. to be the spring of that summer in which the battle of Coronea was fought; and contracts the operations of <i>two</i> years into <i>one</i>. See <i>Appendix c.</i> 11.</p>
394.	<i>Eubulides.</i> Diod. XIV. 85. Aristid. tom. II. p. 286. Jebb. ἀπὸ Λάχης εἰς Εὐβουλίδην ἑβδομος ἄρχων Εὐβουλίδης αὐτός. <i>Eubulus</i> Lys. p. 154, 27.	<p><i>Agesilaus</i> withdraws from the satrapy of Pharnabazus: σχεδὸν δέ τι καὶ ἔαρ ὑπέφαινε ἦδη. Xen. Hel. IV. 1, 41. ἀφικόμενος δὲ εἰς Θήβης πεδίον, κατεστρατοπεδεύσατο· καὶ ἐκεῖ πρὸς ᾧ εἶχε ξυνέλεγε στράτευμα. Ibid. He is recalled: IV. 2, 2.—when he had already completed the <i>second</i> year. Plutarch. Agesil. c. 14. Xenoph. Ages. 1, 34. He passes the Hellespont about midsummer. He performed in a month—μείον ἢ ἐν μηνί. Xen. Ages. 2, 1. <i>triginta diebus</i>: Nepos Ages. c. 3.—the march, which had cost Xerxes a year: and he was at the entrance of Boeotia on the 14th of August. Xenoph. Hel. IV. 3, 10. Battle near Corinth: ἡ μεγάλη μάχη πρὸς Λακεδαιμονίους, ἡ ἐν Κορίνθῳ. Demosth. Leptin. p. 472.—described at large by Xenophon Hel. IV. 2, 9—23. News of it met <i>Agesilaus</i> at Amphipolis. IV. 3, 1. It happened, therefore, about midsummer: in the year of <i>Diophantus</i>; Aristid. tom. II. p. 286.—<i>Cnidus</i>: ἐπ' Εὐβούλου [sic] ἀρχοντος. Lys. p. 154.</p>

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dip. Colon. apud Elmsleium. *cf. a.* 401. If Wesseling (ad Diod. XIV. 53.) could have seen that Argument, he would have pronounced with greater certainty upon the question. *Sophocles*, therefore, in B. C. 401 exhibited *in the name of his grandfather*; in the present year, he first exhibited *in his own person*. The author of the Argument, and Diodorus, are not at variance.

Plato æt. 34 returns to Athens. Not later than the year of *Diophantus*, because he served in the Athenian forces at the battle of Corinth: Laërt. III. 8. αὐτόν φησιν Ἀριστόξενος τρεῖς ἐστρατεῦσθαι· ἅπαρ μὲν εἰς Τάναγραν, δεύτερον δὲ, εἰς Κόρινθον, τρίτον, ἐπὶ Δηλίου. *Ælian*. V. H. VII. 14. ἐστρατεύσατο Πλάτων εἰς Τάναγραν καὶ εἰς Κόρινθον. Not the celebrated battles of Tanagra and Delium, but some other actions, in the Corinthian or Theban war. This action at Delium was subsequent to the battle of Corinth. In the anecdote in Laërt. III. 24. *Plato* himself alludes to his military service: λόγος ὅτι καὶ Χαβρία συνεῖπε [*vulgo male συνεῖπετο*] τῷ στρατηγῷ φεύγοντι θανάτου—ὅτε καὶ ἀνιόντι αὐτῷ εἰς τὴν ἀκρόπολιν σὺν τῷ Χαβρία Κράβυλος ὁ συκοφάντης ἀπαντήσας φησὶν, “Ἄλλω συναγορεύ—“ων ἦκεις, ἀγνοῶν ὅτι καὶ σὲ τὸ Σωκράτους κώνειον “ἀναμένει;” τὸν δὲ φάναι, “Καὶ ὅτε ὑπὲρ τῆς πατρίδος “ἐστρατεύομεν ὑπέμενον τοὺς κινδύνους, καὶ νῦν,” κ. τ. λ.

Plato had passed the preceding three or four years in travels in Italy, Cyrenë, and Egypt. Laërt. III. 6. 7. [after the death of Socrates,] εἰς Μίγαλα πρὸς Εὐκλείδην ὑπεχώρησεν· ἔπειτα εἰς Κυρήνην ἀπῆλθε πρὸς Θεόδωρον.—κάκειθεν εἰς Ἱταλίαν πρὸς τοὺς Πυθαγορικοὺς, Φιλόλαον καὶ Εὐρυτον· ἔνθεν τε εἰς Αἴγυπτον.—διέγνω δὲ καὶ τοῖς μάγοις συμμίξαι, διὰ δὲ τοὺς τῆς Ἀσίας πολέμους ἀπέστη. ἐπανελθὼν δὲ εἰς Ἀθήνας, διέτριβεν ἐν Ἀκαδημία.

Xenophon ἀπῆει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδόν. *Anab.* V. 3, 6. And, sentence of banishment being passed upon him at Athens, he withdrew under Lacedæmonian protection to Scillus. *Anab.* V. 3, 7—12. Here he composed his works: Laërt. II. 52. τοῦτεῦθεν διετέλει κυνηγετῶν, καὶ τῶν φίλους ἐστιῶν, καὶ τὰς ἱστορίας συγγράφων.

Theopompus τὴν τῶν Ἑλληνικῶν σύνταξιν κατέστρεψεν εἰς τοῦτον τὸν ἑνιαυτὸν [the year of *Diophantus*], καὶ εἰς τὴν περὶ Κυνίδου ναυμαχίαν, γράψας βίβλους δώδεκα. ὁ δὲ συγγραφεὺς οὗτος ἦρκεται μὲν ἀπὸ τῆς περὶ Κυνὸς σῆμα ναυμαχίας, εἰς ἣν Θουκυδίδης κατέληξε πραγματείαν. Ἐγραψε δὲ χρόνον ἑτῶν δεκαεπτὰ. *Diod.* XIV. 84.

(*Strattidis* Ποτάμιοι. Before the Ἑκκλησιάζουσαι of Aristophanes: Schol. *Plut.* 1195. Λυκόφρων (ὡς ὁ Ἐρατοσθένης φησὶν) ὤχθη πρῶτον τοῦτον [sc. Aristophan. *Plut.* 1195.] δάδας ἡτηκέναι. πεποίηκε δὲ καὶ ἐν Ἑκκλησιάζουσαις αὐτό [B. C. 392]. ἀλλὰ γὰρ Στράτις, [Στράτις Ald.] πρὸ ἀμφοτέρων τούτων [before the *Ecclesiæz.* and the *Plutus* β'.] τοὺς Ποταμοὺς [*legit Hemsterhuis.* Ποταμίους] διδάσκων, εἰς Φιλύλλιον ἀναφέρει τὸ πρᾶγμα. It can hardly be supposed that Lycophron, not only forgetting Philyllius and Strattis, but Aristophanes himself, should have affirmed that to be done for the first time in the *Plutus* β', which had been done already in the *Ecclesiæzusæ*. But what was not true of the se-

B. C.	1. ARCHONS.	2. EVENTS.
		<p>27. a few days <i>before</i> the eclipse: Xen. Hel. IV. 3, 10.—<i>Coronea</i>: a few days <i>after</i> the eclipse: [which happened Aug. 14.] Hel. IV. 3, 14—19. Plutarch. Ages. c. 17. 18. ἅμα μὲν τὸν ἥλιον ἐκλείποντα καὶ γενόμενον μηνοειδῇ κατέιδεν, ἅμα δ' ἤκουσε τεθνάναι Πείσανδρον, ἡττημένον ναυμαχίᾳ περὶ Κνίδου.—ἐπεὶ δὲ προΐων καὶ γενόμενος ἐν Κορωνείᾳ κατέειδε τοὺς πολέμιους, παρετάξατο. Conformably with Xenophon.</p> <p>Corsini, having established against Dodwell that the <i>Pythia</i> were celebrated every <i>third</i> Olympic year; and having fixed them to the month Munychion, and consequently, in the present year, [Olymp. 96. 3.] to the end of the year, or April B. C. 393, thus arranges the circumstances of the battle of <i>Coronea</i>. Fast. Att. tom. III. p. 286. 287. Fixing the battle of Cnidus to the beginning of Ol. 96. 3. and the eclipse to the 14th of August, and consequently <i>Coronea</i> itself also to the beginning of Ol. 96. 3. he proceeds:—Ol. 96. 3. <i>propemodum exeunte Delphos vulneribus saucius transferri voluit Agesilaus</i>, Πυθίαν ἀγομένων. <i>quum Pythia agerentur</i>. [April B. C. 393.] This would suppose <i>nine months</i> between the battle and the removal of Agesilaus to Delphi. But what are the accounts of the original historians? Xenophon Hel. IV. 3, 21—23. Πρωτὴ δὲ [the morning of the day after the action] Γῦλιν τὸν πολέμαρχον παρατάξαι τε ἐκέλευσε τὸ στράτευμα, καὶ τροπαῖον ἵστασθαι—καὶ οἱ μὲν ταῦτ' ἐποίουν—καὶ οὕτω δὴ αἱ τε σπονδαὶ γίνονται, καὶ Ἀγησίλαος ἐς Δελφοὺς ἀφικόμενος δεκάτην τῶν ἐκ τῆς λείας τῷ θεῷ ἀπέθυσεν. Plutarch Ages. c. 19. ὡς δ' ἐπεμψαν οἱ πολέμιοι νεκρῶν ἀναίρεσιν αἰτοῦντες, ἐσπείσατο, καὶ εἰς Δελφοὺς ἀπεκομίσθη. Agesilaus, then, was certainly at Delphi immediately after the battle, in Aug. or Sept. B. C. 394. See <i>Appendix c. 1. Pythian games</i>.</p>
393.	<i>Demostratus</i> . XIV. 90. Diod.	<p>Sedition at Corinth, and battle of <i>Lechæum</i>. Xenoph. Hel. IV. 4, 1—13. the <i>third</i> victory of the Lacedæmonians: τρίτον, ἥνικα Λέχαιον ἔλαβον. Andocid. de Pac. p. 25, 38. In the year of <i>Eubulides</i>: Diod. XIV. 86. Aristides tom. II. p. 286. Jebb. τῆς ἐν Κορίνθῳ μάχης καὶ τῆς ἐν Λεχαίῳ μέσος ἄρχων Εὐβουλίδης.—confirming Diodorus in his date for the battle of <i>Lechæum</i>. Diodorus adds, <i>ibid.</i> ὁ δὲ πόλεμος οὗτος ἐκλήθη Κορινθιακός, καὶ διέμεινεν ἔτη ὀκτώ. The eight years might be consistently computed from the year of <i>Eubulides</i>, since the war was ended in the year of <i>Theodotus</i>. Pausanias III. 9, 6. dates the beginning of this war from the year preceding: ὁ κληθεὶς Κορινθιακός πόλεμος ἐς πλεον ἂν προῆλθεν ἀπὸ τῆς Λακεδαιμονίων ἀρξάμενος ἐς Βριατίαν ἐξόδου. that is, when Lysander was slain: which was the true commencement, and perhaps the author, whom Diodorus followed, might compute the <i>eight years</i> from thence: for the beginning of the war had been already related by Diodorus XIV. 82. under the year of <i>Diophantus</i>.</p> <p><i>Pharnabazus</i>, with <i>Conon</i>, in the spring after the battle of Cnidus, ἅμα τῷ ἔαρι, ravages the coasts of Peloponnesus. Xen. Hel. IV. 8, 7—8. Compare Isocrat. Panegy. c. 33. p. 65. d. The long walls of Athens are restored. Hel. IV. 8, 10. Six years after the death of Socrates: Laërt. II. 39. τῶν ὑπὸ Κόωνος τειχῶν ἀνασταθέντων, ἃ γέγονεν ἐν ἔτεσιν ἑξ τῆς Σωκράτους τελευτῆς ὕστερον. which agrees with the account of Xenophon. After the departure of <i>Pharnabazus</i>, <i>Teleutias</i>, in the bay of Corinth, cooperates with Agesilaus in Corinthia. Xen. Hel. IV. 4, 19. Compare IV. 8, 11.</p>

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(*Lysia* Μαντιθέω δοκιμαζομένη ἀπολογία. After the year 394, because allusion is made by the speaker to the battles of Corinth and Coronea. Mantitheus had served at Haliartus B. C. 395. ὅτε τὴν συμμαχίαν ἐποιήσασθε πρὸς τοὺς Βοιωτοὺς, καὶ εἰς Ἀλίαρτον ἔδει βοηθεῖν. p. 146, 41. [where Thrasylbulus commanded the Athenians: Plutarch. Lysand. c. 29.] compare Xen. Hel. III. 5, 17.—and at the battle of Corinth B. C. 394. where, πλείστων ἐνθανόντων, ὕστερον ἀνεχώρησε τοῦ σεμνοῦ Στεριέως [*Thrasylbulus*] τοῦ πᾶσιν ἀνθρώποις δειλίαν ἀνειδικότος. Lys. p. 147, 13. (compare for the loss of the Athenians Xen. Hel. IV. 2, 17—21.)—and again at Coronea: οὐ πολλαῖς ἡμέραις ὕστερον μετὰ ταῦτα—Ἀγησιλάου εἰς τὴν Βοιωτίαν ἐμβαλόντος. Lys. ibid. This oration, then, may be dated *after* B. C. 394, and perhaps *before* the death of Thrasylbulus, which happened B. C. 390, or 389.)

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cond Plutus might be true of the *first*, twenty years before. Those verses, then, (v. 1195. seq.) were in the *first* edition of the *Plutus*, and of that Lycophron intended to speak. If this be true, we obtain the following order for these comedies.

Aristophanis Πλοῦτος α'. [B. C. 408]

Philyllii comœdia, ὅπου δᾶδας ἦτηκε.

Strattidis Ποτάμιοι.—

Aristophanis Ἐκκλησιάζουσαι. [B. C. 392]

— Πλοῦτος β'. [B. C. 388]]

Strattis was a little later than *Callias*: Καλλίας, μικρὸν ἐμπροσθεν γενόμενος τοῖς χρόνοις Στράττιδος. Athen. X. p. 453. c. and continued to write comedy when Isocrates was advanced in years: Ἑρμιππος—προβαίνοντα, φησὶ, τῇ ἡλικίᾳ τὸν Ἰσοκράτη ἀναλαβεῖν Λαγίσκαν τὴν ἑταίραν.—μνημονεύει δ' αὐτῆς Στράττις ἐν τούτοις

Καὶ τὴν Λαγίσκαν, Ἰσοκράτους τὴν παλλακὴν,—κ. τ. λ. Athen. XIII. p. 592. d. Harpocrat. v. Λαγίσκα. These lines could hardly have been written earlier than the 99th Olympiad B. C. 384.

Xenarchus, the μιμογράφος, son of Sophron, flourished at the court of Dionysius: during the Rhegian war: Phot. et Suid. v. Ῥηγίνους. Ξεναρχος ὁ Σώφρωνος τοῦ μιμογράφου υἱὸς ἐκαμῶδει τοὺς Ῥηγίνους ὡς δειλοὺς, ὑπὸ Διονυσίου τοῦ τυράννου πεισθείς. The Rhegian war began in the archonship of Aristocrates, about B. C. 399. Diod. XIV. 40.—and continued till the year of Theodotus B. C. 387. Diod. XIV. 112. conf. Polyb. I. 6. The μίμοι of *Sophron* and *Xenarchus* are mentioned Aristot. Poët. c. 2. Bipont.—*Sophron*, in a treatise of Aristotle not now extant, ἐν τῷ περὶ ποιητῶν, apud Athen. XI. p. 505. c.

B.C.	1. ARCHONS.	2. EVENTS.
392.	Ol. 97. <i>Philocles</i> . Diod. XIV. 94. <i>Olim legebatur</i> Φιλοκλέους <i>apud Schol. Aristoph. Plut.</i> 179. <i>nunc corrupte</i> Διοκλέους. See a similar corruption in the archon of B. C. 322.	The Lacedæmonians στρατεύουσι πάλιν ἐς τὴν Κόρινθον, Ἀγησιλάου καὶ τότε ἡγουμένου. Xen. Hel. IV. 5, 1. At the season of the Isthmian games. Ibid.—in the summer season: οἷα δὲ θέρους. 5, 4.—before the <i>Hyacinthia</i> . Hel. IV. 5, 11. <i>Iphicrates</i> κατέκοψε τὴν μόραν. Compare Demosth. Aristocrat. p. 686. Æschin. Ctesiph. p. 88, 31. Harpocrat. v. <i>Ξενικὸν ἐν Κορίνθῳ</i> . The action is described at length by Xenophon Hel. IV. 5, 11—18. It happened before the <i>Hyacinthine</i> games: 5, 11. therefore in the year of <i>Demostratus</i> ; where <i>Diodorus</i> XIV. 91. rightly places it. <i>Agésilau</i> s conducted the survivors home. Xen. Hel. IV. 5, 18.
391.	<i>Nicoteles</i> . Diod. XIV. 97. <i>Oderici Marm. Diodasc.</i>	Expedition of <i>Agésilau</i> s into <i>Acarnania</i> : Xen. Hel. IV. 6, 3. ἔδοξε τοῖς Ἐφόροις—ἀναγκαῖον εἶναι στρατεύεσθαι μετὰ τῶν Ἀχαιῶν ἐπὶ τοὺς Ἀκαρνᾶνας, καὶ ἐκπέμπουσι τὸν Ἀγησίλαον. He withdrew in the autumn: 6, 12. ἤνικα ἤδη ἐπεγίγνετο τὸ μετόπων.
390.	<i>Demostratus</i> . Diod. XIV. 99.	<i>Agésilau</i> s prepares a second expedition, but is prevented by the submission of the <i>Acarnanians</i> : Xen. Hel. IV. 7, 1. παρελθόντος τοῦ χειμῶνος, πάλιν φρουρὰν ἔφαιεν ἐπὶ τοὺς Ἀκαρνᾶνας. οἱ δὲ—εἰρήνην μὲν πρὸς τοὺς Ἀχαιοὺς, <i>Ξυμμαχίαν</i> δὲ πρὸς τοὺς Λακεδαιμονίους ἐποιήσαντο. Expedition of <i>Agésilau</i> s into <i>Argolis</i> : Hel. IV. 7, 2—7. ἐκ δὲ τούτου—ἐς τὸ Ἄργος φρουρὰν φαίνουσιν· ὁ δὲ Ἀγησίπολις, ἐπεὶ ἔγνω ὅτι εἴη αὐτῷ ἡγητέον, κ. τ. λ. <i>Pausanias</i> III. 5, 8. relates the expedition of <i>Agésilau</i> s, and agrees with <i>Xenophon</i> in the circumstances. <i>Diodorus</i> assigns the expedition to the year of <i>Nicoteles</i> , and names Ἀγησίλαος instead of Ἀγησίπολις. perhaps by an error of the transcriber. Conf. <i>Wess.</i> ad <i>Diod.</i> XIV. 97. Ten Athenian ships were sent to <i>Cyprus</i> , ἐπὶ <i>Ξυμμαχία</i> τοῦ <i>Εὐαγόρου</i> , and captured by <i>Teleutias</i> . Xenoph. Hel. IV. 8, 24. alluded to by <i>Lysias</i> pro <i>Aristoph.</i> Bon. p. 155, 35. ὅτε οἱ Κύπριοι ἦλθον, καὶ ἔδοτε αὐτοῖς τὰς δέκα ναῦς. Compare p. 153, 38. After this event, <i>Thrasybulus</i> is sent out with forty ships to oppose <i>Teleutias</i> . Hel. IV. 8, 25. compare <i>Lysias</i> , in <i>Ergoclem</i> p. 179, 35—180, 15. He is slain at <i>Aspendus</i> . Hel. IV. 8, 30. during the command of <i>Teleutias</i> : Hel. V. 1, 2. and, according to <i>Diodorus</i> XIV. 99. in the year of <i>Demostratus</i> . Perhaps in the beginning of B. C. 389.
389.	<i>Antipater</i> . Diod. XIV. 103. <i>Arg.</i> <i>Aristoph.</i> <i>Plut. Schol. Plut.</i> 173.	After the death of <i>Thrasybulus</i> , (which happened in the archonship of <i>Demostratus</i> , and perhaps in the beginning of B. C. 389, conf. <i>Dodwell.</i> Ann. Xen. p. 258.) <i>Agyrrhius</i> is sent as his successor to <i>Aspendus</i> :—ἐπὶ τὰς ναῦς.—Xen. Hel. IV. 8, 31. <i>Diod.</i> XIV. 99. and

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Andocidis περὶ εἰρήνης. After the battles of Corinth, Coronea, and Lechæum; which are mentioned by the orator p. 25, 35—40. And four years after the commencement of the war, by the march of Lysander into Bœotia: p. 25, 42. Βοιωτοὶ—τὸν μὲν πόλεμον ἐποιήσαντο ἕνεκα Ὀρχομενοῦ—πολεμήσαντες δὲ ἔτη τέτταρα—τὴν εἰρήνην ποιοῦνται. illustrated by Plutarch Lysand. c. 28. Λύσανδρος τὴν Ὀρχομενίων πόλιν ἐκουσίως προσχωρήσασαν ἔλαβε. The oration may be placed, therefore, in the year of Philocles. Andocides was banished for advising this negotiation, and died in exile: Vit. X. or. p. 835. A. πεμφθεὶς δὲ περὶ τῆς εἰρήνης εἰς Λακεδαιμόνα καὶ δόξας ἀδικεῖν ἔφυγε.

Aristophanis Ἐκκλησιάζουσαι. In the year of Demostratus. [Feb. or March B. C. 392.] For the play was represented two years after the Corinthian war began: Schol. Eccles. 193. περὶ δὲ τοῦ συμμαχικοῦ Φιλόχορος ἱστορεῖ ὅτι πρὸ δύο ἐτῶν ἐγένετο συμμαχία ἈΘΗΝΑΙΩΝ [*sic legendum cum Petit.*] καὶ Βοιωτῶν. And that war began in the year of Diophantus. *cf. a.* 393, 2.

Plato, the comic poet, exhibited: ἐπτακαιδεκάτῳ ἔτει ὕστερον [after the archonship of Diocles B. C. 402]—ἐπὶ ΦΙΛΟΚΛΕΟΥΣ. [Feb. or March B. C. 391.] Schol. Plut. 179. Hemsterh. ad loc. thus rightly corrects the name, instead of the corrupt Διοκλέους.

The title of the comedy is also corrupted.—Πλάτων ἐν τῷ Φαίδρῳ. *Duplex emendandi via: vel* Ἀμφιαράῳ, *vel, quod magis adlubescit,* ἐν τῷ Παιδαρίῳ. Hemst. ad locum. A more probable reading is, ἐν Φάωνι. Photius v. παρουσία quotes Πλάτ. ἐν Φάωνι, from whence Suidas, transcribing Photius, has corrupted it into Πλάτων ἐν Φαίδωνι. (conf. Porson. ad Euripid. Med. 140. p. 22.) a similar error to that which we find in this passage of the Scholiast.

Ol. 97. 4. Plato philosophus agnoscitur. Euseb. This date seems to refer to the voyage to Sicily, which was made by Plato in his fortieth year: consequently in the archonship of Antipater.

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		<p><i>Iphicrates</i> to the Hellespont. Xen. Hel. IV. 8, 34. The services which <i>Thrasylbulus</i> had rendered to the Athenians at Byzantium, in his last expedition or command, are referred to by Demosthenes Leptin. p. 474. Reisk. See Wolf ad Leptin. (who aptly compares Xenoph. Hel. IV. 8, 27. with Demosth. Leptin. §. 48.) and Schneider ad Hel. V. 1, 28. But Schneider, ad Xen. Hel. IV. 8, 24, when he speaks of <i>Thrasylbuli deterrima ante mortem consilia</i>, is unjust to <i>Thrasylbulus</i>; and ascribes too much importance to the charges of an adverse orator.</p>
388.	<p>Ol. 98. <i>Pyrrhion</i>. Diod. XIV. 107. <i>Pyrgion</i> Dionys. Ant. I. p. 189.</p>	<p><i>Hierax</i> ναύαρχος ἀπὸ Λακεδαιμονίων. Xenoph. Hel. V. 1, 3.—ὄντος δὲ τοῦ Ἰέρακος ἐν τῇ Ῥόδῳ, οἱ Λακεδαιμόνιοι Ἀνταλκίδα νάυαρχον ἐκπέμπουσιν. 1, 6. At the time of the command of Antalcidas, <i>Iphicrates</i> was still at the Hellespont: compare Hel. IV. 8, 34—39. V. 1, 6—7. Antalcidas sends <i>Nicolochus</i> to oppose him: V. 1, 6.—who is besieged at Abydos by <i>Iphicrates</i> and his colleagues: V. 1, 7. οἱ τῶν Ἀθηναίων στρατηγοὶ—ὡς ἦσθοντο ἐς Ἀβυδὸν καταπεπλευκότα τὸν Νικόλοχον, ὁρμώμενοι ἐκ Χερρόνησου ἐπολιόρκουν αὐτόν. When Antalcidas returned to the coast, —κατέβη μετὰ Τιριβάζου—[in the spring of B. C. 387,] he found <i>Nicolochus</i> still besieged by <i>Iphicrates</i> and <i>Diotimus</i>: V. 1, 25. ἤκουσε Νικόλοχον πολιορκεῖσθαι ἐν Ἀβύδῳ ὑπὸ Ἰφικράτους καὶ Διοτίμου. Lysias, in his oration ὑπὲρ τῶν Ἀριστοφάνους χρημάτων, p. 156, 21. mentions charges against <i>Diotimus</i>, during an expedition, from which he had returned when that oration was delivered: ἐναγχος ἤκούετε ἐν τῇ ἐκκλησίᾳ ὡς Διοτίμος ἔχοι τάλαντα τετταράκοντα πλείω ἢ ὅσα αὐτὸς ὡμολόγει—καὶ ταῦτα, ἐπειδὴ ἦλθεν, ἐκείνου χαλεπῶς φέροντος ὅτι ἀπὸν διεβάλλετο, οὐδεὶς ἐξήλεγε. If this be the <i>Diotimus</i> of Xenophon, and the expedition that in which he was the colleague of <i>Iphicrates</i>, (which Schneider ad Xen. Hel. V. 1, 25. seems to think probable,) that oration of Lysias would be brought down to the year of Theodotus B. C. 387.</p> <p>At the time of the appointment of Antalcidas, <i>Chabrias</i> ἐξέπλει ἐς Κύπρον, βοηθῶν Εὐαγόρᾳ. Xen. Hel. V. 1, 10.</p>

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Plato Epist. VII. p. 324. a. ὅτε γὰρ κατ' ἀρχὰς εἰς Συρακούσας ἐγὼ ἀφικόμην, σχεδὸν ἔτη τετταράκοντα γεγονώς, Δίῳ εἶχε τὴν ἡλικίαν ἣν τανῦν Ἴππαρίνος γέγονε. The first of the three voyages: Athen. XI. p. 507. b. τρὶς εἰς Σικελίαν ἐκπλεύσας, ἅπαξ μὲν τῶν ῥυάκων χάριν, ὅτε καὶ τῷ πρεσβυτέρῳ Διονυσίῳ συγγενόμενος ἐκινδύνευσεν· δις δὲ πρὸς τὸν νεώτερον Διονύσιον. Laërt. III. 18. τρὶς πέπλευκεν εἰς Σικελίαν. πρῶτον μὲν κατὰ θέαν τῆς νήσου καὶ τῶν κρατήρων, ὅτε καὶ Διονύσιος ὁ Ἑρμοκράτους—ἠνάγκασεν ὥστε συμμῖξαι αὐτῷ.

(Æschines the orator is born about this time; since he was in his 45th year at the prosecution of Timarchus. cf. a. 345.)

Lysia Ὀλυμπιακός. Diod. XIV. 109. (Olymp. 98.) Λυσίας ὁ ῥήτωρ—τὸν Ὀλυμπιακὸν λόγον ἀνέγνω. Vit. X. or. p. 836. D. ἀνέγνω δὲ ἐν τῇ Ὀλυμπιακῇ πανηγύρει λόγον μέγιστον, διαλλαγέντας τοὺς Ἕλληνας καταλῦσαι Διονύσιον. A fragment is preserved by Dionys. Lysia p. 519. Reisk.

(Lysia ὑπὲρ τῶν Ἀριστοφάνους χρημάτων. Aristophanes was put to death about five years after the victory at Cnidus: Lys. p. 154, 28. ἐν τέτταρσιν ἢ πέντε ἔτεσι—τραγωδοῖς δις χορηγήσας—καὶ τρία ἔτη τριηραρχήσας, κ. τ. λ. And this cause followed soon after; about the year of Antipater or Pyrrhion, or perhaps a year or two later. see col. 2.) Conon was now dead: Lys. p. 155, 22. ὁ Κόνωνος θάνατος καὶ αἱ διαθήκαι ἅς διέθετο ἐν Κύπρῳ. In Thucydides and Xenophon, the first mention of Conon is in B. C. 413, when he commanded in Naupactus: Thucyd. VII. 31. And the last is in B. C. 392, when he was imprisoned by Tiribazus. Xen. Hel. IV. 8, 16. He seems to have died soon afterwards, of sickness, at Cyprus. Lys. p. 155, 28.

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Aristophanis Πλοῦτος β'. Arg. Plut. III. ἐδιδάχθη ἐπὶ ἄρχοντος Ἀντιπάτρου [Feb. or March B. C. 388.] ἀνταγωνιζομένου αὐτῷ Νικοχάρους μὲν Λακωσιν· Ἀριστομένους δὲ Ἀδμήτῳ· Νικοφῶντος δὲ Ἀδανίδι· Ἀλκαίου δὲ Πασιφάῃ. τελευταίαν δὲ διδάξας τὴν κωμωδίαν ταύτην ἐπὶ τῷ ἰδίῳ ὀνόματι, καὶ τὸν υἱὸν αὐτοῦ συστήσαι Ἀραρότα δι' αὐτῆς τοῖς θεαταῖς βουλόμενος, τὰ ὑπόλοιπα δύο δι' ἐκείνου καθῆκε, Κώκαλον καὶ Αἰολοσίκωνα. Compare Anonym. Vit. Aristoph. p. xxxviii. Beck. Ἀριστοφάνης μετέλλαξε τὸν βίον παίδας καταλιπὼν τρεῖς, Φίλιππον—καὶ Νικόστρατον καὶ Ἀραρότα, δι' οὓς καὶ ἐδίδαξε τὸν Πλοῦτον. The words, therefore, δι' αὐτῆς, in Arg. Plut. are not to be expunged, as the editor of Porson. Aristophanic. supposes. In the Πλοῦτος β' Aristophanes was the poet, or διδάσκαλος, and Araros was the actor, like Callistratus in the Βαβυλώνιοι or Philonides in the Σφήκες. In the Κώκαλος and Αἰολοσίκων (τὰ ὑπόλοιπα δύο) Araros would be the διδάσκαλος, whence Clemens Strom. VI. p. 628. D. τὸν Κώκαλον τὸν ποιηθέντα Ἀραρότι τῷ Ἀριστοφάνους υἱεῖ. [sic leg. cum Casaub.] According to Platonius p. xi. Aristophanes himself was the διδάσκαλος of the Αἰολοσίκων.—τὸν γοῦν Αἰολοσίκωνα Ἀριστοφάνης ἐδίδαξεν. But, as there were two dramas of the name, [conf. Athen. IX. p. 372. a.] the author of Arg. Plut. must be understood of Αἰολοσίκων δεύτερος.

In the year of the Βάτραχοι [B. C. 405] there were three comic prizes, but it seems implied that there was now only one, as no mention is made of the second and third. And the ten χορηγοὶ supplied only five competitors for comedy (all of whom were named in the register). For so we may interpret σύνδυο χορηγεῖν Schol. Ran. 406. with Dr. Elmsley apud Dindorf. Aristoph. tom. VII. Part. I. p. 247.

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387.	<i>Theodotus</i> . Diod. XIV. 110. Aristid. tom. II. p. 286. Jebb. ἀπὸ Εὐβου- λίδου ἄρχων ὁ γδοὺς Θεό- δοτος.	<i>Peace of Antalcidas</i> . Xen. Hel. V. 1, 25—36. <i>Evagoras</i> was ex- cepted out of the treaty: Isocrat. Panegy. c. 39. p. 69. e. ἐν ταῖς συν- θήκαις ἔκδοτός ἐστιν. The treaty, excepting Cyprus out of the protection granted to the rest, is extant in Xenophon Hel. V. 1, 31. Polybius I. 6. fixes the <i>year</i> of this celebrated peace: ἔτος ἐνειστήκει μετὰ τὴν ἐν Αἰγὸς ποταμοῖς ναυμαχίαν ἐννεακαίδέκατον, πρὸ δὲ τῆς ἐν Λεύκτροις μάχης ἐκ- καιδέκατον. And Aristides tom. II. p. 286. the <i>archon</i> : Θεόδοτος ἐφ' οὗ ἡ εἰρήνη ἐγένετο. And Diodorus XIV. 110. or rather Callisthenes, apud Diod. XIV. 117. The treaty seems to have been concluded in the be- ginning of the year of Theodotus; about autumn: because the Man- tinean war, which was carried on in the archonship of Mystichides, was in the second year after the peace; and because the restoration of Pla- tæa, accomplished <i>after</i> the treaty, took place nevertheless in the year of the treaty, as Pausanias implies.
386.	<i>Mystichides</i> . Diod. XV. 2.	Restoration of <i>Platæa</i> : ἐπὶ τῆς εἰρήνης ἦν πρὸς βασιλέα γενέσθαι τοῖς Ἕλλησιν ἔπραξεν Ἀνταλκίδας—τῶν Πλαταιέων κατελθόντων ἐξ Ἀθηνῶν. Pau- san. IX. 1, 3. Platæa was restored in consequence of the measures of Agésilæus with the Thebans. conf. Xen. Hel. V. 1, 33. In the year of <i>Theodotus</i> ; as it should seem, from the account of Pausanias.
385.	<i>Dexitheus</i> . Diod. XV. 8. Plutarch. Mor. p. 845. D. Inscript. apud Chandler. conf. a. 384.	Siege of <i>Mantinea</i> by <i>Agesipolis</i> : Xen. Hel. V. 2, 1—7. Related by Pausanias VIII. 8, 5. Diodorus XV. 5. ἐπ' ἄρχοντος Μυστιχίδου —(Λακεδαιμόνιοι) οὐδὲ δύο ἔτη φυλάξαντες τὰς κοινὰς σπονδὰς, πλησιόχωρον οὔσαν τὴν τῶν Μαντινέων πόλιν—ὑπώπτευσαν αὐτῆς τὴν αὔξησιν. διὸ—προσ- έταττον τὰ τεῖχη καθελεῖν, κ. τ. λ.—About spring: and about eighteen months after the conclusion of the peace. Wherefore we may date the siege towards the close of the year of Mystichides, and the peace in the beginning of the year of Theodotus. This appears to be the war, in which <i>Pelopidas</i> and <i>Epaminondas</i> served together, and were both wounded, and rescued by <i>Agesipolis</i> : Plutarch. Pelopid. c. 4. supposed by Palmerius Exercit. p. 195. to be a war unnoticed by Xe- nophon. The fall of Mantinea is mentioned by Isocrates Panegy. c. 35. p. 67. a. de Pace c. 33. p. 179. c. Great sea fight between Evagoras and the Persians: in the year of Mystichides. Diod. XV. 2. <i>After</i> the peace of Antalcidas. This ap- pears from the order observed in the narrative of Theopompus, in the XIIth book of his <i>Philippics</i> , of which an abstract is given by Pho- tius Cod. 176. p. 389. περιέχει ὁ δωδέκατος λόγος—περὶ τῆς εἰρήνης ἣν αὐτὸς

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Callisthenes ὁ ἱστοριογράφος τὴν τῶν Ἑλληνικῶν σύνταξιν ἀπὸ τῆς κατὰ τοῦτον τὸν ἐνιαυτὸν γενομένης εἰρήνης—ἤρκεται γράφειν. διελθὼν δὲ τριακονταετῇ χρόνον, ἔγραψε μὲν βίβλους δέκα, τὴν δὲ τελευταίαν κατέπαυσε τῆς συντάξεως εἰς τὴν ὑπὸ Φιλομήλου κατάληψιν τοῦ ἐν Δελφοῖς ἱεροῦ. Diod. XIV. 117. Compare Diod. XVI. 14.

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Antiphanes began to exhibit: Proleg. Aristoph. p. xxx. Ἀντιφάνης—ἤρξατο διδάσκειν μετὰ τὴν 5ῃ Ὀλυμπιάδα. Feb. or March B. C. 387 would consequently be the earliest date of the exhibitions of Antiphanes. He was at this time about twenty years of age. *cf. a.* 407. He still wrote comedy in B. C. 343; forty-four years after his first exhibitions; and perhaps continued to exhibit till his death, in B. C. 333. a period of more than fifty years. Within this space he alludes to many contemporaries, whose time is known. In the Ὀμφάλη he mentions *Thearion*; Athen. III. p. 112. c. who is noticed by Aristophanes in two of his later comedies; Athen. *ibid.* and by Plato *Gorg.* p. 518. b. This was perhaps an early drama. In the *Τριταγωνιστῆς* apud Athen. XV. p. 643. d. are lines in praise of *Philoxenus* of *Cythera*, written, it should seem, soon after his death: and *Philoxenus* died B. C. 380. [*cf. annum.*] *Timotheus* (the dithyrambic poet) is ridiculed in the *Καινεύς*. Athen. X. p. 433. c. We may collect from Athen. XV. p. 681. c. that the *Κιθαριστῆς* or *Κιθαρωδὸς* was written after *Laconia* had been invaded by the Thebans. In other pieces, which must be referred to a late period, Antiphanes noticed *Callimedon*, *Misgolas*, *Sinopë*, *Demosthenes*, *Adæus*. *conf. ann.* 348. 343.

The orator *Androtion* began about this time to engage in public affairs. *conf. a.* 355. Androtion was a pupil of *Isocrates*: *Suidas*. Ἀνδροτίων Ἀνδρᾶνος, Ἀθηναῖος, ῥήτωρ καὶ δημαγωγὸς, μαθητὴς Ἰσοκράτους. Schol. in *Hermogen.* p. 401. Ἰσοκράτους μαθητὴν εἶναι λέγουσιν Ἀνδροτίωνα καὶ ἦν, ὥς φησιν ὁ ῥήτωρ, [*Demosth.* in *Androtion.* p. 594.] τεχνίτης τοῦ λέγειν.

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		(ὁ βασιλεὺς) τοῖς Ἑλλησιν ἐβράβευσεν ὅπως τε πρὸς Εὐαγόραν ἐπικρατέστερον ἐπολέμει, καὶ περὶ τῆς ἐν Κύπρῳ ναυμαχίας· καὶ ὡς Ἀθηναίων ἡ πόλις ταῖς πρὸς βασιλείᾳ συνθήκαις ἐπειράτο ἐμμένειν, Λακεδαιμόνιοι δὲ ὑπέρογκα φρονούντες παρέβαινον τὰς συνθήκας.
384.	Ol. 99. <i>Diotrephes</i> . Diod. XV. 14. Dionys. ad Amm. p. 727. Reisk. Chandler. Inscr. Ant. P. 2. No. *V. p. xx. 46. τὰδε παρέδωσαν οἱ ταμίαι τῆς θεοῦ οἱ ἐπὶ Δεξ[ιέου ἄρχοντος] ταμίαις τοῖς τῆς θεοῦ τοῖς ἐπὶ Διξιτρεφοῦς Elmsley ad Eur. Med. p. 139. shews that the name of this archon should be written Διξιτρεφῆς.	
383.	<i>Phanostratus</i> . Diod. XV. 15. Ptolem. μεγ. συντάξ. IV. 11. cf. Corsin. Fast. Att. tom. III. p. 297.	
382.	<i>Evander</i> . Demosth. Timocrat. p. 743. Reisk. Ptolem. μεγ. συντάξ. IV. 11. cf. Wess. ad Diod. XV. 20. <i>Menander</i> Diod. XV. 20.	First campaign of the Olynthian war. Xen. Hel. V. 2, 23—24. Early in the year. In the archonship of Phanostratus. Diod. XV. 19. <i>Phæbidas</i> seizes the Cadmea, θέρους ὄντος. Hel. V. 2, 29. ἐπὶ ἄρχοντος Μενάνδρου. Diod. XV. 20.—At the time of the <i>Pythia</i> : Aristid. tom. I. p. 258. Jebb. Πυθίων ὄντων ἡ Καδμεία κατελήφθη. Teleutias marched to Olynthus <i>after</i> that event. Hel. V. 2, 37—38. And yet he withdrew, τοῦτο στρατευσάμενος τὸ θέρος. Ibid. 2, 43. Mr. Mitford, in a judicious note, Hist. of Greece vol. VI. p. 120. is with reason dissatisfied with Dodwell Ann. Xen. p. 266. <i>Amyntas</i> was at this time king of Macedonia: Isocrat. Paneg. c. 35. p. 67. a. (Λακεδαιμόνιοι) νῦν Ὀλυνθίους καὶ Φλιασίους πολιορκοῦσιν, Ἀμύντα δὲ τῷ Μακεδόνων βασιλεῖ—συμπράττουσι.
381.	<i>Demophilus</i> . Diod. XV. 22.	Second campaign of the Olynthian war: ἅμα τῷ ἡρι ὑποφαινομένῳ. Xen. Hel. V. 3, 1. <i>Teleutias</i> slain: 3, 3—6. ἐπ' ἄρχοντος Μενάνδρου—ὁ Τελευτίας ἔπεσε. Diod. XV. 20. 21. Therefore before midsummer. <i>Agesipolis</i> takes the command. Xen. Hel. V. 3, 8—9. Ibid. 3, 18. ὁ δὲ Ἀγησίπολις εὐθύς—ἔθετο πρὸς τῇ πόλει τῶν Ὀλυνθίων τὰ ὅπλα. ἐπεὶ δὲ οὐδεὶς ἀντεξήει αὐτῶν, ἔφθειρε τὸν σίτον. In the year of <i>Demophilus</i> . Diod. XV. 22. which is the correct date. Siege of Phlius by <i>Agesilaus</i> ; ἔξω ὄντος Ἀγησιπόλιδος. Xen. Hel. V. 3, 10—17.
380.	Ol. 100. <i>Pytheas</i> . Diod. XV. 23. Mar. Par. No. 70.	Third campaign of the Olynthian war. <i>Agesipolis</i> commands. His death happens κατὰ θέρους ἀκμήν. Xen. Hel. V. 3, 19. in the year of <i>Pytheas</i> . Diod. XV. 23. <i>fourteen</i> years after the death of Lysander,

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Ctesias the historian remained till this time at the court of Persia. *cf. a.* 401.

Lysia κατὰ Θεομνήστου. *Lys.* p. 116, 26. ἐμοὶ γὰρ ἔτη εἰσὶ τριάκοντα τρία, ἐξ ὅτου ὃ ὑμεῖς κατεληλύθατε, εἰκοστὸν τοῦτ'. Perhaps, therefore, in the year of *Dexitheus*, who was the twentieth archon from *Pythodorus*.

Birth of *Aristotle*: *Apollod.* apud *Laërt.* V. 9. γεννηθῆναι μὲν αὐτὸν τῷ πρώτῳ ἔτει τῆς ἐνάτης καὶ ἐνενηκοστῆς Ὀλυμπιάδος. *Dionys.* ad *Amm.* p. 727. *Reisk.* ἐγεννήθη κατὰ τὴν ἐνενηκοστὴν καὶ ἐνάτην Ὀλυμπιάδα, Διοτρεφῶς Ἀθηναῖον ἄρχοντος, γ' ἔτεσι Δημοσθένους πρεσβύτερος. [*sic legendum cum Wolfio.*]

Birth of *Demosthenes*. About the first month of the archon *Evander*: July B. C. 382. since he had nearly completed his 16th year in the last month of *Polyzelus*: [June B. C. 366]—was 18 in the year of *Timocrates*: [about July or Aug. B. C. 364]—27, in the year of *Callistratus*: [July or Aug. B. C. 355] and 60 at his death, in the fourth month of the archon *Philocles*. [Octob. B. C. 322] See *Appendix c.* 20.

Democritus continues his travels till his eightieth year; ἐπ' ἔτεα ὀγδώκοντα ἐπὶ ξείνης ἐγενήθη. *Clem.* *Alex. Strom.* I. p. 304. *A. Euseb. Præp.* X. p. 472. B. *cf. a.* 460.

Isocratis Πανηγυρικός. During the siege of *Phlius*; and before the Olynthian war was ended: and before the recovery of the Cadmea. *Panegyr.*

Death of *Philoxenus*: *Mar. Par.* No. 70. . . οὐ Φιλόξενος διθυραμβοποιὸς τελευτᾷ βιοῦς ἔτη ΙΔΠ, ἔτη ΗΔΠΙ ἄρχοντος Ἀθήνησι Πυθίου. *cf. a.* 398.

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		<p>and nine before the battle of Leuctra. Ἀγησίπολις—βασιλεύσας ἔτη τέσσαρα καὶ δέκα.—Κλεόμβροτος—ἔτη ἑννέα. Diod. XIV. 89. XV. 23. 55. Polybiades is sent to succeed Agesipolis: ἀντ' ἐκείνου Πολυβιάδην ἐκπέμπουσιν. Xen. Hel. V. 3, 20.</p> <p><i>Evagoras</i> in Cyprus is pressed by the Persians, in the sixth year after the great sea fight, in which he was defeated: Isocrat. Paneg. c. 39. p. 69. e. κατὰ μὲν θάλατταν προδεδυστύχηκεν,—ἀλλ' ὅμως οὐ δύναται περιγενέσθαι βασιλεὺς πολεμῶν, ἀλλ' ἤδη μὲν ἐξ ἔτη διατέτριφεν. See <i>Appendix</i> c. 12. <i>Cyprian war</i>.</p>
379.	Nicon. Diod. XV. 24. Dionys. Lys. p. 479. Reisk.	<p><i>Polybiades</i> finishes the Olynthian war: Xen. Hel. V. 3, 26. In the year of Pytheas: πλείοσι μάχαις νικήσας συνέκλεισε τοὺς Ὀλυνθίους εἰς πολιορκίαν. Diod. XV. 23.—παντάσας κακῶς ἔχοντας λιμῶ τοὺς Ὀλυνθίους—ἠνάγκασε πέμψαι περὶ εἰρήνης. Xen. Hel. V. 3, 26. Towards the end, therefore, of the year of Pytheas. Surrender of Phlius: after a siege of twenty months:—ἐν ὀκτῶ μηνὶ καὶ ἑνικατῷ. Hel. V. 3, 25.</p> <p>The <i>Cadmea</i> is recovered by the Theban exiles. Xen. Hel. V. 4, 1—9. In the winter:—ἦν νιφετός. Plutarch. Pelopid. c. 9.—μάλα χειμῶνος ὄντος. Xen. Hel. V. 4, 14. A little after the Phliasian war:—Plutarch. Agesil. c. 24. ὀλίγον ἔμπροσθεν Φλιασίου πεπολεμηκῶς (Ἀγησίλαος.) This enterprise is made the subject of a dialogue of Plutarch, entitled περὶ τοῦ Σωκράτους δαιμονίου. Plutarch. Mor. p. 575. A.—598. F. but which might be more fitly called περὶ τῆς καθόδου τῶν φυγάδων: the main action of the piece being the return of the Theban exiles.</p>
378.	Nausinicus. Diod. XV. 25. Dionys. Lys. p. 479. Demosth. Androt. p. 606. Reisk. Neær. p. 1367. Harpocr. v. συμμορία.	<p><i>Cleombrotus</i> marches into Bœotia in the middle of winter: Xen. Hel. V. 4, 14. Κλεόμβροτον ἐκπέμπουσιν, τότε πρῶτον ἡγούμενον, μάλα χειμῶνος ὄντος. [the winter of the year of Nicon.] Attempt of <i>Sphodrias</i> upon the Piræus: V. 4, 20. compare 4, 16. Expedition of <i>Agesilaus</i> into Bœotia. V. 4, 35.</p> <p>Dodwell rightly observes the order of these transactions: Ann. Xen. p. 269. <i>Medio tempore insidiatus est (Sphodrias) inter reditum Cleombroti et expeditionem quam hoc anno fecit Agesilaus.</i></p>
377.	Callias. Diod. XV. 28. Mar. Par. No. 71. Vetus Marmor apud Corsin. cf. a. 376.	<p>Second expedition of <i>Agesilaus</i> into Bœotia: ἐπεὶ τὸ ἔαρ ἐπέστη. Xen. Hel. V. 4, 47. The Thebans, at the end of this campaign, had been μάλα πιεζόμενοι σπάνει σίτου, διὰ τὸ δυοῖν ἐτοῖν μὴ εἰληφέναι καρπὸν ἐκ τῆς γῆς. Hel. V. 4, 56. Diodorus XV. 25. has dated the beginning of this war a year too low; ἐπὶ Νausinίκου. And has contracted the two expeditions of <i>Agesilaus</i> into one. conf. XV. 28—32.</p>
376.	Ol. 101. Charisander. Oderici Marmor. Diodascal. Vetus Marmor apud Corsin. Not. Græcor, p. c—ciii. Fast. Att. tom. III. p. 303. τεττάρων ἐτῶν ἐπὶ ἀρχόντων Ἀθήνησι Καλλέου, Χαρισάνδρου, Ἰπποδάμαντος, Σωκρατίδου. (the archons of	<p>Third campaign: ὑποφαίνοντος πάλιν τοῦ ἥρος. Xen. Hel. V. 4, 58.—Ib. 4, 59. οἱ Λακεδαιμόνιοι πάλιν φρουρὰν τε ἔφαινον τοῖς Θηβαίοις, καὶ Κλεόμβροτον ἡγεῖσθαι ἐκέλευον. <i>Chabrias</i> τὴν περὶ Νάξου ναυμαχίαν ἐνέκα. Demosth. Aristocrat. p. 686.—in the year of the command of <i>Cleombrotus</i>. Xen. Hel. V. 4, 61.—in September: Plutarch. Camill. c. 19. τοῦ βοηδρομιῶνος περὶ τὴν πανσέληνον. Idem Phocion. c. 6. ἐνίκων μεγάλοις μυστηρίοις, τῇ ἑκτῇ ἐπὶ δέκα τοῦ βοηδρομιῶνος. Consequently, in the year of <i>Charisander</i>: and Diodorus is inaccurate in placing the action ἐπὶ Καλλίου. Corsini Fast. Att. tom. III. p. 303. ascribes this victory to the year of Callias, with Diodorus. <i>Eusebio quoque</i> (he observes)</p>

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c. 35. p. 67. a. This oration was therefore published before B. C. 379, and after the beginning of B. C. 380.

Cephalus the orator moves the decree at Athens for assisting the Theban exiles, after the recovery of the *Cadmea*: Dinarch. in Demosth. p. 95, 12. —Κεφάλου τούτου ψήφισμα γράψαντος, ὃς οὐ καταπλαγεῖς τὴν Λακεδαιμονίων δύναμιν—ἔγραψεν ἐξιέναι βοηθήσοντας Ἀθηναίους τοῖς κατειληφόσι τῶν φυγάδων Θήβας.

Death of *Lysias*: Dionys. Lys. p. 479. Reisk. τελευτᾷ ὀγδοηκοντατῆς γενόμενος, ἐπὶ Νίκωνος, ἢ ἐπὶ Νausινίκου ἄρχοντος. Vit. X. or. p. 836. A. ἐτελεύτησεν ὀγδοήκοντα τρία ἔτη βιούς· ἢ, ὥς τινες, ἐξ καὶ ἐβδομήκοντα· ἢ, ὥς τινες, ὑπὲρ ὀγδοήκοντα. *Nicon* is the eightieth archon from *Philocles*, exclusive of *Philocles*. *Lysias* seems to have died at the end of the year of *Nicon*, or beginning of *Nausinicus*, when he would just have passed his eightieth year.

Demosthenes left an orphan, in his seventh year: οὐμὸς πατὴρ κατέλιπεν ἐμὲ ἐπὶ ἑτῶν ὄντα. Demosth. Aphob. I. p. 814. whence it is repeated by Plutarch. Demosthen. c. 4. and by the author of Vit. X. or. p. 844. A. The father died in the archonship of *Charisander* B. C. 376. ten years before the δοκιμασία of the son, which was in the archonship of *Cephisodorus* B. C. 366. See *Appendix* c. 20.

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Anaxandrides, the comic poet, flourished: Mar. Par. No. 71. ἀφ' οὗ Ἀναξανδρίδης ὁ κωμ. Ἀθήνησι Καλλέου. The Marble probably recorded his first dramatic victory. The date is confirmed by Suidas v. Ἀναξανδρίδης. Ἀναξ. γεγωνῶς—ὀλυμπιάδι ἑκατοστῇ πρώτῃ. Olymp. 101. 1. would be only one year later than the archonship of *Callias*. conf. a. 347.

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	<p>the years B. C. 377—374.) <i>Chariander</i> apud Diod. XV. 36.</p>	<p><i>celebris illa victoria Olymp. 100. 4. contigisse dicitur.</i> But Eusebius is not to be trusted for so nice a point: and the joint authorities of Eusebius and Diodorus together are insufficient, when contradicted by the course of events as they are described by a contemporary. The battle at Naxos was fought in the year of the command of Cleombrotus: conf. Xenoph. Hel. V. 4, 58—62. and therefore could not have happened in September of the preceding year B. C. 377. or <i>Boëdromion</i> of the archon <i>Callias</i>. Dodwell Ann. Xen. p. 271. whose opinion Corsini rejects, had more justly appreciated the value of Diodorus and Eusebius upon this point.</p> <p><i>Phocion</i> was distinguished in this battle: Plutarch. <i>Phocion</i> c. 6. νέος ὢν Χαβρία προσέμιξεν ἑαυτὸν τῷ στρατηγῷ, καὶ παρείπετο—ἦεν ὁ Χαβρίας ἡγάπα καὶ προήγεν αὐτὸν ἐπὶ πράξεις. καὶ τῆς περὶ Νάξου ναυμαχίας—δόξαν οὐ μικρὰν Φωκίῳ περιποίησε· τοῦ γὰρ εὐωνύμου κέρως ἀπέδωκεν αὐτῷ τὴν ἡγεμονίαν. As he was eighty years of age at the time of the Lamiian war B. C. 323, (cf. Plutarch. <i>Phocion</i>. c. 24.) he was now about twenty-seven.</p> <p><i>Tenth</i> and <i>last</i> year of the war between <i>Evagoras</i> and <i>Artaxerxes</i>. For it lasted <i>ten</i> years; Isocrat. <i>Evag.</i> c. 23. p. 201. e. <i>Εὐαγόρα πολέμησας ἔτη δέκα.</i> and B. C. 380 was the <i>sixth</i> year. Diodorus XV. 9. agrees in the duration of the war, ten years, but differs in the date. See <i>Appendix</i> c. 12. <i>Cyprian war</i>.</p>
375.	<p><i>Hippodamas</i>. Oderici Marm. Didasc. Vet. Marm. ap. Corsin. cf. a. 376. <i>Hippodamus</i> Diod. XV. 38.</p>	<p>The Lacedæmonians send <i>Cleombrotus</i>, καὶ μετ' αὐτοῦ τέτταρας μόρας, to oppose the Thebans in Phocis. Xen. Hel. VI. 1, 1. <i>Polydamas</i> of <i>Thessaly</i> comes to Sparta, σχεδὸν περὶ τοῦτον τὸν χρόνον. 1, 2.—while <i>Cleombrotus</i> is still in Phocis. conf. VI. 1, 13. (VI. 1, 5. Schneid.) On the arrival of the Lacedæmonian forces in Phocis, οἱ Θεβαῖοι ἀναχωρήσαντες ἐς τὴν αὐτῶν, ἐφύλασσον τὰς ἐσβολάς. Hel. VI. 2, 1.</p>
374.	<p><i>Socratides</i>. Diod. XV. 41. Demosth. <i>Timoth.</i> p. 1186. 1197. Neær. p. 1356. <i>Vetus Marmorap.</i> Corsin. cf. a. 376.</p>	<p>The Athenians, jealous of the Thebans, πέμψαντες πρέσβεις ἐς Λακεδαίμονα εἰρήνην ἐποίησαντο. Εὐθύς δ' ἐκεῖθεν δύο τῶν πρέσβεων πλεύσαντες—εἶπον τῷ Τιμοθέῳ ἀποπλεῖν οἴκαδε. Xen. Hel. VI. 2, 1—2. <i>Timotheus</i> returning from <i>Corcyra</i>, at the end of this year, τοὺς τῶν Ζακυνθίων φυγάδας ἀπεβίβασεν ἐς τὴν χώραν αὐτῶν. VI. 2, 2. which gave occasion to a renewal of the war between Athens and Lacedæmon: called, on that account, Demosth. Neær. p. 1357, τὸν ὕστερον πόλεμον.</p> <p><i>Platea</i> had been already destroyed: Xen. Hel. VI. 3, 1. ἐκπεπτακότας ὀρῶντες ἐκ τῆς Βοιωτίας Πλαταιάς, καὶ καταπεφευγότας πρὸς αὐτοὺς.</p>

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Eubulus exhibited comedy in Olymp. 101. Suidas: Εὐβουλος—'Αθηναῖος, υἱὸς Εὐφράνορος, κωμικός, ἐδίδαξε δράματα ρθ'. ἦν δὲ κατὰ ρα' Ὀλυμπιάδα, μεθόριος τῆς μέσης κωμωδίας καὶ τῆς παλαιᾶς. *Eubulus* still continued to write comedy in the time of Calimedes ὁ Κάραβος, whom he ridiculed in the 'Ἀνασώζόμενοι. Athen. VIII. p. 340. d.

Araros first exhibited:—Suid. 'Αραρῶς, 'Αθηναῖος, υἱὸς 'Αριστοφάνους τοῦ κωμικοῦ, καὶ αὐτὸς κωμικός, διδάξας τὸ πρῶτον Ὀλυμπιάδι ρα'. *Araros* had been introduced to the public by his father 13 years before. *conf. a.* 388.

The exhibitions of *Eubulus*, *Araros*, and *Anaxandrides*, [*cf. a.* 376] poets of the middle comedy, being referred by the grammarians to the 101st Olympiad, and those of *Antiphanes* being after the 98th, [*cf. a.* 387] we may infer from hence the period at which the *middle comedy* was reckoned to commence.

Isocratis Πλαταικός. The Platæans had recourse to Athens, upon their expulsion by the Thebans, in the present year: Xenoph. Hel. VI. 3, 1. Their cause is advocated in this oration. Wolfius ad orat. initium, annot. p. 697. remarks, *Platæarum excidium bello Peloponnesiaco Thucydides lib. 3. exponit. Sed de hoc altero non memini me quicquam legisse.* and thinks (*in argumento*) that this piece was written by Isocrates merely *styli exer-*

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		<p>(τοὺς Ἀθηναίους.) Placed by Diodor. XV. 41. 46. ἐπὶ ἄρχοντος Σωκρατίδου. It might have happened in the course of the summer B. C. 374. in the very beginning of the year of Socratides. Pausanias IX. 1, 3. places this event in B. C. 373.—ἐγένετο ἡ ἄλωσις Πλαταιᾶς ἡ δευτέρα μάχης μὲν τρίτῳ τῆς ἐν Λεύκτροις ἔτει πρότερον, Ἀστείου δὲ Ἀθήνησιν ἄρχοντος. But this is one year too low, and inconsistent with the narrative of Xenophon: unless the final destruction of the city was one year later than the expulsion of the inhabitants.</p> <p>Death of <i>Evagoras</i>: in the year of Socratides. Diod. XV. 47.</p>
373.	<p><i>Asteius</i>. Diod. XV. 48. Mar. Par. No. 72. Pausan. IX. 1, 3. VII. 25, 2. (<i>ubi</i> Ἀστείου μὲν Ἀθήνησιν ἄρχοντος τετάρτῳ δὲ ἔτει τῆς ρά Ὀλυμπιάδος.) Demosth. Timoth. p. 1190. 1192. 1202. Neær. p. 1357. Ἀρισταῖος apud Aristot. Meteor. I. 6. p. 535. E.</p>	<p><i>Timotheus</i> is appointed to oppose <i>Mnasippus</i> at Corcyra. Xen. Hel. VI. 2, 4—11. But, before he sails, is superseded by <i>Iphicrates</i>: οἱ Ἀθηναῖοι—παύσαντες αὐτὸν τῆς στρατηγίας Ἰφικράτην ἀνθαιροῦνται. 2, 13. This is confirmed by Demosthenes in Timoth. p. 1186. 1187. who marks the date: μέλλων ἐκπλεῖν ἐπὶ Σωκρατίδου ἄρχοντος, μουνυχιῶνος μηνός,—[April B. C. 373]—ἀπεχειροτονήθη ὑφ' ὑμῶν στρατηγός. When <i>Iphicrates</i> arrived at Corcyra, <i>Mnasippus</i> was already slain. Xen. Hel. VI. 2, 27—31.—having besieged Corcyra for more than two months. conf. 2, 16. <i>Callistratus</i> and <i>Chabrias</i> were the colleagues of <i>Iphicrates</i>: VI. 2, 39. This is the war spoken of, Demosth. Neær. p. 1357. by the name of τὸν ὕστερον πόλεμον—ἦν δὲ ὁ χρόνος, ᾧ Ἀστείος ἦν ἄρχων Ἀθήνησιν. <i>Iphicrates</i>, therefore, arrived, and conducted the war, after midsummer B. C. 373.</p> <p>Trial of <i>Timotheus</i>, ἐν τῷ μαιμακτηριῶνι μηνὶ τῷ ἐπ' Ἀστείου ἄρχοντος. [November B. C. 373.] Demosth. Timoth. p. 1190. See col. 3.</p>
372.	<p>Ol. 102. <i>Alcisthenes</i>. Diod. XV. 50. Dionys. Lys. p. 479. Demosth. Neær. p. 1357. Timoth. p. 1193. 1201. 1202. 1203.</p>	<p><i>Timotheus</i> goes to Asia, περὶ θαργηλιῶνα μῆνα ἐπ' Ἀστείου ἄρχοντος. [May B. C. 372.] Demosth. Timoth. p. 1192. <i>Iphicrates</i> still continues in the command of a fleet in the Ionian sea, till the period of the congress at Sparta, in the year of <i>Alcisthenes</i>. Compare Xenoph. Hel. VI. 2, 38—39. VI. 3, 3. VI. 4, 1.</p>

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cendi causa. But, if Wolf had remembered the real history, in Xenoph. Hel. VI. 3, 1. Diod. XV. 46. Pausan. IX. 1. he might have judged otherwise.

Ol. 101. 3. *Plato et Xenophon, necnon et alii Socratici clari habentur.* Euseb. Plato was now fifty-five years of age.

Callistratus the orator, and *Iphicrates*, prosecute *Timotheus*, in *Mæmacterion* of the archon *Asteius*. *Timotheus* is supported by *Jason* of *Phæræ*, and *Alcetas*; by whose influence he is acquitted: *Demosth.* *Timoth.* p. 1187. ἀπεχειροτονήθη μὲν ὑφ' ὑμῶν στρατηγὸς, διὰ τὸ μὴ περιπλεῦσαι Πελοπόννησον, ἐπὶ κρίσει δὲ παρεδέδοτο εἰς τὸν δῆμον, αἰτίας τῆς μεγίστης τυχῶν ἐφειστήκει δ' αὐτῷ Καλλίστρατος καὶ Ἰφικράτης, τῷ τε πράττειν καὶ εἰπεῖν δυνάμενοι—αὐτὸν δὲ ἐξαιτουμένων μὲν τῶν ἐπιτηδείων καὶ οἰκείων αὐτοῦ ἀπάντων, ἔτι δὲ Ἀλκείου καὶ Ἰάσονος, συμμάχων ὄντων ὑμῖν, μόλις ἐπέισθητε ἀφεῖναι. The trial was in the year of *Asteius*: *Ibid.* p. 1190. ἀφικομένου γὰρ Ἀλκείου καὶ Ἰάσονος ὡς τοῦτον ἐν τῷ μαιμακτηριῶνι μηνί τῷ ἐπ' Ἀστείου ἄρχοντος ἐπὶ τὸν ἀγῶνα τὸν τούτου.

Among the most eminent orators of this period were *Leodamas*, *Callistratus*, *Aristophon* the *Azeian*, *Cephalus* the *Colyttian*, *Thrasybulus* the *Colyttian*, (cf. *Demosth.* *Timocrat.* p. 742. *Æschin.* *Ctesiph.* p. 73, 19.) *Diophantus*. *Leodamas* is mentioned *Æschin.* *Ctes.* p. 73, 20. *Demosth.* *Leptin.* p. 501. (whence we learn that he was living in B. C. 355.) *Aristot.* *Rhet.* I. 7, 13.—Λεωδάμας κατηγορῶν Καλλιστράτου—καὶ Χαβρίου. II. 23, 25.—Λεωδάμας ἀπολογούμενος, κατηγορήσαντος Θρασυβούλου, ὅτι ἦν στηλῆτης γεγονὼς ἐν τῇ ἀκροπόλει, ἀλλ' ἐκκλῖναι ἐπὶ τῶν τριάκοντα. “οὐκ ἐνδέχεται,” ἔφη, “μᾶλλον γὰρ ἂν πιστεύειν αὐτῷ τοὺς τριάκοντα, ἐγγεγραμμένης τῆς ἑχθρας πρὸς τὸν δῆμον.” From this incident it appears that *Leodamas* was already grown up, and capable of the duties of a citizen, in B. C. 404, which supposes him far advanced in years at the time of the cause of *Leptines*, in B. C. 355. His accuser was the *Colyttian* *Thrasybulus*, in the opinion of *Ruhnken.* p. 143. but of this there are no distinct indications. The other orators are enumerated by *Demosthenes* de *Cor.* p. 301. γεγονάσι ῥήτορες ἐνδοξοὶ καὶ μεγάλοι πρὸ ἐμοῦ, Καλλίστρατος ἐκεῖνος, Ἀριστοφῶν, Κέφαλος, Θρασύβουλος, [the *Colyttian*, it should seem,] ἕτεροι μνηρίοι. *Idem* *Fals. Leg.* p. 436. πολλοὶ παρ' ὑμῖν ἐπὶ

Astydamas gains the prize in tragedy: *Mar. Par.* No. 72. ἀφ' οὗ Ἀστυδάμας Ἀθήνησιν ἐνίκησεν, ἔτη ΗΠΙΗΗ ἄρχοντας Ἀθήνησιν Ἀστείου. [Feb. or March B. C. 372.] As the practice of the *Marble* is, to record the first victory of a poet, and as the elder *Astydamas* gained his first prize twenty-six years before, (cf. a. 398) this must be understood of the younger *Astydamas*, son of the former. *Suidas*: Ἀστυδάμας ὁ νέος, υἱὸς τοῦ προτέρου, τραγικὸς καὶ αὐτός.

The younger *Astydamas* was the fifth in descent from the sister of the poet *Æschylus*. See *Introd.* p. xxxv. From the first exhibitions of *Æschylus* B. C. 499 to this first prize of the younger *Astydamas* B. C. 372 are 127 years: or nearly 32 years to a generation: a confirmation that the latter *Astydamas* is referred to by the *Marble*.

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371.	<p><i>Phrasiclides.</i> Diod. XV. 51. Demosth. Near. p. 1357. Mar. Par. No. 73. Pausan. VIII. 27, 6. VI. 5, 2. (<i>ubi corrupte Φρασικαίδου.</i>)</p>	<p>Congress at Sparta. Thebes excluded from the treaty. Xen. Hel. VI. 3. in the year of <i>Alcisthenes</i>. Diod. XV. 50. Dionys. Lys. p. 479. <i>Leuctra</i>: in the year of <i>Phrasiclides</i>: Φρασικλείδου μὲν Ἀθήνησιν ἄρχοντας, δευτέρῳ δὲ ἔτει τῆς ἑκατοστῆς Ὀλυμπιάδος καὶ δευτέρας. Pausan. VIII. 27, 6. ἑκατομβαιῶνος ἱσταμένου πέμπτη. Plutarch. Camill. c. 19. Ages. c. 28. [July B. C. 371.] Mar. Par. No. 73. γένετο Θηβαίων καὶ Λακεδαιμονίων, ἣν ἐνίκων Θηβαῖοι, ἔτη ΗΠΙΙ ἄρχοντας Ἀθήνησι Φρασικλείδου. There were twenty days between the treaty and the battle: Plutarch. Ages. c. 28. τῇ τετραδί ἐπὶ δέκα τοῦ σκιροφοριῶνος μηνὸς ἐποιήσαντο τὰς σπονδὰς ἐν Λακεδαίμονι, τῇ δὲ πέμπτῃ τοῦ ἑκατομβαιῶνος ἡτήθησαν ἐν Λεύκτροις, ἡμερῶν εἴκοσι διαγενομένων. The peace, therefore, was in the <i>last month</i> of Alcisthenes; whence, perhaps, in Demosth. Near. p. 1357. it is dated ἐπὶ Φρασικλείδου ἄρχοντας. Dodwell inaccurately supposes the peace to have been concluded thirteen months before the battle. See <i>Appendix c. 11</i>. <i>Megalopolis</i> founded, in the year of the battle of <i>Leuctra</i>: Pausan. VIII. 27, 6. συνωκίσθη ἡ Μεγάλη πόλις ἐνιαυτῷ τε τῷ αὐτῷ καὶ μηνί τε ὀλίγοις ὕστερον, ἢ τὸ πταῖσμα ἐγένετο Λακεδαιμονίων τὸ ἐν Λεύκτροις. Perhaps about January B. C. 370.</p>
370.	<p><i>Dyscinctus.</i> Diod. XV. 57. Pausan. IV. 27, 5. <i>Dysnicetus</i> Demosth. Steph. II. p. 1132. Reisk.</p>	<p><i>Agesilaus</i> is sent into Arcadia: Xen. Hel. VI. 5, 10. φρουρὰν οἱ ἔφοροι ἔφαινον, Ἀγησίλαον δ' ἐκέλευεν ἡ πόλις ἡγεῖσθαι. After the restoration of Mantinea: VI. 5, 3—5.—and the foundation of <i>Megalopolis</i>. VI. 5, 6. 7. 11. The date of Pausanias therefore is verified by Xenophon. <i>Agesilaus</i> was in the Mantinean territory in the <i>winter</i>: VI. 5, 20. καὶ γὰρ ἦν μέσος χειμῶν.—when the Thebans were expected: 5, 19. The winter, consequently, of the archon <i>Dyscinctus</i>: the winter of the first invasion of Laconia. <i>Jason of Pheræ</i> is slain, in the year of <i>Dyscinctus</i>: Diod. XV. 57. 60. a little before the <i>Pythian games</i>: ἐπιόντων Πυθίων. Xen. Hel. VI. 4, 29. In the beginning, then, of the year of <i>Dyscinctus</i>; before the autumn. See <i>Appendix c. 1. Pythian games</i>.</p>
369.	<p><i>Lysistratus.</i> Diod. XV. 61. Plutarch. Mor. p. 839. D.</p>	<p><i>First invasion of Laconia.</i> The Thebans arrive at Mantinea, ἐπεὶ ὁ Ἀγησίλαος ἀπεληλύθει. Xen. Hel. VI. 5, 22. They enter Laconia, while it was still midwinter: Plutarch. Ages. c. 32. ἐρρύη πλεῖστος αὐτοῦ καὶ μέγιστος τότε ὁ Εὐρώτας, χιόνων γενομένων. Idem Pelopid. c. 24. χειμῶνος μὲν ἦσαν αἱ περὶ τροπὰς ἀκμαί. They remained <i>three months</i> in Laconia: Plutarch. Agesil. c. 32. τρεῖς μῆνας ὅλους ἐμμεμενηκότες. Diod. XV. 67. πάντα τὰ προειρημένα συντελέσαντες ἐν ἡμέραις ὀγδοήκοντα καὶ πέντε, ἐπανῆλθον εἰς τὴν οἰκίαν. And it was still winter when they retired: Xen. Hel. VI. 5, 50. οἱ δὲ Θηβαῖοι καὶ οἱ ἄλλοι—ἀπιέναι ἐβούλοντο ἐκ τῆς χώρας—τὰ μὲν γὰρ ἀνήλωτο, τὰ δὲ διήρπαστο, τὰ δὲ ἐξεκέχυτο, τὰ δὲ κατεκέκαυτο, πρὸς δ' ἔτι καὶ χειμῶν ἦν. The whole duration of their stay in Peloponnesus was four months: Plutarch. Pelopid. c. 25. Apophthegm. p. 194. A. Polit. Præc. p. 817. F. The Messenians were restored during this first expedition. Diod. XV. 66. Pausanias IV. 27, 5. κατήλθον οἱ Μεσσηνιοὶ—Δυσκινήτου μὲν Ἀθήνησιν ἄρχοντας, τρίτῳ δὲ ἔτει τῆς δευ-</p>

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καιρῶν γεγόνασιν ἰσχυροὶ, Καλλίστρατος ἐκεῖνος, αὐτὸς Ἀριστοφῶν, Διόφαντος.

Callistratus and *Melanopus*, the orators, are present at the congress at Sparta: Xen. Hel. VI. 3, 3. Καλλίστρατος ὁ δημηγόρος παρὴν ὑποσχόμενος γὰρ Ἰφικράτει ἢ χρήματα πέμψειν τῷ ναυτικῷ, ἢ εἰρήνην ποιήσειν, οὕτως Ἀθήνησί τε ἦν καὶ ἔπραττε περὶ εἰρήνης. *Melanopus* was one of the ambassadors. Hel. VI. 3, 2. He was the political opponent of *Callistratus*. conf. Plutarch. Demosth. c. 13. Aristot. Rhet. I. 14, 1. *Callistratus* and *Melanopus* are mentioned together in the Πρωτεσίλαος of Anaxandrides, apud Athen. XV. p. 689. f.

Ὁ περὶ τῆς Ἰφικράτους εἰκόνος λόγος πρὸς Ἀρμόδιον. —in the year of Phrasiclides. Falsely ascribed to Lysias, who died seven years before: Dionys. Lys. p. 479. μετὰ Ἀλκισθένην ἄρχοντα, ἐφ' οὗ τὴν εἰρήνην Ἀθηναῖοί τε καὶ Λακεδαιμόνιοι καὶ βασιλεὺς ἄμωσαν, ἀποδοὺς τὰ στρατεύματα Ἰφικράτης ἰδιώτης γίνεται καὶ τὸ περὶ τῆς εἰκόνος ἦν τότε, ἔτεσιν ἑπτὰ πρότερον τῆς γραφῆς τετελευτηκότος Λυσίου. Aristot. Rhet. II. 23, 6. quotes this oration: and again, *ibid.* s. 8.

Democritus is now in his ninetieth year, at which age he died according to Diodorus XIV. 11. Δημόκριτος ὁ φιλόσοφος ἐτελεύτησε βιώσας ἔτη ἐνενήκοντα. although he erroneously dates the ninetieth year of *Democritus* at Olymp. 94. 1. [B. C. 404.] For the death of *Democritus*, *cf.* a. 357.

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		<p>έρας καὶ ἑκατοστῆς Ὀλυμπιάδος. That is, towards the end of the year of Dyscinetus, in the beginning of B. C. 369. Confirmed by Isocrates Archidam. c. 24. p. 127. d. ἈΠΑΣ ἡττήθεντες, καὶ ΜΙΑΣ εἰσβολῆς γενομένης. and by Plutarch Pelopid. c. 24. Λακεδαιμονίων ἀποστήσαντες—αὐτῆς τῆς Λακωνικῆς τὰ πλεῖστα—ἐν ἐκείνῃ τῇ στρατείᾳ—τὴν Μεσσηνίων χώραν νεμομένων Σπαρτιατῶν ἀποτερόμενοι, τοὺς παλαιούς Μεσσηνίους ἐκάλουν καὶ κατῆγον.—and by the emphatic notice of Xenophon VII. 1, 27. who, in the next year, speaks of Messenia as then established. After the Thebans were withdrawn, the Athenians complete the treaty with Lacedæmon. Hel. VII. 1, 1—14. in B. C. 369. as Dodwell rightly fixes it.</p> <p><i>Polyphron</i> of <i>Pheræ</i> slain: ἄρξας ἕνα ἑνιαυτόν. Xen. Hel. VI. 4, 34. ἐπὶ ἄρχοντος Λυσιστράτου. Diod. XV. 61. Diodorus, however, confounds <i>Polydorus</i> with <i>Polyphron</i>.—<i>Alexander</i> of <i>Pheræ</i> παρέλαβε τὴν ἀρχήν. Xenoph. Hel. VI. 4, 35. ἤρξεν ἔτη ἑνδεκα. Diod. XV. 61.</p>
368.	Ol. 103. <i>Nausigenes</i> . Diod. XV. 71. Mar. Par. No. 75. Oderici Marm. Didasc.	<p>The Thebans enter Peloponnesus: Xen. Hel. VII. 1, 15. just before ἡ παρὰ Διονυσίου βοήθεια καταπλεῖ Λακεδαιμονίοις. 1, 20. Μετὰ ταῦτα Θηβαῖοι μέιναντες οὐ πολλὰς ἡμέρας ἀπῆλθον οἴκαδε, καὶ οἱ ἄλλοι δὲ ἕκαστος οἴκαδε. 1, 22. In the <i>spring</i>: for the Syracusan succours went home τοῦ θέρους λήγοντος. Diod. XV. 70. And they had come, εἰς μῆνας πέντε τοὺς μισθοὺς εἰληφότες. Ibid. Embassy on the part of the king of Persia to negotiate a peace: Xen. Hel. VII. 1, 27. But, οὐ ξυνεχώρουν οἱ Θηβαῖοι Μεσσήνην ὑπὸ Λακεδαιμονίοις εἶναι. Xen. Ibid. This incidental allusion is the first notice that Xenophon ventures to take of that important transaction, the establishment of the independence of Messenia.</p>
367.	<i>Polyzelus</i> . Diod. XV. 75. Demosth. Onetor. I. p. 863. Dionys. Amm. p. 728.	<p>Ἡ δευτέρα βοήθεια παρὰ Διονυσίου. Xen. Hel. VII. 1, 28. When their time of service was expired, (—ὁ ἄρχων τῆς παρὰ Διονυσίου βοηθείας ἔλεγεν, ὅτι ἐξήκοι αὐτῷ ὁ χρόνος, 1, 28.)—<i>Archidamus</i> gained the <i>tearless victory</i>: τὴν λεγομένην ἀδακρυν μάχην. Plutarch. Agesil. c. 33. described by Xenophon VII. 1, 29—32. Diodorus XV. 72. Embassy of <i>Pelopidas</i> to Persia: Xen. Hel. VII. 1, 33—37. <i>After</i> the victory of <i>Archidamus</i>: (conf. 1, 35.) and <i>before</i> the march of <i>Epaminondas</i> into Achaia, which was in consequence of its failure. VII. 1, 40. 41.</p> <p>Death of the elder <i>Dionysius</i>: Diod. XV. 73. ἐπ' ἄρχοντος Νausιγιένους—ἔτελεύτησε, δυναστεύσας ἔτη τριάκοντα καὶ οὐκ ὀκτώ. Mar. Par. No. 75. ἀφ' οὗ Διονύσιος Σικελιώτης ἔτελεύτησεν ὁ δὲ υἱὸς Διονύσιος ἐτυράννευσεν καὶ Ἄλε λεύει ἔτη ΗΗΙΙΙ, ἄρχοντας Ἀθήνησι Νausιγιένους. He died after a dramatic victory at the <i>Lenæa</i>: Diod. XV. 74. consequently after <i>Anthesterion</i>, or the eighth month of <i>Nausigenes</i>. [Feb. B. C. 367.] He was still living when the Syracusan auxiliaries were in Peloponnesus: (ἡ δευτέρα βοήθεια. Xen. Hel. VII. 1, 28.) which also brings down his death to the end of the year of <i>Nausigenes</i>. When succours were sent a third time, in the next campaign B. C. 366, Xenophon Hel. VII. 4, 12. attests that <i>Dionysius</i> was dead: σχεδὸν περὶ τοῦτον τὸν χρόνον [the conclusion of the peace between Corinth and Thebes] τετελευτηκότος ἤδη τοῦ προτέρου Διονυσίου, ὁ υἱὸς αὐτοῦ πέμπει βοήθειαν. The duration of his reign, 38 years, (in which Cicero agrees, <i>conf. a. 406</i>) is consistent with his accession in the middle of the year of <i>Callias</i>; between whom and <i>Nausigenes</i> are 37 archons.</p>

3. PHILOSOPHERS, &c.

4. POETS.

Eudoxus flourished: Laërt. VIII. 90. ὁ δ' αὐτὸς (sc. Ἀπολλόδορος ἐν χρονικοῖς. *fragmentum hoc omisit Heynius*) φησὶ τὸν Κνίδιον Εὐδοξὸν ἀκμάσαι κατὰ τὴν γ' καὶ ρ' Ὀλυμπιάδα· εὐρεῖν τε τὰ περὶ τὰς καμπύλας γραμμάς. ἐτελεύτησε δὲ τρίτον ἄγων καὶ ν' ἔτος. He visited Mausolus: παρὰ Μαύσωλον ἀφικέσθαι. Laërt. VIII. 87. which agrees with this date.—and was recommended by Agesilaus to Nectanebis: συστατικὰς φέροντα παρ' Ἀγησιλάου πρὸς Νεκτάναβιν. Ibid. which also is consistent with the 103d Olympiad.

Aristotle, in his eighteenth year, or at the age of seventeen complete, came to Athens: Laërt. V. 9. Φησὶν Ἀπολλόδορος ἐν χρονικοῖς,—παραβαλεῖν αὐτὸν Πλάτῳ, καὶ διατρίψαι παρ' αὐτῷ εἴκοσιν ἔτη, ἑπτακαιδέκῃ συστάντα. *Dionysius ad Ammæum* p. 728. ἐπὶ Πολυζήλου ἄρχοντος, τελευτήσαντος τοῦ πατρὸς, ὀκτωκαιδέκατον ἔτος ἔχων εἰς Ἀθήνας ἦλθε, καὶ συσταθεὶς Πλάτῳ χρόνον εἰκοσαετῇ διέτριψε σὺν αὐτῷ. *Idem* p. 733. συνῆν Πλάτῳ, καὶ διέτριψεν ἕως ἐτῶν ἑπτὰ καὶ τριάκοντα. That is, till the death of Plato B. C. 347.

Aphareus began to exhibit tragedy: Vit. X. or. p. 839. D. ὁ δὲ Ἀφαρεὺς—ἐποίησε τραγωδίας περὶ ἑπτὰ καὶ τριάκοντα, ὧν ἀντιλέγονται δύο· ἀρξάμενος δὲ ἀπὸ Λυσιστράτου διδάσκειν, [Feb. or March B. C. 368] ἄχρι Σωσιγένους, ἐν ἔτεσιν εἰκοσιοκτὶ διδασκαλίας ἀστικὰς καθῆκεν ἕξ, καὶ δις ἐνίκησε διὰ Διονυσίου καθεῖς, καὶ δι' ἐτέρων ἑτέρας δύο ληναϊκὰς. *conf. a. 341.*

Dionysius gains the tragic prize with the *Λύτρα* Ἑκτορος. *Diod. XV. 71. 74.* ἐπ' ἄρχοντος Ναυσιγένους—Διονυσίου δεδιδασχότος Ἀθήνησι Ληναίοις τραγωδίαν καὶ νικήσαντος. [Anthesterion, or Feb. B. C. 367.] *Tzetz. Chil. V. 178—181.*

οὗτος ὁ Διονύσιος πολλὰς μὲν τραγωδίας ἐν ταῖς Ἀθήναις ἀναγνοὺς, δεύτερος, τρίτος ἦλθεν εἰς Λύτρα δὲ τοῦ Ἑκτορος καλούμενόν τι δράμα ἀναγνωσθὲν ἐνίκησε πάντας ἐν ταῖς Ἀθήναις.

He had already, therefore, gained the *second* and *third* places; which was no mean honour. The tragedies of Dionysius were read and quoted in after times. Thus Stobæus *Florileg.* 98, 30. Διονυσίου τοῦ τυράννου Ἀλκμήνης. 105, 2. Διονυσίου τυράννου ἐκ Λήδας. *Florileg.* 49, 9. he preserves a verse Διονυσίου τυράννου which is authenticated by Plutarch. *Mor. p. 338. C. Eclog. I. 4, 19,* he has two tragic lines Διονυσίου. *Athen. IX. p. 401. f.* Διονύσιος ὁ τύραννος ἐν τῷ Ἀδωνίδι. which Schweigh. (in *Index*) without reason ascribes to *Dionysius junior*.

A drama in which Dionysius satirized Plato is noticed by *Tzetzes* *ibid.* 182—185.

ἐν δὲ τῷ κατὰ Πλάτωνος δράματι γεγραμμένῳ, πλεον καμικωτέρῳ μὲν ἢ τραγωδίας ὄντι,

B.C.	1. ARCHONS.	2. EVENTS.
366.	<i>Cephisodorus.</i> Diod. XV. 76. Demosth. Onetor. I. p. 868.	Expedition of <i>Epaminondas</i> into Achaia: ἐπ' ἄρχοντος Πολυζήλου. Diod. XV. 75. After the return of the embassy from Persia: Xen. Hel. VII. 1, 41. αὖθις δ' Ἐπαμινώνδας, βουλευθεὶς τοὺς Ἀχαιοὺς προυπαγαγέσθαι, ὅπως μᾶλλον σφίσιν οἱ Ἀρκάδες καὶ οἱ ἄλλοι ξύμμαχοι προσέχοιεν τὸν νοῦν, ἔγνωκε στρατευτέον εἶναι ἐπὶ τὴν Ἀχαΐαν. Oropus ὑπὸ τῶν φευγόντων κατελήφθη. VII. 4, 1.—in the year of <i>Cephisodorus</i> . Diod. XV. 76. A defensive alliance is concluded between Athens and Arcadia. Xen. Hel. VII. 4, 2.—after the seizure of Oropus: Ibid. After this treaty, (conf. 4, 6.) Corinth and Phlius make a separate peace with Thebes: VII. 4, 10.—which is spoken of by Diodorus XV. 76. as the peace made in the archonship of <i>Cephisodorus</i> , when ὁ Λακωνικὸς καὶ Βοιωτικὸς κληθεὶς πόλεμος κατελύθη, πλείω μείνας ἔτων πέντε, τὴν ἀρχὴν λαβὼν ἀπὸ τῶν Λευκτριῶν. Diodorus is accurate in the date of this peace, but has by mistake ascribed it to the intervention of Artaxerxes: for the rescript of Artaxerxes, procured by Pelopidas, had failed, as Xenophon had related, VII. 1, 40. See Dodwell p. 284.
365.	<i>Chion.</i> Diod. XV. 77. Demosth. Onetor. I. p. 868. Oderici Marm. Didascal.	War of Arcadia and Elis. Μετὰ τοῦτο οὐ πολλῶ ὕστερον καταλαμβάνουσιν οἱ Ἡλεῖοι Λασιῶνα. Xen. Hel. VII. 4, 12.—ἐπ' ἄρχοντος Χίωνος. Diod. XV. 77.
364.	Ol. 104. <i>Timocrates.</i> Diod. XV. 78. Demosth. Onetor. I. p. 868. Dionys. Amm. p. 724. Plutarch. Mor. p. 844. C. 845. E. Schol. Æschin. p. 755. Reisk.	Second campaign of the war of Arcadia and Elis: Xen. Hel. VII. 4, 19. οἱ δ' αὖ Ἀρκάδες ποιοῦνται ἄλλην στρατείαν ἐς τὴν Ἥλιν. <i>Archidamus</i> invades Arcadia: 4, 20. The Arcadians, ἐπιόντος Ὀλυμπιακοῦ ἔτους, παρεσκευάζοντο ποιεῖν τὰ Ὀλύμπια σὺν τοῖς Πισάταις. VII. 4, 28.—ἐπ' ἄρχοντος Τιμοκράτους· Ὀλυμπιάς δὲ ὑπὸ Πισάτων καὶ Ἀρκάδων ἤχθη τετάρτη πρὸς ταῖς ἑκατόν. Diod. XV. 78. Hence this Olympiad was omitted in the Elean register: Pausan. VI. 4, 2. τὴν τετάρτην Ὀλυμπιάδα ἐπὶ ταῖς ἑκατόν οὐκ ἀναγράφουσιν οἱ Ἡλεῖοι, διότι μὴ αὐτοὶ τὸν ἀγῶνα, ἀλλὰ Πισαῖοι καὶ Ἀρκάδες ἔθεσαν ἀντ' αὐτῶν. conf. Pausan. VI. 22, 2.—Battle of Olympia, at the time of the games. Xen. Hel. VII. 4, 29—32.

3. PHILOSOPHERS, &c.

4. POETS.

δοκῶ τὸν στίχον ἔλεξεν——
 “ αὐτοῖς γὰρ ἐμπαΐζουσιν οἱ μωροὶ βροτῶν.”

Isocratis Ἀρχίδαμος. Written at the juncture of the peace B. C. 366, to urge the Lacedæmonians ὑφίστασθαι οὐδέποτε, ἣν παρὰ τῶν πατέρων παρέλαβον Μεσσηνίην, ταύτης στερηθῆναι. Xen. Hel. VII. 4, 9. Συνετάξατο Ἀρχιδάμῳ νέῳ μὲν ὄντι καὶ οὐπω βασιλεύοντι. Dionys. Isocrat. p. 551. The oration itself attests that it was composed before the battle of Mantinea, and before the second invasion of Laconia: c. 24. p. 127. d. ἀπαξ ἡττηθέντες καὶ μιᾷς εἰσβολῆς γενομένης. (referring to *Leuctra*, and to the expedition in B. C. 369.) and it is affirmed that Agesilaus is still living: c. 3. p. 117. d. τοῦ πατρὸς βασιλεύοντος, αὐτὸς δ' ἐπίδοξος ὢν τυχεῖν ταύτης τῆς τιμῆς. Nor is any thing discussed beyond the single question of the recovery of Messenia. Mr. Mitford, therefore, vol. VIII. p. 132. is not quite accurate, when he places this piece in B. C. 353, and considers it as an exposition by king Archidamus of future arrangements. He had already in vol. VI. p. 318. 319. placed it at the true period B. C. 366.

Demosthenes ἐδοκιμάσθη. In the year of Cephisodorus: Demosth. Onet. I. p. 868. μετὰ τοῦτον τὸν ἀρχόντα [*Polyzelum*] Κηφισόδωρος, Χίων ἐπὶ τούτων ἐνεκάλουν δοκιμασθεῖς. Ten years after the death of his father. See *Appendix* c. 20.

Ἦπῃρξαν κατὰ τούτους τοὺς χρόνους [the year of Cephisodorus] ἄνδρες ἄξιοι μνήμης, Ἰσοκράτης τε ὁ ῥήτωρ—καὶ Ἀριστοτέλης ὁ φιλόσοφος, ἔτι δὲ Ἀναξίμενης ὁ Λαμψακηνὸς καὶ Πλάτων ὁ Ἀθηναῖος· ἔτι δὲ τῶν Πυθαγορικῶν φιλοσόφων οἱ τελευταῖοι, [cf. Laërt. VIII. 46.] Ξενοφῶν τε, ἐσχατόγηρος ὢν· Ἀρίστιππός τε καὶ Ἀντισθένης· πρὸς δὲ τούτοις Αἰσχίνης ὁ Σφήττιος ὁ Σωκρατικός. Diod. XV. 76. That *Antisthenes* survived the battle of *Leuctra* we know from Plutarch. Lycurg. c. 30.

Isæi περὶ τοῦ Φιλοκτήμονος κλήρου. Fifty-two years after the expedition to Sicily: Is. p. 57, 33. τῇ μὲν γὰρ στρατιᾷ, ἀφ' οὗ ἐξέπλευσεν εἰς Σικελίαν, ἤδη ἔστι δύο καὶ πεντήκοντα ἔτη, ἀπὸ Ἀριμνήστου ἀρχόντος. Between *Arimnestus* and *Timocrates* are fifty-one archons. *Isæus*, the master of *Demosthenes*, flourished *after* the Peloponnesian war, and lived till the reign of Philip: Dionys. Isæo p. 586. Ἀθηναῖος ἦν τὸ γένος, ὡς δὲ ἕτεροι γράφουσι, Χαλκιδεύς. [Δημήτριος αὐτὸν Χαλκιδέα φησὶν εἶναι. Suid.] ἤκμασε δὲ μετὰ τὸν Πελοποννησιακὸν πόλεμον, ὡς ἐκ λόγων αὐτοῦ τεκμαίρομαι· καὶ μέχρι τῆς Φιλίπ-

Oderici Marmorea Didascalia fragm. 2. Ἐπὶ Χίωνος, [Feb. or March B. C. 364] μαι Διονύσου Γονα . . . *Lego* Διονύσου Γοναῖς. *ita inscribitur POLYZELI fabula, cuius meminit Suidas.* Oderic. p. lxxxii. *Polyzelus* is thus described by Suidas: Πολύζηλος, καμικὸς, δράματα αὐτοῦ, Νίπτρα, Δημοτυνδάρεως, [cf. Poll. X. 76. Phot. et Suid. v. τῶν τριῶν κακῶν ἐν. Erotian. p. 130. *ubi legendum cum Eustachio* οἶνον αὐτίτην—ὡς καὶ Πολύζηλος ἐν Δημοτυνδάρεω.] Μουσῶν γοναί, [cf. Athen. IX. 370. f. Zenob. Adag. VI. 50. p. 168. Poll. VI. 168.] Διονύσου γοναί, [cf. Poll. X. 109.] Ἀφροδίτης γοναί.

B. C.	1. ARCHONS.	2. EVENTS.
363.	<p><i>Chariclides</i>. Diod. XV. 82. Plutarch. Mor. p. 845. E. Demosth. Midian. p. 572.</p>	
362.	<p><i>Molon</i>. Diod. XV. 90. Demosth. Polycl. p. 1207. Dionys. Dinarch. p. 665.</p>	<p>Fourth expedition of <i>Epaminondas</i> into Peloponnesus. Xen. Hel. VII. 5, 4. Sparta is assaulted. 5, 9—13. Battle of <i>Mantineia</i>: VII. 5, 20—25. In the year of <i>Chariclides</i>: Plutarch. Mor. p. 845. E. Diod. XV. 82.—In <i>Scirophorion</i>: Plutarch. Mor. p. 350. A. τὴν δὲ δωδεκάτην τοῦ Σκίροφοριῶνος ἱερωτέραν ἐποίησεν ὁ Μαντινιακὸς ἀγών. Whence we obtain June B. C. 362 for the date of the battle. Xenophon, however, mentions that the harvest was at hand: VII. 5, 14. σίτου συγκομιδῆς οὕσης. But in the climate of Greece the harvest was early: “The corn in the plain of Athens, which is cut in May, is very high at the beginning of March.” Hobhouse’s Travels p. 355. Ephorus appears to have described this battle in his 25th book: Laërt. II. 54. ὁ δὲ Γρύλλος [the son of Xenophon] τεταγμένος κατὰ τοὺς ἱππέας (ἦν δὲ ἡ μάχη περὶ Μαντινείαν) ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν, ὥς φησιν Ἐφορος ἐν τῇ πέμπτῃ καὶ εἰκοστῇ. Κηφισοδάρου μὲν ἱππαρχοῦντος Ἡγησίλεω δὲ στρατηγοῦντος.</p> <p>The transactions of Athens immediately afterwards are described by Demosthenes in Polycl. p. 1207. Reisk. ἐβδόμῃ φθίνοντος μεταγεινῶνος μηνὸς, ἐπὶ Μόλωνος ἀρχοντος, [Sept. B. C. 362] ἐκκλησίας γενομένης,</p>

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που δυναστείας παρεξέτεινε. [μετὰ τὸν Π. π.—καὶ μέχρι τῆς Φ. ἀρχῆς παρέτεινε Vit. X. or. p. 839. E. μετὰ τὸν Π. π. καὶ μέχρι τῆς Φ. διήρκεσεν ἀρχῆς Phot. Bibl. cod. 263. male κατὰ τὸν Π. πόλεμον Anon. Vit. Isaei.] γενέσεως δὲ καὶ τελευτῆς τοῦ ῥήτορος ἀκριβῆ χρόνον εἰπεῖν οὐκ ἔχω· οὐδὲ δὴ περὶ τοῦ βίου τοῦ ἀνδρός, οἷός τις ἦν.—οὐδὲ γὰρ ὁ τοῦς Ἰσοκράτους μαθητὰς ἀναγράφας Ἑρμιππος—ὑπὲρ τοῦδε τοῦ ῥήτορος οὐδὲν εἴρηκεν, ἔξω δυοῖν τούτων, ὅτι διήκουσε μὲν Ἰσοκράτους, κατεγγράσατο δὲ Δημοσθένους, συνεγένετο δὲ τοῖς ἀρίστοις τῶν φιλοσόφων.

Demosthenis κατὰ Ἀφόβου.—ἐπὶ Τιμοκράτους. [Aug. or Sept. B. C. 364.] Demosth. Onet. I. p. 868.—ἐκρινεν αὐτοὺς ἐπιτροπῆς ἐπὶ Τιμοκράτους ἀρχοντος. Vit. X. or. p. 844. C. At eighteen years of age: ὀκτωκαίδεκα ἐτῶν. Liban. Vit. Demosth. p. 3. He had completed his 18th year in the first month of Timocrates. See *Appendix c.* 20.

Philistus τὰ περὶ Διονύσιον τὸν νεώτερον ᾧδε κατέστρεφεν [at the year of Chariclides] διελθὼν ἔτη πέντε ἐν βίβλοις δυσὶν. Diod. XV. 89. Began, therefore, at the archon *Nausigenes*. The remaining seven years of the reign of Dionysius were described by *Athanas*: Diod. XV. 94. τῶν δὲ συγγραφέων Ἀθάνας [sic] ὁ Συρακούσιος τῶν περὶ Δίωνα πράξαν ἐντεῦθεν ἀρξάμενος [at the year of Molon B. C. 362] ἔγραψε μὲν βίβλους τρισκαίδεκα προσανέλαβε δὲ τὸν ἀγραφὸν χρόνον ἐτῶν ἑπτὰ ἀπὸ τῆς Φιλίστου συντάξεως ἐν μιᾷ βίβλῳ, καὶ διελθὼν τὰς πράξεις ἐν κεφαλαίοις συνεχῆ τὴν ἱστορίαν ἐποίησεν. *Athanas* is quoted for the affairs of Timoleon by *Plutarch* *Timol.* c. 23. 37.

Xenophon τὴν τῶν Ἑλληνικῶν σύνταξιν κατέστρεφεν ἐπὶ τὴν Ἐπαμινώνδου τελευτήν. *Anaximenes*—τὴν πρώτην τῶν Ἑλληνικῶν ἀνέγραψεν, ἀρξάμενος ἀπὸ Θεογονίας,—κατέστρεφε δ' εἰς τὴν ἐν Μαντινείᾳ μάχην.—ἐν βίβλοις δώδεκα. Diod. XV. 89.

Æschines, the orator, (æt. 27) is present at Mantinea: *Fals. Leg.* p. 50, 39. τὴν ἐν Μαντινείᾳ μάχην συνεμαχέσαμην οὐκ αἰσχροῦς, οὐδ' ἀναξίως τῆς πόλεως.

Aristophon has a leading influence at Athens: see col. 2. He conducted the prosecutions against the trierarchs: Demosth. *Coron. Naval.* p. 1232. The *Azenian* seems to be spoken of. For he flourished from B. C. 403 to B. C. 355. cf. *a.* 355. He sustained in the course of his public life seventy-five impeachments: *Æschin. Ctes.* p. 81, 39. Ἀριστοφῶν ἐκεῖνος ὁ Ἀζημιεύς—γραφὰς παρανόμων ἀπέφυγεν ἑβδομήκοντα καὶ πέντε. He cultivated the The-

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But, in the *Δημοτυνδάρεως*, he ridiculed *Hyperbolus*: *Schol. Lucian. Timon.* tom. I. p. 100. *Bi-pont.* Ὑπερβόλω.) ἐπὶ τούτου δὲ καὶ τὸ ἔθος τοῦ ὀστρακισμοῦ κατελύθη, ὡς Θεόφραστος ἐν τῷ περὶ Νόμων λέγει. Πολύζηλος δὲ ἐν *Δημοτυνδαρέῳ* Φρύγα αὐτὸν εἶναι εἰς τὸ βάρβαρον σκώπτων φησί. Κρατῖνος δὲ ἐν Ὠραῖς ὡς παρελθόντος νέου τῷ βήματι μέμνηται καὶ παρ' ἡλικίαν. καὶ Ἀριστοφάνης *Σφηξ* καὶ *Εὐπολῖς* Πόλεσι· Πλάτων δὲ ὁ κωμικὸς ἐν Ὑπερβόλῳ Λυδὸν αὐτὸν φησὶν εἶναι. From the poets with whom *Polyzelus* is here named, and from his mention of *Hyperbolus*, it is probable that he flourished in those times, and belonged to the old comedy. If this be true, the *Διονύσου Γοναὶ* recorded in the *Marble* under the year of Chion would belong to some later poet, and not to *Polyzelus*.

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		<p>καὶ εἰσαγγελθέντων πολλῶν καὶ μεγάλων πραγμάτων, ἐψηφίσασθε τὰς ναῦς καθέλκειν τοὺς τριηράρχους—Τῆνος μὲν καταληφθεῖσα ὑπ' Ἀλεξάνδρου ἐξηνδραποδίσθη, [Alexander of Pheræ,] Μιλτοκύθης δ' ἀφειστήκει ἀπὸ Κότυος, καὶ πρέσβεις ἐπεπόμφει περὶ συμμαχίας.—ὧν ἀκούοντες ὑμεῖς ἐν τῷ δήμῳ ἐψηφίσασθε βοηθεῖν ἐκασταχοῖ· καὶ ἐνίκησε τὸ Ἀριστοφώντος ψήφισμα. This expedition was unsuccessful, and was followed by prosecutions of the trierarchs: Demosth. Coron. Naval. p. 1230. ὅτε τῇ ναυμαχίᾳ τῇ πρὸς Ἀλέξανδρον ἐνικήθητε, τότε τῶν τριηράρχων τοὺς μεμισθωκότας τὰς τριηραρχίας—παρεδώκατε εἰς τὸ δικαστήριον,—καὶ κατηγορεῖ μὲν Ἀριστοφῶν, ἐδικάζετε δ' ὑμεῖς. The prosecutions were carried on in the year of Nicophemus B. C. 36¹. Dionys. Dinarch. p. 665. speaking of an oration πρὸς Μελέσανδρον ὑπὲρ τῆς τριηραρχίας, remarks,—ὁ μὲν λέγων ὡς ἐπὶ Μόλωνος ἄρχοντος γεγενημένου τοῦ ἀδικήματος ποιεῖται τὸν λόγον. φησὶ δὲ τῷ ὑστέρῳ ἔτει εἰσιέναι τὸν ἀγῶνα, ἐπὶ Νικοφίμου ἄρχοντος. He seems to describe a cause connected with these proceedings.</p>
361.	<p><i>Nicophemus</i>. Diod. XV. 95. Dionys. Dinarch. p. 638. 648. 665. Demosth. Steph. II. p. 1132. Macartat. p. 1059. Æschin. Timarch. p. 15, 28. Dodwell Ann. Thucyd. p. 44. neglecting the text of Æschines to follow the corrupted Scholiast, refers this archon, in Æschines, to B. C. 482.</p>	<p>A general peace; in which the Messenians are included. The Lacedæmonians, not consenting to this, μόνοι τῶν Ἑλλήνων ὑπῆρχον ἔκσπονδοι. Diod. XV. 89. Polybius IV. 33, 8. distinctly confirms Diodorus in these particulars: ἐκώλυον Λακεδαιμόνιοι μετέχειν τῶν σπονδῶν Μεσσηνίους· ἐπὶ τοσοῦτον διέσπευσαν Μεγαλοπολίται καὶ πάντες οἱ κοινωνοῦντες Ἀρκάδων τῆς αὐτῶν συμμαχίας, ὥστε Μεσσηνίους μὲν ὑπὸ τῶν συμμάχων προσδεχθῆναι, καὶ μετασχεῖν τῶν ὅρκων καὶ διαλύσεων, Λακεδαιμονίους δὲ μόνους ἐκσπόνδους γενέσθαι τῶν Ἑλλήνων. Mr. Mitford, vol. VI. p. 375. who quotes Diodorus and Plutarch for the general peace, and quotes them with some distrust, omits this valuable and material testimony. Xenophon, in the last sentence of his history, speaks the language of a partisan of Lacedæmon. It was not strictly true that οὔτε χώρα, οὔτε πόλει, οὔτ' ἀρχῇ, οὐδέτεροι οὐδὲν πλεόν ἔχοντες ἐφάνησαν, ἢ πρὶν τὴν μάχην γενέσθαι, ἀκρισία δὲ καὶ ταραχὴ ἔτι πλείων μετὰ τὴν μάχην ἐγένετο, ἢ πρόσθεν, ἐν τῇ Ἑλλάδι. The Theban confederacy gained their great object, by establishing an effectual check to the power of Lacedæmon, and by securing the independence of Messenia. Plutarch, then, Agesil. c. 35. consistently with Polybius, implies that a general peace, of which the Messenians enjoyed the benefit, followed the battle of Mantinea.</p>
360.	<p>Ol. 105. <i>Callimedes</i>. Diod. XVI. 2. Dionys. Dinarch. p. 648. <i>Callidemides</i> Laërt. II. 56. <i>forte legendum</i> Καλλιμήδους apud Schol. Æ-</p>	<p><i>Timotheus</i> repulsed at Amphipolis in the year of Callimedes: Schol. Æschin. p. 755. Τιμόθεος ἐπιστρατεύσας ἡττήθη ἐπὶ ΚΑΛΑΜΙΩΝΟΣ [<i>leg.</i> ΚΑΛΛΙΜΗΔΟΥΣ] ἄρχοντος. Demosthenes Aristocr. p. 669. 670. in his review of the acts of Charidemus, adverts to this expedition:—Τιμόθεον ἐπ' Ἀμφίπολιν καὶ Χερρόνησον ἐξεπέμψατε στρατηγόν—τοῦ μὴ λαβεῖν Ἀμφίπολιν οὗτος [<i>Charidemus</i>] αἰτιώτατός ἐστιν. The course of</p>

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ban alliance: *Æschin.* Ctes. p. 73, 23. Ἀριστοφῶν ὁ Ἀζηνιεύς, πλεῖστον χρόνον τὴν τοῦ βοιωτιάζειν ὑπομείνας αἰτίαν. Whence we may conjecture that the *Azenian* is meant in Demosth. Cor. p. 281. εἰδὼς Ἀριστοφῶντα, καὶ πάλιν Εὐβουλον, πάντα τὸν χρόνον βουλομένους πράξει ταύτην τὴν φιλίαν. Although, as the *Azenian* and the *Colyttian* were partly contemporary, we cannot in all cases determine which of the two is intended, when *Aristophon* is named; for example, in Demosth. Fals. Leg. p. 434. Timocrat. p. 703. Eubulid. p. 1308. it is doubtful which *Aristophon* is referred to by the orator.

Birth of *Dinarchus* the orator; according to the conjecture of Dionysius Dinarch. p. 638. τίθεμεν δὴ αὐτὸν ἑβδομηκοστὸν ἔχοντα ἔτος ἀπὸ τῆς φυγῆς κατεληλυθέναι· ὡς καὶ αὐτός φησι, γέροντα αὐτὸν ἀποκαλῶν.—ὑποκειμένων δὲ τούτων ὁλοσχερεῖ λογισμῶ, (τὸ γὰρ ἀκριβὲς οὐκ ἔχομεν,) εἴη ἂν κατὰ Νικόφημον ἄρχοντα γεγονώς. The seventieth archon from Nicophemus is *Philippus* B. C. 292.

Callistratus is banished, in the beginning of the year of Nicophemus. In the fifth month of Nicophemus [November B. C. 361] he is spoken of as an exile. Apollodorus, the trierarch,—ἥδη τέταρτον μῆνα ἐπιτριηραρχῶν, Demosth. in Polycl. p. 1216.—was required ἄγειν ἄνδρα φυγάδα, οὗ Ἀθηναῖοι θάνατον δις κατεψηφίσαντο, Καλλίστρατον, ἐκ Μεθώνης εἰς Θάσον ὡς Τιμόμαχον τὸν κηδεστήν. Id. p. 1221. confer Zeno-bium Adag. IV. 34. p. 89. Apollodorus served in the whole a year and five months; of which the five months belonged to his successor: Demosth. in Polycl. p. 1209. ἐν πέντε μηνσὶ καὶ ἐνιαυτῷ. p. 1206. περὶ τε διαδοχῆς νεῶς ἔστιν ὁ λόγος καὶ ἐπιτριηραρχήματος πέντε μηνῶν καὶ ἕξ ἡμερῶν ἀνηλωμένου. His proper period of service was a year; he had undertaken for his own six months, and the six months of his colleague;—συντριηράρχου. For all the time beyond that period he claimed a compensation from his successor;—διαδόχου. p. 1219. ἐγὼ μὲν ὁ τόν τε ὑπὲρ ἑμαυτοῦ χρόνον [sc. τοὺς ἕξ μῆνας, *ibid.*] καὶ τοῦ συντριηράρχου λελειτουργηκώς, [the law requiring τοὺς ἕξ μῆνας ἑκάτερον πλεῖν, p. 1227.] ἐπετριηράρχησα ὑπὲρ ὑμῶν. He had now therefore served sixteen months; and his naval service had commenced in *Metagitnion* of the archon *Molon*: Ibid. p. 1207. Whence we collect that Callistratus was at Methonē in *Memacterion* of the archon *Nicophemus*.

Theopompus commenced his history from the year of *Callimedes*: Diod. XVI. 3. Θεόπομπος ὁ Χίος τὴν ἀρχὴν τῶν περὶ Φίλιππον ἱστοριῶν ἐντεῦθεν ποιησάμενος γέγραφε βίβλους ὀκτῶ πρὸς ταῖς πεντήκοντα.

(*Isæi* περὶ τοῦ Ἀγνίου κλήρου. After the archonship of *Nicophemus*: for the cause originated in a suit which was pro-

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	schin. p. 755. Reisk.	<p>events enumerated by the orator concurs with this date. The Olynthians were at this time enemies of Athens; and held Amphipolis:—ἔχουσιν Ἀμφίπολιν κατ' ἐκεῖνον τὸν χρόνον. p. 669. Afterwards,—μετὰ ταῦτα—<i>Cotys</i> was assassinated: p. 674.—<i>Chabrias</i> was sent, and then ten ambassadors, to arrange the affairs of Thrace: p. 677.—ἐκπεπλευκότων δὲ τῶν πρέσβεων, συμβαίνει τοῖς χρόνοις—ὥστ' ἐβοηθοῦμεν εἰς Εὐβοίαν. p. 678. The expedition to Eubœa was in B. C. 358. And the intermediate transactions, between the repulse at Amphipolis and the Eubœan expedition, might well have happened in the course of two years.</p> <p>Corsini Fast. Att. tom. I. p. 348. after various experiments, seems to acquiesce at last in the opinion that <i>Calamion</i> is a corruption of <i>Callimedes</i>.</p>
359.	<i>Eucharistus.</i> Diod. XVI. 4. Dionys. D. narch. p. 648.	<p>Accession of <i>Philip</i>: æt. 23. ἐπὶ Καλλιμήδους. Diod. XVI. 2. ἀρχοντος Καλλιδημίδου, (sic) ἐφ' οὗ καὶ Φίλιππος ὁ Ἀμύντου Μακεδόνων ἦρξε. Laërt. II. 56. whence Theopompus began his history at the year of Callimedes. Diod. XVI. 3. The accession of Philip seems to have been about in the seventh month of Callimedes; the beginning of B. C. 359. and his first campaign in the spring and summer of that year. See <i>Appendix c. 4. Kings of Macedonia</i>. In his first campaign, he defeats <i>Argæus</i> at Methonē: ἐπὶ Καλλιμήδους. Diod. XVI. 3. [before midsummer B. C. 359]—declares Amphipolis a free city: ἀφῆκεν αὐτὴν αὐτόνομον. Diod. XVI. 3.—Polyæn. IV. 2, 17. Ἀμφίπολιν ἀπαιτούμενος ὑπὸ Ἀθηναίων, ὁμοῦ δὲ καὶ Ἰλλυριοῖς πολεμῶν, οὐκ ἀπέδωκεν, ἀλλ' ἀφῆκεν ἐλευθέραν. And makes peace with the Athenians: ἐπὶ Εὐχαρίστου. Diod. XVI. 4. [after midsummer B. C. 359.] Demosthenes Aristocrat. p. 660. Reisk. Φίλιππος—Ἀργαῖον κατὰγοντας λαβὼν τῶν ἡμετέρων τινὰς πολιτῶν, ἀφῆκε μὲν αὐτοὺς, ἀπέδωκε δὲ πάντα ὅσα ἀπώλεσαν αὐτοῖς· πέμψας δὲ γράμματα ἐπηγγέλιτο ἕτοιμος εἶναι συμμαχίαν ποιῆσθαι, καὶ τὴν πατρικὴν φιλίαν ἀνανεοῦσθαι. Being delivered from this enemy—ἀπολυθεὶς τοῦ πρὸς Ἀθηναίους πολέμου—he attacks and defeats the Pæonians, and gains a great victory over the Illyrians. Diod. XVI. 4.</p> <p><i>Alexander</i> of <i>Pheræ</i> seems to have been slain in the end of the year of Callimedes. His reign of eleven years (Diod. XV. 61.) commenced in the year of Lysistratus: [autumn B. C. 369.] That date for the commencement of his reign is confirmed by Xenoph. Hel. VI. 4, 34. He might therefore reign ten years complete, or eleven years current. He was succeeded by <i>Tisiphonus</i>, who governed when Xenophon was recording the death of Alexander: Hel. VI. 4, 37. ἄχρις οὗ ὅδε ὁ λόγος ἐγράφετο, Τισίφονος τὴν ἀρχὴν εἶχε.—and seems to have filled the interval to the archonship of Agathocles, when <i>Lycophron</i> is mentioned by Diodorus XVI. 14. See <i>Appendix c. 15</i>.</p>
358.	<i>Cephisodotus.</i> Diod. XVI. 6. Dionys. D. narch. p. 648. Reisk.	<p><i>Amphipolis</i> taken by <i>Philip</i>, ἐπὶ Κηφισοδότου, after his victory over the Illyrians. Diod. XVI. 8.—Polyænus IV. 2, 17. ὁπότε τῶν Ἰλλυριῶν κρατήσας μείζω δύναμιν ἐκτίσαστο, τηνικαῦτα πάλιν Ἀμφίπολιν κατέσχευεν. An</p>

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secuted in that year. *Philomachē* gained the estate of Hag-nias, in an action, in the year of Nicophemus: Demosth. Macart. p. 1059. ἀνίκησε Φιλομάχη ἐπὶ Νικοφήμου ἀρχοντος. Compare Isæus p. 84, 18—21. Theopompus sues Philomachē, and gains his cause. Isæus p. 85, 27. Demosth. Macartat. p. 1052. 1060. Out of this cause grew a third action, in which Theopompus is defended against another claimant, by Isæus, in this oration περὶ τοῦ Ἀγνίου κλήρου. At a subsequent period, the son of Philomachē while a minor became the client of *Demosthenes*; who composed for him the oration πρὸς Μακάρτατον, in which he contends for the inheritance against the son of the client of *Isæus*. So that the master and the pupil advocate opposite interests upon this question, although with some interval of time. The oration of Isæus was written some time, perhaps some years, after the archonship of Nicophemus. cf. p. 84, 25. which confirms the fact that Isæus continued to flourish in the reign of Philip.)

The death of *Xenophon* was placed in this year by Stesiclides: Laërt. II. 56. κατέστρεψε, καθά φησι Στησικλείδης—ἐν τῇ τῶν ἀρχόντων καὶ Ὀλυμπιονικῶν ἀναγραφῇ, ἔτει πρώτῳ τῆς ρε' Ὀλυμπιάδος, ἐπὶ ἀρχοντος Καλλιδημίδου. As *Xenophon* Hel. VI. 4, 36. mentions the death of Alexander of Pheræ, and as that event is placed by Diodorus XVI. 14. three years later, ἐπὶ Ἀγαθοκλέους, it has been inferred that *Xenophon* lived longer than the date assigned by Stesiclides. (See Wess. ad Diod. XV. 76.) But the date of Diodorus for the death of Alexander is inconsistent with his own account, in another passage: and is supported by no other testimony; for the Parian Marble, quoted by Corsini to this purpose, is merely supplied by conjecture from Diodorus. See *Appendix* c. 15. The age, however, of *Xenophon* at his death makes it probable that he lived to a later date. According to *Lucian* Macrob. c. 21. ὑπὲρ τὰ ἐνεγόνοντα ἐβίωσεν ἔτη. Laërtius II. 56. τέθνηκεν ἐν Κορίνθῳ (ὡς φησι Δημήτριος ὁ Μάγνης) ἤδη δηλαδὴ γηραιὸς ἱκανῶς. But he, who was forty-two, at the most, in B. C. 401, (cf. *an.*) could not have been past ninety in B. C. 359. either he died at an earlier age, or he lived to a later period. Stesiclides and *Lucian* cannot be reconciled.

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(*Isæi* ὑπὲρ Εὐμαθοῦς. [ἡ ὑπὲρ Εὐμαθοῦς εἰς ἐλευθερίαν ἀφαίρεσις Harpocr. v. ἄγει. ἐξαιρέσεως δίκη. ἐπεσκήψατο. Conf. Vales. ad Harpocr. p. 6.] After the archonship of Cephisodotus:

B. C.	1. ARCHONS.	2. EVENTS.
	<p><i>Cephisodorus</i> Mar. Par. No. 76. <i>Cephisodorus</i> Dionys. Isæo p. 593. et mox <i>Cephisodotus</i> Id. p. 597.</p>	<p>Athenian expedition into Eubœa, ἐπὶ Κηφισοδότου, Diod. XVI. 7. is undertaken by the advice of Timotheus; Demosth. Cherson. p. 108.—at the time when Amphipolis is pressed by Philip. Demosth. Olynth. I. p. 11. Demosthenes in B. C. 355 alludes to this expedition: Androtion. p. 597. ἴσθ' ὅτι πρῶν Εὐβοεῦσιν ἡμερῶν ΤΡΙΩΝ ἐβοηθήσατε. And Æschines in B. C. 330. Ctesiph. p. 65, 42. with a slight variation: ἐν ΠΕΝΤΕ ἡμέραις ἐβοηθήσατε αὐτοῖς, κ. τ. λ. Timotheus died about four or five years after. <i>cf. a. 354.</i></p>
357.	<p><i>Agathocles</i>, Diod. XVI. 9. Demosth. Euerg. p. 1152. Dionys. Dinarch. p. 648. Lysia p. 480. Pausan. X. 2, 2. Mar. Par. No. 77. Oderici Marm. Didasc.</p>	<p>The Social war began; ἐπ' ἄρχοντος Κηφισοδότου, Diod. XVI. 6. 7.—Dionys. Lysia p. 480. οὗτος ὁ πόλεμος πίπτει κατὰ Ἀγαθοκλέα καὶ Ἐλπινί-κην ἄρχοντας. The first campaign, therefore, is towards the end of the year of Cephisodotus: before midsummer B. C. 357. Siege of Chios by <i>Chares</i> and <i>Chabrias</i>: death of Chabrias. Diod. XVI. 7. The Phocians seized Delphi, Ἀγαθοκλέους Ἀθήνησιν ἄρχοντος, τετάρτῳ δὲ ἔτει πέμπτῃς Ὀλυμπιάδος ἐπὶ ταῖς ἑκατόν. Pausan. X. 2, 2.—Diodorus XVI. 14.—ἐντεῦθεν [sc. ἀπὸ ἄρχοντος Ἀγαθοκλέους] ἀπὸ τῆς καταλήψεως τοῦ ἐν Δελφοῖς ἱεροῦ ὑπὸ Φιλομήλου. <i>Dion</i> sails from Zacynthus; after an eclipse: ἐξέλιπεν ἡ σελήνη. Plutarch. Dion. c. 24. [Aug. 9. B. C. 357] ἐπὶ ἄρχοντος Ἀγαθοκλέους. Diod. XVI. 9.—He lands in Sicily about September B. C. 357.</p>
356.	<p>Ol. 106. <i>Elpines</i>, Diod. XVI. 15. Dionys. Dinarch. p. 648. <i>Elpini-ces</i> Dionys. Lysia p. 480.</p>	<p>Birth of <i>Alexander</i>: Ol. 106. 1. <i>Alexander Philippi et Olympiadis filius nascitur</i>. Euseb.—ἰσταμένου μηνὸς ἑκατομβαιῶνος ἑκτη. Plutarch. Alex. c. 3. At the time of the Olympic games. Plutarch. Ibid. [July B. C. 356.] The news reached Philip, ἄρτι Ποτίδαιαν ἤρῃκότε. Plutarch. Ibid. The birth of Alexander was distinguished by another event: Cic. Div. I. 23. <i>Qua nocte templum Ephesiæ Dianæ deflagravit, eadem constat ex Olympiade natum esse Alexandrum.</i> <i>cf. Plutarch. Alex. c. 3.</i></p>

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Dionys. Isæo p. 593. τριηραρχοῦντός μου ἐπὶ Κηφισοδώρου ἄρχοντος, καὶ λόγου ἀπαγγελθέντος πρὸς τοὺς οἰκείους ὡς ἄρα τελευτηκῶς εἶην ἐν τῇ ναυμαχίᾳ.—Reisk. ad loc. *Forte apud Eubæam inter Themisonem et Athenienses commissa Ol.* 103. 3. [B. C. 366.] *quo Cephisodorus archon fuit.* But we cannot collect from Diod. XV. 76. compared with Xen. Hel. VII. 4, 1. Demosth. Cor. p. 259. Ulpian. ad loc. Æschin. p. 50, 15. 65, 39. that any battle at all was fought on that occasion. According to Ulpian p. 153. Par. ὡς ἔμελλον πολεμεῖν, ἔδοξε δίκη μᾶλλον κρίνεσθαι. It is, therefore, more probable that the sea fight mentioned in this oration was that in which Chabrias fell: the first action of the Social war, at the end of the year of *Cephisodotus*. cf. a. 357, 2. This cause, then, might have fallen within the year of Agathocles, or Elpines, or perhaps later.)

Death of *Democritus* æt. 104. Lucian Macrob. c. 18. ἐτῶν γεγονῶς τεσσάρων καὶ ἑκατὸν—ἐτελεύτα. Phlegon Longæv. c. 2. ἔτη ἑκατὸν τέσσαρα. His death is referred by Chron. Alex. apud Scalig. Euseb. p. 251. 2. to the *third year of Ochus*. The testimonies of *Apollodorus* for his birth, (cf. a. 460) *Lucian* and *Phlegon* for the duration of his life, and *Chron. Alex.* for his death, confirm each other. According to Laërt. IX. 43. he lived 109 years: ἐννέα πρὸς τοῖς ἑκατὸν ἔτη βιούς. and 90, according to *Diodorus*. cf. a. 370.

Death of *Hippocrates* æt. 104. *Auctor vitæ*. ἐτελεύτα παρὰ Λαρισσαίοις, ὅτε καὶ Δημόκριτος φέρεται τελευτήσας. καὶ οἱ μὲν ἐνενήκοντα ἐτῶν, οἱ δὲ, πέντε καὶ ὀγδοήκοντα φασίν· ἄλλοι, ρδ'. τινὲς, ρβ'. *Suidas*.—κατέστρεψε τὸν βίον ἐνιαυτῶν γεγονῶς δ' καὶ ρ'. καὶ τέθαπται ἐν Λαρίσσει τῆς Θετταλίας. Tzetzes Chil. VII. 973. makes him 104. The death of *Hippocrates* at the same age, and at the same time with *Democritus*, is another argument for the birth of *Democritus* in Olymp. 80. where the birth of *Hippocrates* is placed by the author of his life. The variations are similar in both cases; the age of each being stated at 90, 104, or 109 years.

Demophilus, ὁ Ἐφόρου, —τὸν παραλειφθέντα πόλεμον ὑπὸ τοῦ πατρὸς, ὀνομασθέντα δὲ ἱερὸν, συντεταγμένος, ἐντεῦθεν ἤρκεται, [from the year of Agathocles,] ἀπὸ τῆς καταλήψεως τοῦ ἐν Δελφοῖς ἱεροῦ ὑπὸ Φιλομήλου.—*Callisthenes* τὴν τῶν Ἑλληνικῶν ἱστορίαν γέγραπεν ἐν βίβλοις δέκα, καὶ κατέστρεφεν εἰς τὴν κατάληψιν τοῦ ἱεροῦ.—*Diyllus* ὁ Ἀθηναῖος ἤρκεται τῆς ἱστορίας ἀπὸ τῆς ἱεροσυλῆσεως, καὶ γέγραφε βίβλους εἰκοσι καὶ ἐπτά. *Diod.* XVI. 14. [under the year of Agathocles.]

Philistus is defeated and slain by the Syracusans. *Plutarch.* Dion. c. 35. *Diod.* XVI. 16. ἐπ' ἄρχοντος Ἑλπίνου. *Id.* XVI. 15. In the beginning of the year of Elpines, or the summer of B. C. 356. *Philistus* had acted in public affairs fifty years before, cf. a. 406. and was therefore advanced in age: ὄντος ᾗδ' γέροντος *Plutarch.* Dion. c. 35. He had been an eyewitness, ὁρατῆς, of the Athenian defeat at Syracuse.

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Death of *Timotheus*. Mar. Par. No. 77. ἀφ' οὗ Τιμόθεος βιώσας ἔτη |Δ|ΔΔΔΔ ἐτελεύτησεν—ἔτη |Δ|ΔΔΔΔIII ἄρχοντος Ἀθήνησιν Ἀγαθοκλέ. . . According to *Suidas*, he lived 97 years: Τιμόθεος Θερασάνδρου Μιλήσιος· ὃς—τὴν ἀρχαίαν μουσικὴν ἐπὶ τὸ μαλακώτερον μετέγαγεν, [cf. *Pausan.* III. 12, 8. *Pherecrat.* apud *Plutarch.* Music. p. 1141. F.] ἐτελεύτησε δὲ ἐτῶν ἐνενήκοντα ἐπτά. *Steph. Byz.* v. Μίλητος. Τιμόθεος κιθαρωδὸς, ὃς ἐποίησε νόμων κιθαρωδικῶν βίβλους ὀκτωκαίδεκα, εἰς ἐπῶν ὀκτακισχιλίων τὸν ἀριθμὸν, καὶ προνόμια αὐτῶν χίλια. θνήσκει δ' ἐν Μακεδονίᾳ. According to the Parian marble, *Timotheus* was born B. C. 446. His ἀκμὴ is dated at B. C. 398. *conf. an.* But he made his innovations in music at an earlier period, because *Pherecrates* alludes to them, and because they were made in the lifetime of *Euripides*: *conf. Plutarch.* An seni &c. p. 795. D. consequently before B. C. 406. For the Lacedæmonian decree against *Timotheus*, see *Casaubon* ad *Athen.* VII. p. 352. a.

The licence of comedy is adverted to by *Isocrates* de Pac. c. 5. p. 161. d. οὐκ ἔστι παρρησία, πλὴν ἐνθάδε μὲν [in the public assembly] τοῖς ἀφρονεστάτοις—ἐν δὲ τῷ θεάτρῳ τοῖς κωμωδοδιδασκάλοις.

Alexis, the comic poet, flourished at this time: his comedies, entitled the Me-

B.C.	1. ARCHONS.	2. EVENTS.
		<p>Second campaign of the Social war. <i>Dionysius</i> expelled from Syracuse. After the defeat of Philistus ἐπὶ ἄρχοντος Ἑλπίνου Diod. XVI. 15. 16. <i>Dionysius</i> ἔλαθεν ἐκπλεύσας. XVI. 17. According to Plutarch Dion. c. 37. after the death of Philistus, <i>Dionysius</i>, πνεῦμα τηρήσας ἐπιφορον, ἐξέπλευσε. Then followed the elections of magistrates, θέρους μεσοῦντος. Id. c. 38. Therefore <i>Dionysius</i> ἐξέπλευσεν in the very beginning of the year of Elpines, about ten months after the landing of Dion. He had reigned twelve years: Diod. XV. 73. Plutarch Dion. c. 28. computed forty-eight years—ἔτη ὀκτὼ καὶ τετταράκοντα—from the first usurpation of the elder <i>Dionysius</i>; and, in another passage, (Timol. c. 13.) reckoned ten years for the reign of the younger; confirming and illustrating the period of Theopompus apud Diod. XVI. 71. ἀρξάμενος ἀπὸ Διονυσίου τοῦ πρεσβυτέρου διῆλθε χρόνον ἑτῶν πενήκοντα, καὶ κατέστρεψεν εἰς τὴν ἑκπτώσιν Διονυσίου τοῦ νεωτέρου. These numbers give $38 + 12 = 50$ years, for the two reigns in Diodorus; consistently with the actual amount: while the 48 years of Plutarch are $38 + 10$. Both computations are reckoned to the first expulsion by Dion; and they do not extend to the final expulsion by Timoleon. See Appendix c. 10.</p>
355.	<p><i>Callistratus</i>. Diod. XVI. 23. Dionys. Dinar. p. 648. 668. ad Ammæum p. 724. Mar. Par. No. 78. <i>Callistratus</i> ORATOR archon fuit Ol. 106. 2. nec erat quare dubitaret Fabricius. Ruhn. Hist. Crit. or. Gr. p. 141. Reisk. But there was some reason to doubt; because <i>Callistratus</i> the orator was now probably either in exile, or put to death by the Athenians. Cf. ann. 361, 3. 356, 3.</p>	<p>Third campaign of the Social war. <i>Chares</i>, <i>Timotheus</i>, and <i>Iphicrates</i>, are sent with a fleet, ἐπ' ἄρχοντος Ἑλπίνου. Diod. XVI. 15. 21. A fourth commander, <i>Menestheus</i>, not named by Diodorus, but mentioned by Isocrates, <i>Dionysius</i>, and <i>Nepos</i>, was joined with <i>Timotheus</i>. <i>Nepos</i> Timoth. c. 3. Hic [Timoth.] quum esset magno natu, et magistratus gerere desiisset, bello Athenienses undique premi sunt cæpti.—Fit <i>Menestheus</i> prætor; filius <i>Iphicratis</i>, gener <i>Timothei</i>; et ut ad bellum proficiscatur decernitur. Huic in consilium dantur duo usu sapientiaque præstantes, pater et socer. Peace is concluded with the Confederates: Diod. XVI. 22. ὁ μὲν οὖν συμμαχικὸς πόλεμος τοιοῦτον ἔσχε τὸ τέλος, διαμείνας ἔτη τρία. Ibid. He had before (XVI. 7.) specified the same duration, in his account of the beginning of the war, in the year of Cephisodotus: οἱ Ἀθηναῖοι, Χίων καὶ Ῥοδίων καὶ Κώων, ἔτι δὲ Βυζαντίων, ἀποστάντων, ἐνέπεσον εἰς πόλεμον τὸν ὀνομασθέντα συμμαχικόν, ὃς διέμεινεν ἔτη τρία. Confirmed by <i>Dionysius</i>. cf. a. 357. The peace must have been concluded about midsummer B. C. 355. Barthelemy Anachars. tom. II. p. 430. and Du Fresnoy Tablettes tom. I. p. 351. both inaccurately make the duration four years. <i>Mausolus</i> of Caria assisted the allies against Athens in this war: Demosth. Rhod. p. 191. confirming Diod. XVI. 7.</p> <p>The peace concluded with the Confederates was promoted by the orator <i>Eubulus</i>. Ulpian. ad Demosth. p. 26. s. 38, 39. ed. Paris. τοῦ δὲ τοιαύτην γενέσθαι τὴν εἰρήνην αἴτιος Εὐβούλος.</p>

3. PHILOSOPHERS, &c.

Plutarch. Nicia c. 19. in B. C. 415, fifty-nine years before his death. Mr. Mitford vol. VII. p. 221. quoting Plutarch, describes Philistus as *now in his eightieth year*. But this is not to be found in Plutarch.

Isocratis περὶ Ειρήνης. published before the peace with the Confederates; which he recommends: c. 6. p. 162. b. —and while the peace was under deliberation: p. 159. b. 162. d. 164. b. therefore in the year of Elpines: perhaps in the beginning of B. C. 355. *Cersobleptes* and *Philip* were now objects of jealousy: p. 163. d. μὴ οἴεσθε μήτε Κερσοβλέπτην ὑπὲρ Χερρόνησου μήτε Φίλιππον ὑπὲρ Ἀμφιπόλεως πολεμήσειν, κ. τ. λ. *Callistratus* the orator seems to be still an exile, and seated in the Chersonese: p. 164. a. ὅπου—Καλλίστρατος—φυγὰς ὦν, οἰκίσαι πόλιν οἷός τε γέγονε. He had been about five years in exile. *cf.* a. 361. Upon his returning to Athens, he was put to death: *Lycurg. Leocr.* p. 159, 27. Καλλίστρατον, οὗ θάνατον ἡ πόλις κατέγνω, ἀφικόμενον καὶ ἐπὶ τὸν βωμὸν —καταφυγόντα καὶ οὐδὲν ἦττον ὑπὸ τῆς πόλεως ἀποθανόντα.

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ροπίς, Ἀγκυλίων, Ὀλυμπιῶδωρος, Παράσιτος, in which he mentioned Plato, (Laërt. III. 27. 28.) were probably exhibited as early as the 104th Olympiad. The Παράσιτος, in which he glances at *Araros*, (as a rival poet,)—Ψυχρότερον Ἀραρότος Athen. III. 123. f.—would be written while *Araros* was yet living. In the Ἀγώνις he ridicules *Misgolas*: Athen. VIII. p. 339. c. Ὡ μῆτερ, ἰκετεύω σε, μὴ πῖσειέ μοι Τὸν Μισγόλαν, οὐ γὰρ κιθαρωδός εἰμ' ἐγώ. And *Misgolas* is described to us by *Æschines Timarch.* p. 6—8. in the year B. C. 345. Μισγόλας ἔστι τις—Κολυττεύς—ἀεὶ τινὰς ἔχειν εἰωθὼς περὶ αὐτὸν κιθαρωδοὺς ἢ κιθαριστάς.—τυγχάνει μὲν γὰρ ἡλικιώτης ὦν ἐμὸς καὶ συνέφηβος, καὶ ἔστιν ἡμῖν τοῦτ' πέμπτον καὶ τετταρακοστὸν ἔτος. whence we learn the age of *Misgolas*. And we may conclude that these comedies, in which Plato and *Misgolas* are named, were among the earlier pieces of *Alexis*. He continued to write comedy in B. C. 306, forty-one years after the death of Plato. *cf.* a. 306.

Isocrates vel *Aphareus* περὶ ἀντιδόσεως πρὸς Μεγακλείδην. Vit. X. or. p. 839. C. δύο ἐν ἅπαντι τῷ βίῳ συνέστησαν αὐτῷ ἀγῶνες· πρότερος μὲν εἰς ἀντίδοσιν προκαλεσαμένου αὐτὸν Μεγακλείδου, πρὸς δὲ οὐκ ἀπήντησε διὰ νόσον, τὸν δὲ υἱὸν πέμψας Ἀφάρέα ἐνίκησε. *Dionys. Isocr.* p. 576. Ἀφάρεις ὁ πρόγονός τε καὶ εἰσποίητος Ἰσοκράτει γενόμενος, ἐν τῷ πρὸς Μεγακλείδην περὶ τῆς ἀντιδόσεως λόγῳ διορίζεται, κ. τ. λ. In the last campaign of the Social war: *Dionys. Dinarch.* p. 667. ὑπὲρ ἀντιδόσεως, Μεγακλείδῃ. “εἰ μὲν ἔδει, ὦ ἄνδρες”—ὁ μὲν λέγων ἔστιν Ἀφάρεις.—εἰρηται ἔτι τοῦ στρατηγοῦ Τιμοθέου ζώντος, κατὰ τὸν χρόνον τὸν τῆς μετὰ Μενεσθέως στρατηγίας, ἐφ' ἣ τὰς εὐθύνas ὑποσχῶν ἔαλω.

Aristophon the *Azenian* and *Chares* prosecute *Iphicrates* for his failure in the last campaign of the Social war: *Diod.* XVI. 15. 21. ἐπ' ἄρχοντος Ἑλπίνου—ὁ μὲν Χάρης διέβαλε τοὺς συνάρχοντας—οἱ δ' Ἀθηναῖοι κρίσιν τῷ Ἰφικράτει καὶ Τιμοθέῳ προθέντες ἐξημίωναν αὐτοὺς πολλοῖς ταλάντοις. If *Diodorus* meant to refer these prosecutions to the year of *Elpines*, (in whose year the transactions occurred, out of which the prosecutions arose,) he has placed the trial of *Timotheus*, at least, too early by almost two years. *conf.* a. 354, 2. In placing the trial of *Iphicrates* here, he is perhaps supported by *Dionys. Lys.* p. 480. ἐν τῷ συμμαχικῷ πολέμῳ τὴν εἰσαγγελίαν Ἰφικράτης ἡγωνίσται, καὶ τὰς εὐθύνas ὑπέσχηκε τῆς στρατηγίας.—οὗτος δὲ ὁ πόλεμος πίπτει κατὰ Ἀγαθοκλέα καὶ Ἑλπινίχην ἄρχοντας. A relic of the defence of *Iphicrates* against his two opponents is preserved by *Aristot. Rhet.* II. 23, 7.—Ἰφι-

B. C.	1. ARCHONS.	2. EVENTS.
354.	<p><i>Diotimus.</i> Diod. XVI. 28. Dionys. Dinarch. p. 648. 668. Amm. p. 724.</p>	<p>Trial and condemnation of <i>Timotheus</i>, in the archonship of <i>Diotimus</i>. Nepos <i>Timoth.</i> c. 3. <i>Timotheus et Iphicrates—in crimen vocantur; accusantur proditiōis. Hoc judicio damnatur Timotheus, lisque ejus æstimatur centum talentis. Ille, odio ingratae civitatis coactus, Chalcidem se contulit.</i> Dionys. Dinarch. p. 667.—ἐτι Τιμοθέου ζώντος, κατὰ τὸν χρόνον τὸν τῆς μετὰ Μενεσθέως στρατηγίας, ἐφ' ἣ τὰς εὐθύνας ὑποσχὼν ἐάλω. Τιμόθεος δὲ τὰς εὐθύνας ὑπέσχηκεν ἐπὶ Διοτίμου τοῦ μετὰ Καλλίστρατον ὅτε καὶ *. Wesseling ad Diod. XVI. 21. has restored Μενεσθέως in Dionysius, on the authority of Nepos c. 3. an authority overlooked by Vales. ad Harpocr. p. 137. The emendation is confirmed, and this whole transaction illustrated, by the following passage in Isocrates, which was not yet published in the time of Wesseling. Isocr. περὶ ἀντιδ. p. 75. Orell. (ἡ πόλις) περὶ προδοσίας ἔκρινε, καὶ πάλιν διδόντος εὐθύνας αὐτοῦ, καὶ τὰς μὲν πράξεις Ἰφικράτους ἀναδεχομένου, τὸν δ' ὑπὲρ τῶν χρημάτων λόγον Μενεσθέως, τούτους μὲν ἀπέλυσε, Τιμόθεον δὲ τοσούτοις ἐξημίωσε χρήμασιν, ὅσοις οὐδένα πάποτε τῶν προγεγενημένων. Dinarch. p. 110, 27. Τιμόθεον—ἑκατὸν ταλάντων τιμήσαντες, ὅτι χρήματ' αὐτὸν Ἀριστοφῶν ἔφη παρὰ Χίων εἰληφέναι καὶ Ῥοδίων. <i>Aristophon</i> is named</p>

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κράτης πρὸς Ἀριστοφῶντα—"Σὺ μὲν, Ἀριστοφῶν ὦν, οὐ προ-
 "δοίης;" κ. τ. λ. Id. III. 10, 7.—Ἰφικράτης εἶπεν· "Ἡ γὰρ
 "ὁδὸς μοι τῶν λόγων διὰ μέσων τῶν Χάρητι πεπραγμένων ἐστί."
 Iphicrates escaped. See Mr. Mitford's Hist. vol. VII. p.
 460. 461.

Demosthenes δημοσίους λόγους ἤρξατο γράφειν ἐπὶ Καλλιστρά-
 του ἄρχοντος.—καὶ ἐστὶν αὐτοῦ πρῶτος ὁ κατὰ Ἀνδροτίωνος. Dio-
 nys. Amm. p. 724. Androtion had been more than thirty
 years in public life. Demosth. p. 613. But this is only to
 be taken generally, since the orator repeats the same num-
 ber two years afterwards [B. C. 353] in addressing Ti-
 mocrates: p. 754.—*Demosth.* πρὸς Λεπτίνην. Dionys. Ibid.
 κατὰ τὸν αὐτὸν χρόνον ἕτερος ἐπὶ Καλλιστράτου ἄρχοντος ὁ περὶ
 τῶν ἀτελειῶν. In this oration p. 506. mention is made of
 the success of Dion's enterprise, which was not completed
 till the year of the preceding archon, Elpines. *Leucon*, ὁ ἄρ-
 χων Βοσπόρου, is still living: p. 466. and Leucon died B. C.
 353. Pydna and Potidæa were now in the hands of Phi-
 lip: p. 475. *Demosthenes* was at this time *twenty-seven*
 years of age: Gell. XV. 28. He completed his twenty-
 seventh year in the first month of Callistratus. See *Ap-*
pendix c. 20.

Aristophon the *Azenian* assisted Leptines: Demosth. p.
 501. ἤρηνται δὲ τῶ νόμῳ σύνδικοι—Λεωδάμας Ἀχαρνεὺς καὶ Ἀρι-
 στοφῶν Ἀζηνιεύς. He was still living in the year of Dioti-
 mus: *conf. a.* 354, 2. This, then, is the Aristophon, in
 whose old age Demosthenes came forward: Vit. X. or. p.
 844. D. Ἀριστοφῶντος ἤδη τὴν προστασίαν διὰ γῆρας καταλιπόν-
 τος.—and not the *Colyttian* Aristophon, as Ruhnkenius
 supposes. *conf. a.* 340. The orator *Leodamas* was already
 grown up in the time of the Thirty, fifty years before the
 present cause: [*conf. a.* 372.] and consequently, like Ari-
 stophon, was now of advanced age.

Demosth. περὶ τῶν συμμοριῶν. Dionys. ad Amm. p. 724.
 ἐπὶ Διοτίμου τοῦ μετὰ Καλλίστρατον, ἐν Ἀθηναίοις πρώτην εἶπε
 δημηγορίαν, ἣν ἐπιγράφουσιν οἱ τοὺς ῥητορικοὺς πίνακας συντάξαντες
 "Περὶ τῶν συμμοριῶν." ἐν ᾗ παρεκάλει τοὺς Ἀθηναίους μὴ λύειν
 τὴν πρὸς βασιλεία γενομένην εἰρήνην.

4. POETS.

B.C.	1. ARCHONS.	2. EVENTS.
		<p>by Plutarch de Exil. p. 605. F. Ἀριστοφῶν ὁ κατηγορήσας—Τιμόθεος ὁ μεταστάς ἐκ τῆς πατρίδος. A particle of the defence of Timotheus is preserved Stob. Florileg. 13, 38. Τιμόθεος ὁ Κόνωνος πρὸς Ἀριστοφῶντα τὸν Ἀζηνιέα πάντων ἄριστα ἔχοντα λόγον εἶπεν—᾿Ωι ἱκανὸν οὐδέν, τούτῳ γε αἰσχρὸν οὐδέν. Hence we learn that the prosecutor was Aristophon the Azenian: who was therefore still living in the year of Diotimus, almost fifty years after the archonship of Euclides. <i>conf. a.</i> 403. We now learn from Isocrates περὶ ἀντιδόσ. p. 66. Orell. that Timotheus was dead when that oration was published. <i>conf. a.</i> 353, 3. Consequently his death must have happened immediately almost after his retirement to Chalcis, and in the year of <i>Diotimus</i>. And the <i>lacuna</i> in Dionysius p. 568. may be probably supplied thus: Τιμόθεος τὰς εὐθύνας ὑπέσχηκεν ἐπὶ Διοτίμου· ὅτε καὶ ΕΤΕΛΕΥΤΗΣΕ.</p>
353.	<p><i>Eudemus</i>. Diod. XVI. 32. Dionys. Dinarch. p. 648. ἐπὶ Θουδήμου Oderici Marm. Didascal. Dionys. Amm. p. 725.</p>	<p>Death of <i>Dion</i>: ἐπὶ ἄρχοντος Διοτίμου. Diod. XVI. 28. 31.—<i>quartum post annum quam ex Peloponneso redierat</i>. Nepos Dion. c. 10. Therefore at the close of the year of Diotimus. The character of <i>Dion</i>, who, according to Strabo VI. p. 255. ἐτάραξεν ἅπαντας πρὸς ἅπαντας, who removed his rival by assassination, (Plutarch. Dion. c. 53. Nepos Dion. c. 6.) who delivered the Syracusans from a tyrant, not in order to give them liberty but in order to become the tyrant himself, (compare Plutarch. c. 53. with Nepos c. 6. 7.) is well understood and truly drawn by Mr. Mitford vol. VII. p. 233—238.</p> <p><i>Philip</i> seized upon Pagasæ, and began to besiege Methonë. Diod. XVI. 31.—in the year of <i>Diotimus</i>: from which point of time Demosthenes seems to date the hostile projects of Philip against Greece. <i>conf. a.</i> 341.</p>
352.	<p>Ol. 107. <i>Aristodemus</i>. Diod. XVI. 37. Dionys. Dinarch. p. 648. 664.</p>	<p><i>Lycophron</i> of Pheræ calls in <i>Onomarchus</i>, who is defeated and slain by Philip ἐπὶ ἄρχοντος Εὐδήμου. Diod. XVI. 32. 35. <i>Lycophron</i> surrenders Pheræ, and joins <i>Phajllus</i>, ἐπὶ Ἀριστοδήμου. Idem XVI. 37.</p>

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Isocrat. περὶ ἀντιδόσεως πρὸς Λυσίμαχον. Vit. X. or. p. 839. C. Δύο συνέστησαν αὐτῷ ἀγῶνες—[*cf.* a. 355.] δεύτερος, Λυσιμάχου αὐτὸν προκαλεσαμένου περὶ τριηραρχίας εἰς ἀντίδοσιν. ἡττηθεὶς δὲ τὴν τριηραρχίαν ὑπέστη. The oration was composed after sentence had been given against him, and after he had borne the office imposed upon him: see c. 2. 3. p. 311. When he had completed his eighty-second year: c. 5. p. 312. a. ἔγραφον τὸν λόγον τοῦτον οὐκ ἀκμάζων, ἀλλ' ἔτη γεγωνώς δύο καὶ ὀγδοήκοντα. He was eighty-two complete in the beginning of the year of Diotimus. *conf.* a. 436. And yet, in this oration, he mentions the death of Timotheus, who was tried and fined in the year of that archon: p. 66. Orell. = p. 444. ed. Oxon. ἐμνήσθη [*Lysimachus*] τῆς πρὸς Τιμόθεόν μοι φιλίας γεγενημένης, καὶ οὐκ ἤσχύνθη περὶ ἀνδρὸς τετελευτηκότος, κ. τ. λ. We may therefore thus arrange the circumstances: Timotheus was tried in the beginning of the year of Diotimus: he died a few months after at Chalcis, in the same year: [*cf.* a. 354, 2.] Isocrates composed this oration immediately after the death of Timotheus, at the close of the archonship of Diotimus, when he was actually in his eighty-third year. *Isocrates* in this oration quotes the Πανηγυρικός. c. 21. p. 322. a. περὶ εἰρήνης. c. 24. p. 341. Νικοκλῆς. c. 26. p. 343. c. κατὰ σοφιστῶν. p. 95. Orellii.—(*Isocrat.* Ἀρεοπαγίτικός. Soon after the peace with the Confederates: *conf.* c. 1. p. 140. and yet, probably, not published before the oration περὶ ἀντιδόσεως, in which he would be likely to have quoted it.) *Demosth.* κατὰ Τιμοκράτους.—ὑπὲρ Μεγαλοπολιτῶν. Dionys. Amm. p. 725. ἐπὶ Θουδύμου (Εὐδήμου) τοῦ μετὰ Διότιμον ἄρξαντος, τὸν τε κατὰ Τιμοκράτους λόγον ἔγραψε—καὶ τὸν περὶ τῆς Μεγαλοπολιτῶν βοηθείας δημηγορικόν. As the war, which gave occasion to this latter oration, was carried on in the year of the next archon, the summer of B. C. 352, the oration may have been delivered late in the year of Eudemus, towards the beginning of B. C. 352.

Demosth. κατὰ Φιλίππου πρῶτος. Dionys. Amm. p. 725. μετὰ Θουδήμον (Εὐδήμον) ἦν Ἀριστόδημος ἄρχων. ἐφ' οὗ τῶν κατὰ Φιλίππου δημηγοριῶν ἤρξατο. In this oration the attempt at

Theodectes of Phaselis, the tragic poet.—Θεοδέκτης ὁ ῥήτωρ καὶ τραγωδιοποιὸς—contended with *Isocrates*, *Theo-*

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	Amm. p. 725.	<p><i>Philip</i>, after the liberation of Pheræ, and the defeat of Onomarchus, attempts to pass the Thermopylæ, but is prevented by the Athenians; ἐπὶ ἄρχοντος Ἀριστοδήμου. Diod. XVI. 38. It is plain that these transactions, distributed into the years of two archons, happened in one campaign; namely, the spring, summer, and autumn, of B. C. 352. It has been conjectured, that the attempt to pass the Pylæ, and the prevention of it, is referred by Dionys. Dinarch. p. 665. to the year of <i>Eudemus</i>. If we were to understand the <i>last month</i> of Eudemus, the summer of B. C. 352, such a date would not very much differ from the narrative of Diodorus. But the text of Dionysius, in that passage, is corrupted. <i>conf. a. 350, 3.</i></p> <p>War of Lacedæmon and Megalopolis. Diod. XVI. 37. 39. Λακεδαιμόνιοι—τὴν χώραν αὐτῶν κατέδραμον, Ἀρχιδάμου τὴν ἡγεμονίαν ἔχοντος.—ἐπὶ ἄρχοντος Ἀριστοδήμου. Confirmed by Demosthenes, who speaks, the year before, in the oration ὑπὲρ Μεγαλοπολιτῶν, of the war as then impending.</p> <p>The Athenians, in the year of Aristodemus, send 2000 colonists to Samos: Dionys. Dinarch. p. 664.—ἐπὶ Ἀριστοδήμου ἄρχοντος—οἱ μὲν γὰρ εἰς Σάμον ἀποσταλέντες κληροῦχοι κατὰ τοῦτον τὸν ἄρχοντα ἀπεστάλησαν, ὡς Φιλόχορος ἐν ταῖς ἱστορίαις λέγει. Δείναρχος δ' οὕτω δέκατον ἔτος τηνικαῦτα εἶχε. This colony, of 2000 settlers, (Strab. XIV. p. 638.) among whom was Neocles the father of Epicurus, (<i>conf. a. 323, 3.</i>) is noticed by Æschines in B. C. 345. Timarch. p. 8, 18.—Ἀντικλῆς Καλλίου Εὐωνυμεύς. οὗτος μὲν οὖν ἄπεστιν ἐν Σάμῳ μετὰ τῶν κληρούχων. The Athenians held possession of Samos about thirty years, till they were expelled by Perdicas after the death of Alexander: Laërt. X. 1. τελευτήσαντος δὲ Ἀλεξάνδρου τοῦ Μακεδόνα καὶ τῶν Ἀθηναίων ἐκπεσόντων ὑπὸ Περδίκκου. Diod. XVIII. 18. ὁ δὲ Περδίκκας ἀποκαταστήσας τοῖς Σαμίσις τὴν τε πόλιν καὶ χώραν κατήγαγεν αὐτοὺς εἰς τὴν πατρίδα. The erroneous dates of Diodorus, who makes the period of their possession <i>forty-three</i> years, (which fixes the colony to B. C. 366.) and of Schol. Æschin. p. 731. Reisk. who places the colony at the year of <i>Nicophemus</i> B. C. 361, have been examined and corrected by Wess. ad Diod. XVIII. 18. with whom Corsini agrees: Fast. Att. tom. IV. p. 27.</p>
351.	<p><i>Thessalus</i>. Diod. XVI. 40. Dionys. Dinarch. p. 648. 656. Amm. p. 726. <i>corrupte</i> Θέλλον apud Dionys. Dinarch. p. 655. <i>forte</i> pro Θουμύδου ap. Dionys. Din. p. 665. <i>legendum</i> Θεσσαλίου.</p>	
350.	<p><i>Apollodorus</i>. Diod. XVI. 46. Dionys. Dinarch. p. 648. 656. <i>Oderici</i> Marm. Didasc.</p>	<p>Expedition of <i>Phocion</i> into Eubœa, and battle of <i>Tamynæ</i>: (at which Æschines the orator was present; cf. Æschin. p. 50, 40. 66, 5—15.) This expedition was a little before the cause πρὸς Βοιωτῶν περὶ τοῦ ὀνόματος, and at the time of the <i>Lenæan Dionysia</i>. Demosth. in Bœot. p. 999. φέρε, εἰ δὲ δίκην ἀστρατείας φεύγοι, χορεύοι δὲ, ὅταν στρατεύσθαι δέῃ; καὶ γὰρ οὖν, ὅτε εἰς Ταμύνας παρήλθοι οἱ ἄλλοι, ἐνθάδε τοὺς χάσας</p>

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Thermopylae is noticed: p. 44. ὥσπερ—τὰ τελευταῖα πρῶν εἰς Πύλας (ᾠμήσατε). The fact was therefore recent, and might have happened in the beginning of the year of Aristodemus. Diodorus is thus incidentally confirmed by Demosthenes.—*Demosth.* κατὰ Ἀριστοκράτους. Dionys. Ibid. ἐν ταύτῳ τῷ χρόνῳ καὶ τὸν κατὰ Ἀριστοκράτους ἔγραψε λόγον Εὐθυκλείῃ. After the death of Onomarchus, since the orator p. 661. mentions *Phajllus* as the leading potentate:—Φάυλλος ὁ Φωκεὺς ἢ τις ἄλλος δυνάστης. consistently with the date assigned by Dionysius. If the oration κατὰ Ἀριστοκράτους followed the *first Philippic*, as Dionysius seems to intimate, it may be placed towards the end of the year of Aristodemus, in the beginning of B. C. 351.

Cydlas the orator dissuaded the division of the lands of Samos: *Aristot. Rhet. II. 6, 24.* ὥσπερ Κυδίας περὶ τῆς Σάμου κληρουχίας ἐδημηγόρησεν· ἡξίου γὰρ ὑπολαβεῖν τοὺς Ἀθηναίους περιστάναι κύκλῳ τοὺς Ἕλληνας, ὡς ὁρῶντας καὶ μὴ μόνον ἀκουσόμενους ἂν ἂν ψηφίσωνται. Conf. *Ruhn. Hist. Crit. or. Gr. p. 153.* Reisk.

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pompus, and *Naucrates*, for the prize of oratory, given by Artemisia in honour of her husband. *Suid. Ἴσοκρ. Ἀπολλων. Gell. X. 18.*—*Suidas*: Θεοδέκτης Ἀριστάνδρου Φασηλίτης ἐκ Λυκίας, ῥήτωρ, τραπείς δὲ ἐπὶ τραγωδίας, μαθητὴς Πλάτωνος καὶ Ἴσοκράτους καὶ Ἀριστοτέλους οὗτος, καὶ ὁ Ἐρυθραῖος Ναυκράτης καὶ Ἴσοκράτης ὁ ῥήτωρ ὁ Ἀπολλωνιάτης, [see *Appendix c. 14.*] καὶ Θεόπομπος, ἐπὶ τῆς γὰρ Ὀλυμπιάδος [B. C. 368.] εἶπον ἐπιτάφιον ἐπὶ Μανώλῳ, Ἀρτεμισίας προτρεψαμένης. As Mausolus died in B. C. 352, and Artemisia in B. C. 350, the numbers of *Suidas* are wrong, and may be corrected to ρζ' Ὀλυμπιάδος. [B. C. 352.]

Theodectes composed 50 dramas: *Steph. Byz. v.* Φασηλῆς. Θεοδέκτης ἦν γένος Φασηλίτης, υἱὸς Ἀριστάνδρου, κάλλει διαφέρων, ὃς ἐποίησε τραγωδίας ν'. *Suid.* δράματα ἐδίδαξε ν'.—and in 13 poetical contests obtained 8 prizes; apparently tragic prizes: *Epitaph. apud Steph. Byz. l. c.*

—ἱεραῖς τρισὶ καὶ δέχ' ἀμίλλαις
ὀκτὼ ἀκηρασίους ἀμφεθέμεν στεφάνους.

For the emendation of this epitaph see *Jacobs Anthol. Gr. tom. XII. p. 176.*

Demosth. περὶ Ῥοδίων ἐλευθερίας. *Dionys. Amm. p. 726.* ἐπὶ Θεσσαλῶν τοῦ μετ' Ἀριστοδήμον, τὴν περὶ Ῥοδίων ἀπήγγειλε δημηγορίαν. ἐν ᾗ πείθει τοὺς Ἀθηναίους καταλῦσαι τὴν ὀλιγαρχίαν αὐτῶν. Mausolus is mentioned by Demosthenes p. 198. as now dead: οὐδὲ Μαύσωλον ζῶντα, οὐδὲ τελευτήσαντος ἐκείνου. And Mausolus died in the year of Eudemus. *Diod. XVI. 36.* But Artemisia was still living; (see the oration p. 193.) who only survived her husband two years. *Diod. XVI. 36. 45.* These coincidences confirm the date of *Dionysius*.

Demosth. πρὸς Βοιωτῶν περὶ τοῦ ὀνόματος. *Dionys. Dinarch. p. 656.* ὁ μὲν γὰρ Δημοσθένους περὶ τοῦ ὀνόματος λόγος—κατὰ Θέσπαλον ἢ Ἀπολλόδωρον ἄρχοντα τετέλεσται. At no long interval after the month *Anthesterion*. See col. 2. Therefore, at the end of the year of Thessalus, or the beginning of the year of Apollodorus, which explains the doubt of *Diony-*

Demosthenes χορηγὸς at the *Dionysia* of the archon Thessalus. When the offence of Midias was committed, Phocion was at *Tamynæ*: *Demosth. p. 567.* ἐπεὶ δὲ πολιορκεῖσθαι τοὺς ἐν Ταμύναις στρατιώτας ἐξηγγέλλετο, καὶ πάντας ἐξέναι τοὺς

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		<p>ἄγων ἀπελείφθη, καὶ τοῖς Διονυσίοις καταμείνας ἐχόρευεν.—ἀπειλθόντων δ' ἐξ Εὐβοίας τῶν στρατιωτῶν, λειποταξίου προσεκλήθη.—ταῦτα δὲ—σεσημασμένων ἤδη συνέβη τῶν ἐχίνων. [ἐχῖνος, οὗ αἱ μαρτυρίαι ἐμβληθεῖσαι κατεσημαίνοντο. Pollux VIII. 17.] Harpocrat. v. χόες. Δημοσθένης ἐν τῷ περὶ τοῦ ὀνόματος. ἐορτὴ τις παρ' Ἀθηναίοις, ἀγομένη Ἀνθεστηριῶνος δωδεκάτη. These incidental circumstances fix the expedition of Phocion to the <i>Dionysia</i> ἐπὶ Ληναίῳ, in the month Anthesterion: and, as the cause πρὸς Βοιωτὸν was κατὰ Θέσσαλον ἢ Ἀπολλόδαρον ἄρχοντα, (see col. 3.) these were the <i>Dionysia</i> of the archon <i>Thessalus</i>, or Anthesterion of B. C. 350. The Athenians had been invited by <i>Plutarch</i> of <i>Eretria</i> to oppose Philip. But <i>Plutarch</i> deceived or betrayed them, and was vanquished by Phocion. conf. <i>Plutarch</i>. Phocion. c. 12. 13. <i>Demosth.</i> Midian. p. 550. 567. 579. <i>Ulpian</i>. p. 374, 372. ed. Paris.</p> <p>Demosthenes in another oration attests that the affair of <i>Tamynæ</i> happened at the season of the <i>Dionysia</i>. see col. 4.</p>
349.	<p><i>Callimachus</i>. Diod. XVI. 52. <i>Dionys.</i> Dinarch. p. 648. <i>Amm.</i> p. 726. 734. <i>Athen.</i> V. p. 217. b. <i>Plutarch.</i> Mor. p. 845. D.</p>	<p>The Olynthian war: in the year of <i>Callimachus</i>: <i>Dionys.</i> <i>Amm.</i> p. 734. ἐπὶ Καλλιμάχου γέγονεν ἄρχοντας, ὡς δηλοῖ Φιλόχορος ἐν ἑκτῇ βίβλῳ τῆς Ἀτθίδος. <i>Vit.</i> X. or. p. 845. D. Καλλιμάχον, ἐφ' οὗ παρ' Ὀλυνθίων ἦκε πρεσβεία περὶ τῆς βοηθείας. In the year of <i>Callimachus</i>, three embassies were sent from Olynthus to Athens: upon the first embassy,</p>

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sus. Idem Dinarch. p. 665. Πρὸς Βοιωτὸν, ὑπὲρ τοῦ ὀνόματος.—εἰ καὶ μὴ τοῖς ἄλλοις οἱ Δημοσθένους ἀφαιρούμενοι τοῦτον τὸν λόγον, καὶ Δεινάρχῳ προσάπτοντες, ἐλέγχοντο, τῷ χρόνῳ γ' οὖν ἐπίδειχθεῖεν ἂν ψευδόμενοι. μέμνηται γὰρ ὡς νεωστὶ τῆς εἰς Πύλας ἐξόδου γεγενημένης· ἡ δ' εἰς * Ἀθηναίων ἐξόδος ἐπὶ Θουμήδου ἄρχοντος ἐγένετο, τρισκαίδέκατον ἔτος Δεινάρχου ἔχοντος. This passage is corrupt for various reasons: 1st. The oration is referred by Dionysius himself to the 11th or 12th year of Dinarchus; consequently the 13th year of Dinarchus could not be mentioned. 2dly. *Eudemus*, for so Θουμήδου is corrected by some, was not connumerary with the 13th year of Dinarchus: whence Reiske proposes δέκατον ἔτος. which, nevertheless, is not consistent with *Eudemus*. But, in the third place, no mention occurs of the expedition to the *Pylæ*; and Πύλαι is not once named in the whole oration. The passage, then, may be corrected thus: μέμνηται ὡς νεωστὶ τῆς εἰς ΤΑΜΥΝΑΣ ἐξόδου γεγενημένης [sc. p. 999. Reisk.] ἡ δ' εἰς Ταμύνας Ἀθηναίων ἐξόδος ἐπὶ ΘΕΣΣΑΛΟΥ ἄρχοντος ἐγένετο, ΕΝΔΕΚΑΤΟΝ ἔτος Δ. ἔχ. Corsini Fast. Att. tom. I. p. 138. and tom. IV. p. 30. has seen that Dionysius l. c. intended to speak of *Tamynæ*. He has not been so successful in his other criticisms upon that passage: since he places the expedition to Tamynæ, and the oration πρὸς Βοιωτὸν, in the year of *Theophilus*, Ol. 108. B. C. 34⁵. contrary to the express testimony of Dionysius himself in a preceding sentence. Mr. Wolf, prolegom. ad Leptin. p. cx. note, has been misled by Corsini upon this occasion: *Licet nec hujus orationis [πρὸς Βοιωτὸν] annum exploratum habeamus, tamen probabile est eum incidere in Ol. 108. vide Dionys. p. 665. bene correctum a Corsino*. But Dionysius at p. 665. is to be corrected by Dionysius himself at p. 656. whom Corsini had overlooked.

Demosth. ὁ παραγραφικὸς ὑπὲρ Φορμίωνος. This cause was twenty years after the death of Pasio the banker: p. 952. παρελθούτων ἐτῶν πλεον ἢ εἴκοσιν. And Pasio died ἐπὶ Δυσνικήτου ἄρχοντος. [B. C. 370.] *Demosth.* in Steph. II. p. 1132. This oration, therefore, could not have been composed before the year of *Apollodorus*. And yet mention is made p. 960. of *Callippus*: οὐχὶ Τιμομάχου κατηγορεῖς; οὐχὶ Καλλίππου, τοῦ νῦν ὄντος ἐν Σικελίᾳ;—*Callippus* occupied Rhegium in the archonship of *Thessalus*: [B. C. 351.] *Diod.* XVI. 45. and was slain soon after: *Plutarch.* *Dion.* c. 58. Ῥήγιον κατέσχευεν. ἐκεῖ δὲ λυπρῶς πράττων—ἀνιέρθη. Whence the oration ὑπὲρ Φορμίωνος could not have been later than the archonship of *Apollodorus*; since *Callippus* was still living.

Demosthenis Ὀλυνθιακοί. *Dionys. Amm.* p. 726. ἐπὶ Καλλιμάχου τοῦ τρίτου μετὰ Θέσσαλον ἀρξάντος, τρεῖς διέθετο δημογραφικοὺς, παρακαλῶν Ἀθηναίους βοήθειαν Ὀλυνθίοις ἀποστεῖλαι τοῖς πελεμουμένοις ὑπὸ Φιλίππου. According to *Ulpian* p. 10, l. ed. Par. each oration was followed by one of the three ex-

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υπολοίπους ἱππέας, ὧν εἰς Μειδίας ἦν, προεβούλευσεν ἡ βουλή, τινικαῦτα—ἐπέδωκε.—καὶ λόγων γιγνομένων τῆς τῶν ἱππέων βοήθειας ἤδη δεῖν, οὐκ ἀνέβαιναν ἐπὶ τὴν ναῦν ἣν ἐπέδωκεν, ἀλλὰ—αὐτὸς μένων ἐνθάδε ἐν τοῖς Διονυσίοις διεπράττετο ταῦτα ἐφ' οἷς νυνὶ κρίνεται. He elsewhere intimates that an expedition was then pending: p. 519. (Μειδίας) τοὺς χορευτὰς ἀφεθῆναι τῆς στρατείας ἠνώχλησεν. *Ulpian.* ad loc. ἔθος ἦν τοὺς τῷ Διονύσῳ χορεύοντας μὴ στρατεύεσθαι τοῦτον τὸν χρόνον. ὁ τοίνυν Μειδίας ἠνάγκαζεν αὐτοὺς ἐξίεναι—ἱππαρχος ὢν.—again: p. 577. ἅπερ ἐτόλμα λέγειν ὅτ' ἦν ἡ προβολή, (the judicial process, immediately following the Dionysian festival, in which *Midias* was condemned,) ταῦτα καὶ νῦν ἔρεῖ, ὡς ὅσοι, δέον ἐξίεναι, κατέμενον, καὶ ὅσοι τὰ φρούρια ἦσαν ἔρημα λελοιοῦντες, ἐξεκλησίασαν, καὶ χορευταί, καὶ ξένοι—ἦσαν, οἱ κατεχειροτόνησαν αὐτοῦ. The expedition of *Phocion* is fixed to the *Lenæan Dionysia* of the archon *Thessalus* by the testimonies quoted in col. 2. 3. which would seem to determine the χορηγία of *Demosthenes* to the *Lenæa*: [*Anthesterion* or February B. C. 350.] But other considerations make it probable that *Demosthenes* was χορηγὸς at the *Dionysia magna* [see *Append. c.* 20. *Demosthenes*]. And this was very possible: for the operations in *Eubæa* were of some duration; and, although they began in *Anthesterion*, might well extend into the following month, and *Phocion* might be engaged at Tamynæ during both the festivals of *Bacchus*. At the time of these transactions *Demosthenes* calls himself thirty-two years of age:—δύο καὶ τριάκοντα ἔτη γέγονα. p. 564. He completed his 32d year in the first month of the archon *Apollodorus.* *conf. a.* 382. and might be truly described as 32 (current) at the *Dionysia* of the archon *Thessalus*. For the oration against *Midias*, see the year B. C. 348.

There are still three annual festivals of *Bacchus*, at which dramatic pieces were presented: *Demosth.* *Midian.* p. 517. ὅταν ἡ πομπὴ ἢ τῷ Διονύσῳ ἐν Πειραιεῖ, καὶ οἱ κωμῳδοὶ, καὶ οἱ τραγωδοὶ, καὶ ἡ ἐπὶ

B. C.	1. ARCHONS.	2. EVENTS.
		<p>the Athenians sent a force under <i>Chares</i> composed of mercenaries: then, after <i>ὀλίγα τὰ μεταξύ γεγόμενα</i>, the people of Chalcidicē, being pressed by the war, and sending an embassy to Athens, <i>Charidemus</i> is ordered there: and, in conjunction with the Olynthians, ravages Palenē and Bottiæa. Again, another embassy being sent for new succours, the Athenians send another force, composed of citizens: τῶν πολιτῶν ὀπλίτας δισχιλίους καὶ ἵππεῖς τριακοσίους.—στρατηγὸν δὲ Χάρητα τοῦ στόλου παντός. Philochor. apud Dionys. p. 735.—Diodorus XVI. 52. ἐπ' ἄρχοντος Καλλιμάχου—Φίλιππος ἐστράτευσεν ἐπὶ τὰς Χαλκιδικὰς πόλεις.</p> <p>The Olynthian war, therefore, began after midsummer B. C. 349. and the transactions detailed by Philochorus and Diodorus happened partly in the latter part of B. C. 349, and partly in the beginning of B. C. 348. The first expedition, under Chares, seems to have been concluded in <i>Boëdromion</i>: [October B. C. 349.] Ulpian. ad Demosth. p. 26, 42. ed. Par. φασὶν, ὅτε ἔπεμψε τὴν λεῖαν ὁ Χάρης, βοηδρόμια ἦν.</p>
348.	<p>Ol. 108. <i>Theophilus</i>. Diod. XVI. 53. Dionys. Dinarch. p. 648. 654. Amm. p. 728. 736. Pausan. X. 3, 1. Laërt. V. 9. Athen. V. p. 217. b. Demosth. Pantænet. p. 968.</p>	<p>Olynthian war continued. <i>Philip</i>, in the year of Theophilus, [after midsummer B. C. 348] νικήσας τοὺς Ὀλυνθίους δυσὶ μάχαις συνέκλεισεν εἰς πολιορκίαν.—τὸ δὲ τελευταῖον—προδοθεῖσαν τὴν Ὀλυνθον εἴλε. Diod. XVI. 53. He had shut up the Olynthians within their walls before the war had lasted a year: Demosth. Fals. Leg. p. 426. πρὶν μὲν ἐξελεθεῖν ἐνιαυτὸν τοῦ πολέμου, τὰς πόλεις ἀπάσας ἀπολωλέκεσαν τὰς ἐν τῇ Χαλκιδικῇ. While Philip was engaged before Olynthus, the Olympic games happened: Æschin. Fals. Leg. p. 29, 35. Φρύωνων ὁ Ῥαμνούσιος ἐάλω ὑπὸ ληστῶν ἐν ταῖς σπονδαῖς ταῖς Ὀλυμπιακαῖς.</p>

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peditions: ἰστέον ὅτι φησὶ καὶ ὁ Φιλόχορος, ὅτι τρεῖς βοήθειαι ἐπέμφθησαν· κατ' ἑκάστον λόγον μιᾶς πεμπομένης. They were all pronounced before the third armament was sent, which was μὴ ξενικὴ, ἀλλ' αὐτῶν Ἀθηναίων. a measure urged in all the three orations.

Eubulus was of the party opposed to Demosthenes: Ulpian. Prolegom. Olynthiac. Idem ad p. 7, 27. 24, 30. 31. 25, 37. 26, 38. ed. Paris.

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Ληναίων πομπή, καὶ οἱ τραγωδοί, καὶ οἱ κωμωδοί, καὶ τοῖς ἐν ἄστει Διονυσίοις ἡ πομπή, καὶ οἱ παῖδες καὶ ὁ κῶμος, καὶ οἱ κωμωδοί, καὶ οἱ τραγωδοί. And they are named in the order in which they occurred. 1. τὰ ἐν Πειραιεῖ. (at which Euripides had exhibited: *Ælian*. V. H. II. 13. Πειραιοῦ ἀγωνιζομένου τοῦ Εὐριπίδου.) otherwise τὰ κατ' ἀγρούς. mentioned by *Æschines* *Timarch*. p. 22, 26. ἐν τοῖς κατ' ἀγρούς Διονυσίοις κωμωδῶν ὄντων ἐν Κολυττῷ. or τὰ κατὰ δήμους. *Photius* cod. 264. ἐν τοῖς κατὰ δήμους Διονυσίοις. in *Posideon*: *Hesych*. v. Διονύσια. *Theophrast*. Char. 3. —2. τὰ Λήναια. otherwise τὰ ἐν Λίμναις. in *Anthesierion*: *Thucyd*. II. 15.—3. τὰ ἐν Ἄστει. otherwise Διονύσια τραγωδοῖς καινοῖς. *Ælian*. V. H. II. 13. *Demosth*. *Coron*. p. 253. (at which *Xenocrates* was annually present: *Plutarch*. de exil. p. 603. B. Ξενοκράτης κατ' ἑκάστον ἔτος εἰς ἄστου κατ' ἑὶ Διονυσίων καινοῖς τραγωδοῖς.) in *Elaphebolion*: *Æschin*. Ctes. p. 63. See, for the two last festivals, *Ruhnck*. Auct. Emend. ad *Hesych*. t. I. p. 1000.—At this period the expense of tragic exhibitions was less than that of the χορὸς ἀνδρῶν. *Demosth*. *Midian*. p. 565. τραγωδοῖς κεχορήγηκε ποτε οὗτος, ἐγὼ δὲ αὐληταῖς ἀνδράσι.

Demosth. κατὰ Μειδίου. *Dionys*. *Amm*. p. 726. κατὰ τοῦτον γέγραπται τὸν ἄρχοντα [*Callimachum*] καὶ ὁ κατὰ Μειδίου λόγος, ὃν συνετάξατο μετὰ τὴν καταχειροτονίαν ἣν ὁ δῆμος αὐτοῦ κατεχειροτόνησε. This date supposes a space of two years between the προβολή, (for which see *Demosth*. p. 517. 577. 583.) and the publication of this oration. And intermediate transactions are mentioned, which prove that some space intervened. *Midias* had instigated a charge against *Demosthenes*, λειποταξίου. p. 547. 548. (λειποτακτεῖν δὲ ἔδοξεν ἐν τοῖς περὶ Εὐβοίαν. *Ulpian*. p. 350, 202.) and another charge of being concerned in the murder of one *Nicodemus*. p. 554. These two prosecutions were subsequent to the transactions of the *Dionysia*: *Ulpian*. p. 347, 184. ταῦτα μετὰ τὴν ὕβριν τὴν ἐν τοῖς Διονυσίοις. *Demosth*. pag. 553. 554. ἂν ἐπεξίω τὴν ὑμετέραν καταχειροτονίαν, λέλοιπα τὴν τάξιν, φόνου κοινωνῶ, κ. τ. λ. Notice is taken in the oration p. 578. of what was done after the last expedition to *Olynthus*: after the surrender of that city, according to *Ulpian* p. 373, 367. which would bring down the date to the year of *Theophilus*. But the words of *Demosthenes* only imply that the third expedition, under *Chares*, is re-

Heraclides the comic poet flourished: since he mentioned in a comedy the feast which was given by *Chares* to the people of Athens: *Athen*. XII. p. 532. e. Χάρητι—τάλαντα ἐξήκοντα. ἀφ' ὧν ἐδείπνισεν Ἀθηναίους ἐν τῇ ἀγορᾷ, θύσας τὰ ἐπινίκια τῆς γενομένης μάχης πρὸς τοὺς Φιλίππου ξένους. ὧν ἡγεῖτο μὲν Ἀδαῖος, Ἀλεκτρυῶν ἐπικαλούμενος. περὶ οὗ καὶ ὁ Ἡρακλείδης ὁ τῶν κωμωδιῶν ποιητὴς μέμνηται οὕτως:

Ἀλεκτρυῶνα τὸν τοῦ Φιλίππου παραλαβὼν
ἀωρὶ κοκκίζοντα καὶ πλανώμενον,
κατέκοψεν· οὐ γὰρ εἶχεν οὐδέπω λάφον.
κῆρα κατακόψας, μάλα συγχροὺς ἐδείπνισε
Χάρης Ἀθηναίους τίθ'· ὥς γενναῖός ἦν.

The facts referred to happened in the *Olynthian* war, in B. C. 348.

Adæus, or *Alectryon*, was also mentioned by *Antiphanes*: *Zenob*. *Adag*. VI. 34. p. 163. Ἀλεκτρυῶν ἐγένετο Φιλίππου στρατηγός, ὃν ἀπέκτεινεν, ὡς φασὶ, Χά-

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347.	<p><i>Themistocles.</i> Diod. XVI. 56. Dionys. Dinarch. pag. 648. 654. Amm. p. 736. Æschin. Ctes. p. 62, 30.</p>	<p>Olynthus taken by <i>Philip</i>, in the year of Theophilus: Diod. XVI. 53.—Dionys. Amm. p. 736. Θεόφιλος ἄρχων, καθ' ὃν ἐκράτησε τῆς Ὀλυνθίαν πόλεως Φίλιππος. At some interval after the Olympic games: for many intermediate transactions are mentioned by Æschines Fals. Leg. p. 29, 35—30, 9. and not long before the first embassy of the ten Athenians: τὴν προτέραν πρεσβείαν τὴν περὶ τῆς εἰρήνης. Demosth. Fals. Leg. p. 392. And that embassy, (which <i>made all possible haste</i>; Demosth. p. 392.) returned early in B. C. 346, a little before the <i>Dionysia</i>, at which <i>Antipater</i> and <i>Parmenio</i> were present. Æschin. Fals. Leg. p. 34—36. Ctes. p. 64. Arg. Demosth. Fals. Leg. p. 336. Olynthus, then, surrendered towards the end of the year of Theophilus, in spring B. C. 347.</p> <p>After the capture, Philip celebrates the <i>Olympia</i> at Dium: Diod. XVI. 55. μετὰ τὴν ἄλωσιν τῆς Ὀλύνθου, Ὀλύμπια ποιήσας. Demosth. Fals. Leg. p. 401. ἐπειδὴ γὰρ εἶλεν Ὀλυνθον Φίλιππος, Ὀλύμπια ἐποίησε. These games would be celebrated, either at the close of the year of Theophilus, or the beginning of the year of Themistocles: in the spring or summer B. C. 347. They were celebrated in Olymp. 111. 2. by Alexander, in the year of Euænetus, when he was preparing to pass into Asia: Diod. XVII. 16. θυσίας μεγαλοπρεπεῖς τοῖς θεοῖς συνετέλεσεν ἐν Δίῳ τῆς Μακεδονίας, καὶ σκηνικοὺς ἀγῶνας Διὶ καὶ Μούσαις, οὓς Ἀρχέλαος πρῶτος κατέδειξε. τὴν δὲ πανήγυριν ἐφ' ἡμέρας ἑννέα συνετέλεσεν. Arrian. I. 11. τῷ Διὶ τῷ Ὀλυμπίῳ τὴν θυσίαν τὴν ἀπ' Ἀρχελαοῦ ἐτι καθεστῶσαν ἔθυσεν, καὶ τὸν ἀγῶνα ἐν Αἰγαῖς διέθηκε τὰ Ὀλύμπια.—ἅμα δὲ τῷ ἡρὶ ἀρχομένῳ, κ. τ. λ. The games of Philip after the Olynthian war were similar: Diod. XVI. 55. μεγαλοπρεπεῖς θυσίας συνετέλεσε, πανήγυριν δὲ μεγάλην συστήσάμενος, καὶ λαμπροὺς ἀγῶνας ποιήσας, πολλοὺς ἐπὶ τὰς ἐστιάσεις παρελάμβανεν. Alluded to by Philostrat. Vit. Apollon. I. 35. εἰ δὲ θύοι Φίλιππος Ὀλύμπια, πόλεις ἡρηκώς. and by Dio Orat. II. p. 73. Reisk. ἐν Δίῳ τῆς Πιερίας ἔθυσον ταῖς Μούσαις, καὶ τὸν ἀγῶνα τῶν Ὀλυμπίων ἐτίθουσιν, ὃν φασιν ἀρχαῖον εἶναι παρ' αὐτοῖς. See also Ulpian. ad Demosth. p. 242. ed. Paris. Steph. Byz. v. Δίων.</p> <p>The year of Theophilus, and the eleventh month of the year, Thargelion, (conf. Laërt. III. 40. Athen. V. p. 217. b. Senec. Epist. 58.) or May B. C. 347, was Φιλίππου βασιλεύοντος ἔτος τρισκαίδεκατον. Laërt. III. 40. whence we ascend to his accession, in the beginning of B. C. 359.</p>
346.	<p><i>Archias.</i> Diod. XVI. 59. Dionys. Dinarch. p. 648. 655. Amm. p. 737. Harpocrat. v. διαψήρισις.</p>	<p>First embassy περὶ εἰρήνης. which returned before the <i>Dionysia magna</i>. [March B. C. 346.] Æschin. Fals. Leg. p. 30, 27—36, 3. Peace between Philip and the Athenians, ἄρχοντος Θεμιστοκλέους. Dionys. Amm. p. 740.—ἐλαφηβολιώνος ἐνάτῃ ἐπὶ δέκα. Demosth. Fals. Leg. p. 359. [March B. C. 346.] The ambassadors return from the second</p>

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ferred to: which fixes the date to the latter end of the year of Callimachus, consistently with Dionysius.

Eubulus assisted *Midias*; and possessed great influence: of which *Demosthenes* is evidently afraid. *conf.* p. 580. 581. *Ulpian.* p. 375, 379. πρὸς τὸν Εὐβούλον ἀποτείνεται· προέταξε δὲ τοῦτον τῶν ἄλλων—ὅτι πολὺ προέχει.—καὶ μᾶλλον ἐδεδοίκει τοῦτον ἢ σύμπαντας τοὺς ἄλλους.

Death of *Plato*, in the archonship of *Theophilus*: *Apolodorus* apud *Laërt.* V. 9. τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος ἐπὶ Θεοφίλου. *Athen.* V. p. 217. b. μετήλλαξεν ἐπὶ Θεοφίλου τοῦ μετὰ Καλλίμαχον. *Hermippus* apud *Laërt.* III. 2. τελευταῖα τῷ πρώτῳ ἔτει τῆς ὀγδοῆς καὶ ἑκατοστῆς Ὀλυμπιάδος, βιοῦς ἔτος ἐν πρὸς τοῖς ὀγδοήκοντα. on his birthday: *Seneca* *Epist.* 58. *natali suo decessit, annum unum atque octogesimum implevit sine ulla deductione.* whence we may suspect that τελευταῖα δ', ὡς φησιν *Ἑρμιππος*, EN ΓΑΜΟΙΣ δειπνῶν, *Laërt.* III. 2. was a corruption in the text of *Hermippus*, or perhaps an error of *Laërtius* in reporting it, for EN ΓΕΝΕΘΑΙΟΙΣ δειπνῶν. The age of *Plato* is stated at 81 years by *Cic. Senect.* c. 5. *Lucian.* *Macrob.* c. 21. *Censorin.* c. 15. This computation supposes his birth in the year of *Aminias* B. C. 428. Other calculations dated his birth in the year of *Apolodorus* B. C. 429, and made him 82 at his death in May B. C. 347. *conf. a.* 429.

Aristotle, upon the death of *Plato*, went to *Atarnæ*: *Laërt.* V. 9. φησὶν Ἀπολλόδωρος—Πλάτωνος τελευταῖαντος—πρὸς Ἑρμείαν ἀπᾶραι (Ἀριστοτέλην) καὶ μέιναι ἔτη τρία. *Dionys.* *Amm.* p. 728. ἀποθανόντος δὲ Πλάτωνος ἐπὶ Θεοφίλου ἄρχοντος ἀπῆρε πρὸς Ἑρμείαν τὸν Ἀταρνέως τύραννον, καὶ τριετὴ χρόνον παρ' αὐτῷ τρίψας ἐπ' Εὐβούλου ἄρχοντος εἰς Μυτιλήνην ἐχωρίσθη. —*Speusippus* succeeded *Plato*: *Laërt.* IV. 1. διεδέξατο αὐτὸν Σπείσιππος,—ὃς ἦν υἱὸς τῆς ἀδελφῆς αὐτοῦ Ποτῶνης· καὶ ἐσχολάρχησεν ἔτη ὀκτώ, ἀρξάμενος ἀπὸ τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος.

(*Demosth.* πρὸς Βοιωτὸν ὑπὲρ προικός. Two or three years after the oration περὶ ὀνόματος. *Dionys.* *Dinarch.* p. 666. Πρὸς Μαντίθεον περὶ προικός. οὗτος ἀκολουθεῖ τῷ προτέρῳ λόγῳ, καὶ πολλὰ ἔχει κατὰ λέξιν ταῦτά, ἃ εἴη ἀν τοῦ αὐτοῦ ῥήτορος.—οὐ πολλοῖς ἔτεσιν ὕστερον ἡγάνισται τὸν ἀγῶνα ὁ κατήγορος, ἀλλὰ δύο ἢ τρισίν.)—(*Demosth.* πρὸς Πανταίνετον παραγραφικός. After B. C. 347. because the facts, which gave rise to the suit, happened ἐλαφροβολιῶνος μηνὸς ἐπὶ Θεοφίλου ἄρχοντος. p. 968. This oration, and that against *Nausimachus* and *Xenopithes*, begin with the same sentence: and at the close of each oration is the same argument, expressed with little variation. Compare p. 983. 990. 991. *Reisk.*)

Isocratis Φίλιππος. After the conclusion of the peace: c. 3. p. 83. c. ἐρῆθη ποιησάμενοι τὴν εἰρήνην.—And before the Phocian war was ended: c. 21. p. 93. c. ἐν σοὶ τὰς ἐλπίδας ἔχουσι, κ. τ. λ. c. 31. p. 97. a. εἰὰν τὰ περὶ Φωκίας διοικήσῃς.—Consequently this piece was published between *Elaphebo-*

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ρης ὁ Ἀθηναῖος. μέμνηται δὲ αὐτοῦ Ἡρακλείδης ὁ κωμικός, καὶ Ἀντιφάνης.

Anaxandrides the comic poet exhibits, ἐν τοῖς ἀγῶσι Φιλίππου τοῦ Μακεδόνης. [at the *Olympia* at *Dium*, in B. C. 347. see col. 2.] *Suidas* v. Ἀναξανδρίδης.—γεγονῶς ἐν τοῖς ἀγῶσι Φιλίππου τοῦ Μακεδόνης, Ὀλυμπιάδι ἑκατοστῇ πρώτῃ. *Eudocia* p. 60. has ἀγῶσι Φ. τοῦ Μ. without specifying the Olympiad. As the *Parian Marble* attests that *Anaxandrides* exhibited at *Athens*, about the 101st Olympiad, (namely *Olymp.* 100. 4. *conf. a.* 376,) two distinct particulars seem confounded in the present text of *Suidas*. If we transpose the words, thus—γεγονῶς Ὀλυμπιάδι ρά, (καὶ) ἐν τοῖς ἀγῶσι Φιλίππου τοῦ Μακεδόνης—we have a reference to his first exhibitions at *Athens*, recorded by the *Marble*, and to the ἀγῶνες Φιλίππου, or these very games at *Dium*, in B. C. 347. *Corsini* *Fast. Att.* tom. IV. pag. 2. quoting *Suidas* without suspicion, imagines that the exhibitions in *Olymp.* 101 were games at *Dium*. But they could not be the games of *Philip*, who began to reign 16 years after; nor of *Archelaus*, who was then dead: and the 101st *Olymp.* was a period of great confusion in the affairs of *Macedonia*, when it is unlikely that such games were celebrated. The transposition of the words of *Suidas* removes the difficulty; and supposes *Anaxandrides* to have written comedy thirty years: which is probable, because *Anaxandrides* lived to old age, γῆρας. See the narrative of *Chamaeleon* apud *Athen.* IX. p. 374. a.

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		<p>embassy, τῆς ἐπὶ τοὺς ὄρκους, τρίτῃ ἐπὶ δέκα τοῦ σκιροφοριῶνος μηνός. [June] Demosth. Ibid.—καὶ παρῆν ἐν Πύλαις ὁ Φιλίππος ἤδη. Ibid. Another deputation from Athens to Philip, the 23d Scirophorion: ταύτῃ ἐγγίγνονθ' αἱ σπονδαί. Ibid. And Phocis was occupied by Philip a few days after; ὕστερον ἡμέραις πέντε ἢ ἕξ, ἀπολώλεσαν οἱ Φωκεῖς. Demosth. p. 379.—about the 27th Scirophorion. Idem p. 360. The towns, therefore, were dismantled in July or August: Demosth. p. 366. τῆς εἰρήνης γεγонуίας—τέτταρας μῆνας ὅλους ἐσώζοντο αἱ Φωκεῖς τοὺς ὕστερον.—and the Phocian war ended, ἐπ' ἀρχοντος Ἀρχίου Diod. XVI. 59. at the time of the <i>Pythia</i>: Demosth. p. 380. After a duration of <i>ten years</i>: Æschin. Fals. Leg. p. 45, 24. τὸν δεκαετῆ πόλεμον. In Ctes. p. 74, 37. δεκαετῆς γεγονώς. Diod. XVI. 59. διαμείνας ἔτη δέκα. Diodorus has three variations in speaking of this war: 1st. XVI. 14. ἐπὶ Ἀγαθοκλέους, [B. C. 357] ἐγένετο ὁ πόλεμος οὗτος ἔτη ἑνδεκα.—2nd. XVI. 23. ἐπὶ Καλλιστράτου, [B. C. 355] ὁ πόλεμος συνέστη καὶ διέμεινεν ἔτη ἑννέα. 3d. ἐπὶ Ἀρχίου. (XVI. 59.) where he reckons it <i>ten years</i>. These variations are consistent with the termination of the war. There were eleven years from <i>Agathocles</i> to <i>Archias</i>, and nine from <i>Callistratus</i> to <i>Archias</i>. But the year of <i>Agathocles</i> was the true date for the seizure of the temple, because three historians all agree in the year of that archon. <i>conf. a.</i> 357, 3. And, as the war ended in the very first month of <i>Archias</i>, the actual duration was ten years, as all authorities make it to be. Pausanias X. 3, 1. was led into an opposite error, and placed the end of the war one year too high: δεκάτω δὲ ὕστερον ἔτει μετὰ τὴν τοῦ ἱεροῦ κατάληψιν ἐπέθηκεν ὁ Φίλιππος πέρας τῷ πολέμῳ, Θεοφίλου μὲν Ἀθήνησιν ἀρχοντος ὀγδόης δὲ Ὀλυμπιάδος καὶ ἑκατοστῆς ἔτει πρώτῳ.</p>
345.	<p><i>Eubulus</i>. Diod. XVI. 66. Laërt. V. 9. Dionys. Dinarch. p. 655. 667. Amm. p. 728. 737. <i>corrupte</i> Εὐδωρος apud Dionys. p. 648.</p>	

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lion [March] and July or August B. C. 346.

(*Demosth.* πρὸς Εὐβουλίδην ἔφεσις. Soon after the archonship of Archias. Harpocr. v. διαψήφισις. ἰδίως λέγεται ἐπὶ τῶν ἐν τοῖς δήμοις ἐξετάσεων.—*Αἰσχίνης κατὰ Τιμάρχου*. [p. 11, 21. γεγόνاسι διαψήφισις ἐν τοῖς δήμοις, καὶ ἕκαστος ἡμῶν ψῆφον δέδωκε περὶ τοῦ σώματος.] ἐντελέστατα δὲ διείλεκται περὶ τῶν διαψήφισεων, ὡς γεγόνασιν ἐπὶ Ἀρχίου ἄρχοντος, Ἀνδρῳτίων ἐν τῇ Ἀτθίδι, καὶ Φιλόχορος ἐν ἑκτῇ τῆς Ἀτθίδος. And this oration was composed not long after: *Demosth.* p. 1299. συμβαίνει δέ μοι—τὸν καιρὸν, καὶ τὸ παρῶν εἶναι τὴν πόλιν πρὸς τὰς ἀποψηφίσεις, φοβεῖσθαι. *Reiske* ad *Æschin.* l. c. rightly conjectures that *Æschin.* in *Timarch.* and *Demosth.* in *Eubulid.* refer to the same διαψήφισις, which fixes this oration near the date of the prosecution of Timarchus. It may be collected from p. 1311. that the client of Demosthenes was born a short time before the death of Thrasybulus: and was therefore now about 45 years of age. *Petitus* L. A. p. 211. and *Siebelis* (or rather *Lenzius*) ad *Philoch.* fragm. p. 61. understand Harpocr. of a former Archias, who was archon B. C. 419. *Petitus* remarks: *Instituta est primum hæc διαψήφισις*.—*Ol.* 90. 2. But this process existed long before the date of the first Archias, in the time of Pericles: *Plutarch.* *Pericl.* c. 37. in B. C. 445. *Philoch.* ap. *Schol. Aristoph. Vesp.* 716. (conf. *Siebel.* p. 61.) It must have fallen into comparative disuse in B. C. 419 (during the relaxation of the law concerning the birth of citizens; for which see *Petit.* L. Att. p. 214.), and would revive in consequence of the law of *Aristoph.* in B. C. 403. [*cf. a.* 403.] Moreover the reference of Harpocratio to *Æschin.* *Timarch.* shews that he had in view the present Archias: and this is confirmed by the series of the books in *Philochorus*; who mentions in lib. V. the year of *Nausinicus* [B. C. 378]: *Harpocr.* v. συμμορία. in lib. VI. *Callimachus* [B. C. 349]: *Dionys.* p. 734. and *Theophrastus* [B. C. 340]: *Dionys.* p. 741. between whom *Archias* would occur also in lib. VI.)

Demosth. περὶ εἰρήνης. *Dionys. Amm.* p. 737. μετὰ Θεμιστοκλέα Ἀρχίας ἐφ' οὗ παραινέει τοῖς Ἀθηναίοις μὴ κωλύειν Φίλιππον τῆς Ἀμφικτυονίας μετέχειν, μὴδ' ἀφορμὴν δίδόναι πολέμου, νεωστὶ πεποιημένους τὴν πρὸς αὐτὸν εἰρήνην.

Æschinis κατὰ Τιμάρχου. After the embassy in June B. C. 346, and before the cause *παπαρρεσβείας*, in August or Sept. B. C. 343. *Quo anno acta fuerit, nullibi diserte proditur: certe post Ol.* 108. 2. *quo tempore Athenienses legatos denuo miserunt, et ante Ol.* 109. 2. *quo Demosthenes adversarium insinulavit.* *Taylor.* *Præfat.* *Æschines* was at this time in his 45th year: p. 7, 38. ἔστιν ἡμῖν τοῦτ' πέμπτον καὶ τετταρακοστὸν ἔτος. The prosecution was successful, although accounts differ concerning the fate of Timarchus. Conf. *Arg. Orationis.* *Vit.* X. or. p. 841. A. *Ulpian.* ad *Demosth.* p. 195. 4. *Suid.* Τιμάρχ. *Demosthenes Fals. Leg.* p. 341. only says—τὸν μὲν ἀνέηκε.—

B. C.	1. ARCHONS.	2. EVENTS.
344.	Ol. 109. <i>Lyciscus</i> . Diod. XVI. 69. Dionys. Dinarch. pag. 648. 655. Amm. p. 737. Demosth. Theocrin. p. 1330.	<i>Timoleon</i> ἐξέπλευσεν ἐκ Κορίνθου ἐπὶ ἄρχοντος Εὐβούλου. Diod. XVI. 66. He gains Syracuse ἐπὶ Λυκίσκου. Id. XVI. 69.
343.	<i>Pythodotus</i> . Diod. XVI. 70. Dionys. Dinarch. p. 648. 666. Amm. p. 728. 737. Laërt. V. 10. <i>Pythodorus</i> apud Demosth. Olympiod. pag. 1174.	<p><i>Timoleon</i> completes the conquest of Syracuse, ἐπὶ Λυκίσκου. Diod. XVI. 69. and sends <i>Dionysius</i> to Corinth, ἐπὶ Πυθοδότου ἄρχοντος. XVI. 70. [After midsummer B. C. 343.] <i>Dionysius</i> was thus finally expelled, having reigned originally ἔτη δέκα, δώδεκα δὲ ἄλλα μετὰ τὴν Δίωνος στρατείαν ἐν πολέμοις διαφορηθεῖς. Plutarch. Timol. c. 13. He had recovered Syracuse in the <i>tenth</i> year after his first expulsion: ἀνέλαβε τὰ πράγματα ἔτει δεκάτῳ. Plutarch. Timol. c. 1. therefore, in B. C. 347. and the twelve years are computed to the first setting forth of <i>Timoleon</i>, ἐπὶ Εὐβούλου, twenty-two years after the death of the elder <i>Dionysius</i>. The actual space, from the death of <i>Dionysius</i> in spring B. C. 367 to the year of <i>Pythodotus</i> August B. C. 343, is <i>twenty-four</i> years, and upwards.</p> <p>An Athenian expedition is sent into Acarnania, in the year of <i>Pythodotus</i>: Demosth. Olympiod. p. 1173. 1174. ἐπείσθητε ὑπὸ τῶν ῥητόρων εἰς Ἀκαρνανίαν στρατιώτας ἐκπέμπειν—ὁ ἄρχων Πυθόδωρος. [<i>sic.</i>]—to counteract <i>Philip</i>, who was in Acarnania before his Scythian expedition: Demosth. Philipp. III. p. 120. ἐπ' Ἀμβρακίαν ἐλήλυθε καὶ Λευκάδα. p. 118. ἦκεν ἐπὶ Ἀμβρακίαν. Halonnes. p. 84. ἐπὶ Ἀμβρακίαν στρατεύεται. Philipp. IV. p. 133.—τὴν ἐπ' Ἀμβρακίαν ὁδόν. <i>Demosthenes</i> is sent with other ambassadors, in the year of <i>Pythodotus</i>,—(πέρυσσι, that is, the year before the archonship of <i>Sosigenes</i>, Philipp. III. p. 129.)—and counteracts <i>Philip</i> in Ambracia and Peloponnesus. He enumerates p. 129. as his colleagues in this mission <i>Polyeuctus</i>,—Πολύευκτος ὁ βέλτιστος ἐκείνοισι—<i>Hegesippus</i>, <i>Clitomachus</i>, <i>Lycurgus</i>.</p>
342.	<i>Sosigenes</i> . Diod. XVI. 72. Dionys. Dinarch. p. 648. Amm. p. 737. Laërt. X. 14. Plutarch. Mor. p. 839. D. In-	<i>Philip</i> , ἐπὶ Πυθοδότου ἄρχοντος,—ἐστράτευσε ἐπὶ Θράκῃ. Diod. XVI. 70. 71. He passed ten months in Thrace, and wintered there: Demosth. Cherson. p. 98. δέκα μῆνας ἀπογενομένου τάνθρώπου, καὶ νόσῳ καὶ χειμῶνι καὶ πολέμοις ἀποληφθέντος. Since <i>Philip</i> was in Acarnania in the year of <i>Pythodotus</i> , (<i>conf. a. 343</i>) and since he commenced his Thracian ex-

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Aristotle, after three years' stay at Atarnæ, (*cf. a. 347*), went to Mytilenæ; in the year of Eubulus: Apollodor. apud Laërt. V. 9. εἰς Μυτιλήνην ἐλθεῖν ἐπὶ ἄρχοντος Εὐβούλου, τῷ τετάρτῳ ἔτει τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος. Dionys. Amm. p. 728. ἐπ' Εὐβούλου ἄρχοντος εἰς Μυτιλήνην ἐχωρίσθη.

Demosth. κατὰ Φιλίππου δεύτερος. Dionys. Amm. p. 737. Λυκίσκος, ἐφ' οὗ τὴν ἑβδόμην τῶν Φιλιππικῶν δημηγοριῶν διέθετο πρὸς τὰς ἐκ Πελοποννήσου πρεσβείας· ταύτην τὴν ἀρχὴν ποιησάμενος· “Ὅταν, ὦ ἄνδρες Ἀθηναῖοι, λόγοι γίνωνται”——

Demosth. περὶ Ἀλοννήσου. Dionys. Amm. p. 737. Πυθόδοτος, ἐφ' οὗ τὴν ὀγδόην τῶν Φιλιππικῶν δημηγοριῶν διέθετο πρὸς τοὺς Φιλίππου πρέσβεις.—καὶ τὸν κατ' Αἰσχίνου συνετάξατο λόγον, ὅτε τὰς εὐθύνας ἐδίδου τῆς δευτέρας πρεσβείας, τῆς ἐπὶ τοὺς ὅρκους. According to Libanius in *arg. Hegesippus* was the author of the oration on *Halonnesus*:—καὶ ἀπὸ τῆς ιδέας τῶν λόγων, καὶ ἀπὸ τῶν πραγμάτων· κατὰ Καλλίππου γὰρ τοῦ Παιανιέως φησὶν ὁ τὸν λόγον γεγραφῶς ἀπεννηνοχέαι γραφὴν παρανόμων. [p. 87.] φαίνεται δὲ Ἡγήσιππος τὴν κατὰ Καλλίππου γραφὴν ἐνστησάμενος.—δύναται δὲ τὴν αὐτὴν πεποιῆσθαι συμβουλήν (περὶ τῆς Ἀλοννήσου) καὶ Δημοσθένους καὶ Ἡγήσιππος· ἐπεὶ καὶ τὰ ἄλλα τῆς αὐτῆς ἦσαν ἐν τῇ πολιτείᾳ προαιρέσεως. The expedition of Philip into Acarnania—ἐπὶ δ' Ἀμβρακίαν στρατεύεται p. 84.—is noticed in this oration: confirming the date of Dionysius.

Demosth. et Æschin. περὶ παραπρεσβείας. In the year of Pythodotus. Dionys. p. 737. three years after the embassy: Argum. Demosth. p. 338. Reisk. μετὰ τρία ἔτη τῆς γραφῆς εἰσῆλθεν ἔχων τὴν κατηγορίαν.—μετὰ τρία ἔτη εἰσῆλθεν ὁ Δημοσθένης κατηγορήσων Αἰσχίνου. Three years from the second embassy were completed in the last month of Lyciscus, or June B.C. 343. Æschines was assisted by the influence of *Eubulus*: Ulpian. ad Demosth. p. 261. ed. Par. Εὐβουλον τὸν διὰ χειρὸς ἔχοντα τὴν πολιτείαν.—whom Demosthenes addresses in the oration p. 434. Reisk. confer Ulpianum ad Demosth. p. 243. Photium cod. 61. p. 61.

Θεόπομπος ὁ Χῖος ἐν τῇ τῶν Φιλιππικῶν ἱστορίᾳ κατέταξε τρεῖς βίβλους περιεχούσας Σικελικὰς πράξεις· ἀρξάμενος δὲ ἀπὸ τῆς Διονυσίου τοῦ πρεσβυτέρου τυραννίδος διῆλθε χρόνον ἐτῶν πενήκοντα, καὶ κατέστρεψεν εἰς τὴν ἔκπτωσιν Διονυσίου τοῦ νεωτέρου· εἰσὶ δὲ αἱ βίβλοι τρεῖς, ἀπὸ τῆς μᾶ' ἄχρι τῆς μγ'. Diod. XVI. 71. under the year of Pythodotus.

Aristotle comes to the court of Philip: Apollodor. apud Laërt. V. 10. ἐπὶ Πυθόδοτου ἐλθεῖν πρὸς Φιλίππον, τῷ δευτέρῳ ἔτει τῆς ἐνάτης καὶ ἑκατοστῆς Ὀλυμπιάδος, Ἀλεξάνδρου πεντεκαίδεκα ἔτη ἦδη γεγονότος. Dionys. Amm. p. 728. πρὸς Φίλιππον ὤχετο κατὰ Πυθόδοτον ἄρχοντα, καὶ διέτριψε χρόνον ὀκταετῇ παρ' αὐτῷ

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Antiphanes still exhibits comedy: Athen. VI. p. 223. e. Δημοσθένους—Φιλίππου Ἀθηναίοις Ἀλόννησον διδόντος, συνεβούλευσε μὴ λαμβάνειν εἰ δίδωσιν, ἀλλὰ μὴ ἀποδίδωσιν. ὅπερ Ἀντιφάνης ἐν Νεοττίδι παιδιὰν θέμενος ἐρσσελεῖ τόνδε τὸν τρόπον.

ὁ δεσπότης δὲ πάντα τὰ παρὰ τοῦ πατρὸς ἀπέλαβεν, ὥσπερ ἔλαβεν. ἡγάπησεν ἂν τὸ ῥῆμα τοῦτο παραλαβὼν Δημοσθένους.

Compare Plutarch. vit. Demosth. c. 9. Demosthenes might be ridiculed by the poet for his argument in the extant oration p. 78. or (if that is of *Hegesippus*) in some other upon the same question.

Demosthenes was ridiculed for that expression by *Alexis* in the Στρατιώτης and the Ἀδελφοί, by *Anaxilas* in the Εὐανδρεία, by *Timocles* in the Ἡρωεῖς. Athen. VI. p. 223. e.—224. b. Whence we may collect the time of those comedies.

Antiphanes in the Νεοττῆς had also noticed *Sinopë*: Athen. XIII. p. 586. a. whom he mentioned in the Ἀρκὰς, the Ἀκέστρια, the Κηπουρὸς, Athen. XIII. p. 586. a. and in the Ἀλιευομένη, Athen. VIII. p. 338. e.—339. b. where she is named with *Callimedon* and *Misgolas*. *Callimedon* is noticed again in the Γόργυθος. Athen. VIII. p. 340. c. From the times of *Callimedon*, *Misgolas*, and *Sinopë*, these comedies may be referred to the later period of Antiphanes. He was at this time about sixty-four years of age, and had exhibited comedy more than forty years. *cf. ann. 407. 387.*

Birth of *Menander*: in the year of *Sosigenes*. Inscriptio apud Corsin. F. A. tom. IV. p. 76. Suidas: Μένανδρος—Διοπίθους καὶ Ἡγησιστράτης—κωμικὸς τῆς νέας κωμωδίας—γέγραφε κωμωδίας ρή, καὶ

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	scriptio Gruter. apud Corsin. Fast. Att. tom. IV. p. 76.	<p>pedition in the year of the same archon, in which expedition he consumed ten months, including a winter, (the winter of the archon <i>Sosigenes</i>, cf. a. 341, 3,) he must have commenced this Scythian war towards the end of the year of Pythodotus, or spring B. C. 342.</p> <p><i>Diopithes</i> the Athenian general (the father of <i>Menander</i>: Ulpian. ad Demosth. p. 54, 3. ed. Par.) is stationed at the Hellespont: Dionys. Dinarch. p. 666. Διοπίθους ἔτι περὶ Ἑλλήσποντον, τοῦ τῶν Ἀθηναίων στρατηγοῦ, διατρίβοντος.—ἔστι δὲ ὁ χρόνος κατὰ Πυθόδοτον ἄρχοντα, ὡς δηλοῖ Φιλόχορος. He was still on the same station in the year of Sosigenes, when he was defended by Demosthenes in the oration περὶ τῶν ἐν Χερρόνησσι. cf. a. 341, 3.</p>
341.	<i>Nicomachus</i> . Diod. XVI. 74. Dionys. Dinarch. p. 648. 657. 667. Amm. p. 738.	<p><i>Philip</i> is still in Thrace, where he wintered: ἐχειμαζε. Demosth. Cherson. p. 101. στρατείας, ἣν ἐνδέκατον μῆνα τουτονὶ ἐν Θράκῃ ποιεῖται. Id. p. 90.—waiting for the Etesian winds: περιμένειν τοὺς ἐτησίους. Id. p. 93. which were in July: Ulpian. p. 35, 41. ed. Par. ἐτησίαι οἱ ἄνεμοι, οἱ κατ' ἔτος πνέοντες· πνέουσι δὲ ἐν ἁκμῇ τοῦ θέρους. Vit. Pythag. apud Phot. cod. 249. p. 1321. οἱ ἐτήσιναι πνέουσι κατὰ τὸν καιρὸν τοῦ ἁκμαιοτάτου θέρους. Demosth. Cherson. p. 94. λογίζεσθε, ὦ ἄνδρες Ἀθηναῖοι, τὴν ἐπιούσαν ὥραν τοῦ ἔτους. explained by Ulpian p. 56, 21. to mean τοῦ θέρους. Philip had seized some Thracian towns, ἄρτι τῆς εἰρήνης γεγονυίας, οὕτως Διοπίθους στρατηγοῦντος. Demosth. Philipp. III. p. 114. conf. Phil. IV. p. 133. Consequently, soon after B. C. 346. He had now been nearly 13 years engaged in views against the Greeks: Demosth. Phil. III. p. 117. Φίλιππος ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν, οἷς ἐπιπολάζει, ἡδίκησε τοὺς Ἕλληνας. These thirteen years not completed ascend to the archonship of Diotimus and the seventh year of the reign of Philip; and seem to point to the campaign of B. C. 353, when he seized upon Pagasæ. cf. a. 353.</p> <p>In Demosth. Philipp. III. p. 113. Philip is spoken of as <i>lately</i> in Thessaly: καὶ μὲν καὶ Φερᾶς πρῶτην εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβάν. thus confirming Diodorus XVI. 69.</p>

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καθηγούμενος Ἀλεξάνδρου. The *eight years* are to be computed, not to the death of Philip, but to the archonship of Euænetus, when Aristotle left Macedonia and settled at Athens.

Isocrates æt. 94 began to compose the *Panathenæic oration*: c. 1. p. 233. b. τοῖς ἔτεσι τοῖς ἐνενήκοντα καὶ τέτταρσιν, ἀγὰ τυγχάνω γεγωνώς. He was 94 complete in the beginning of the year of *Sosigenes*. *conf. a.* 436. The composition was interrupted for three years: c. 104. p. 289. a. ἤδη τῶν ἡμισέων γεγραμμένων ἐπιγενομένου μοι νοσήματος—τούτῳ διατελῶ τρί' ἔτη μαχώμενος.

(*Demosth.* κατὰ Ὀλυμπιοδώρου βλάβης. After *Olympiodorus* had returned from military service in Acarnania: *conf. p.* 1174.—*Ibid.* διέγραψεν ὁ ἄρχων Πυθόδωρος κατὰ τὸν νόμον τὴν τουτοῦ Ὀλυμπιοδώρου ἀμφισβήτησιν. This cause, therefore, was after the archonship of *Pythodotus*.)

Birth of *Epicurus*: *Laërt. X.* 14. ἐγεννήθη, φησὶν Ἀπολλόδαμος ἐν χρονικοῖς, κατὰ τὸ τρίτον ἔτος τῆς ἐνάτης καὶ ἐκατοστῆς Ὀλυμπιάδος, ἐπὶ Σωσιγένοῦς ἀρχόντος, μηνὸς γαμηλιῶνος ἐβδόμῃ ἔτεσιν ὕστερον τῆς Πλάτωνος τελευτῆς ἑπτὰ. [January B. C. 341.]

Demosth. περὶ τῶν ἐν Χερρόνῳ. *Dionys. Amm. p.* 737. Σωσιγένης, ἐφ' οὗ τὴν ἐνάτην διελήλυθε κατὰ Φιλίππου δημηγορίαν, περὶ τῶν ἐν Χερρόνῳ στρατιωτῶν. In the eleventh month of Philip's absence in Thrace, where he waited for the Etesian winds: *Demosth. p.* 90—93. therefore towards the close of the year of *Sosigenes*, in spring B. C. 341. Philip had now sent succours to Cardia against *Diopithes*: *p.* 104. καὶ νῦν εἰς Καρδίαν πέπομφε βοήθειαν.—*p.* 105. τὴν Καρδιανῶν πόλιν ἔχει καὶ ὁμολογεῖ. And was preparing to attack *Byzantium*: *p.* 106. νῦν ἐπὶ Βυζάντιον παριόντος. The orator *p.* 97. mentions, as of leading influence at this time, *Diopithes*, *Chares*, *Aristophon*: who was therefore *Aristophon* the *Colyttian*.—*Demosth.* κατὰ Φιλίππου τρίτος. *Dionys. p.* 738. κατὰ τὸν αὐτὸν ἀρχοντα τὴν δεκάτην, ἐν ᾗ πειρᾶται διδάσκειν ὅτι λύει τὴν εἰρήνην Φίλιππος. After the oration on the *Chersonese*: therefore towards midsummer B. C. 341. Philip was still in Thrace: *Demosth. p.* 115. νῦν ἐπὶ Θράκην παριόντα.—and was approaching *Byzantium*: *p.* 120. νῦν ἐπὶ Βυζαντίους πορεύεται.—*Demosth.* κατὰ Φιλίππου τέταρτος. *Dionys. Amm. p.* 738. *Νικόμαχος*, ἐφ' οὗ τὴν ἐνδεκάτην δημηγορίαν διελήλυθε περὶ τοῦ λευκεῖναι τὴν εἰρήνην Φίλιππον.—ἧς ἐστὶν ἀρχή· “Καὶ σπουδαῖα νομίζων, ὧ ἄνδρες Ἀθηναῖοι, περὶ ὧν βουλευέσθε”—In the beginning of the year of *Nicomachus*: for the same state of things is mentioned as in the preceding oration. Philip was still only approaching *Byzantium*: *p.* 149. νῦν ἐπὶ Βυζάντιον

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ἐπιστόλας πρὸς Πτολεμαῖον τὸν βασιλέα, καὶ λόγους ἐτέρους πλείστους καταλογάδην. He was the nephew of *Alexis*; *Suid.* Ἀλεξίς, who instructed him: *Proleg. Aristoph. p.* xxx. Μένανδρος Διοπίθους υἱὸς, Ἀθηναῖος, λαμπρὸς καὶ βίῳ καὶ γένει, συνδιατρίψας δὲ τὰ πολλὰ Ἀλέξειδι, ὑπὸ τούτου δοκεῖ παιδευθῆναι. His father *Diopithes* commanded the Athenian forces on the Hellespont in B. C. 342, 341. *Conf. an.* 342, 2. 341, 3. Menander is said to have died æt. 52. *cf. a.* 291. But, as his death is placed in Ol. 122. 1. in the 32d year of *Ptolemy Soter*, and in the archonship of *Philippus*; which are equivalent to B. C. 292; and as between *Sosigenes* and that year there are only *forty-nine* archons, Menander could only have lived *fifty-one* years, even if his birth be dated from the first month of *Sosigenes*.

Aphareus exhibits tragedy till this year: *Vit. X. or. p.* 839. D. ἄχρι Σωσιγένοῦς. [Feb. or March B. C. 341.] In twenty-eight years he produced 37 or 35 tragedies. *cf. a.* 368.

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340.	Ol. 110. <i>Theophrastus</i> . Diod. XVI. 77. Dionys. Dinarch. p. 649. Amm. p. 738. 740. 741. Æschin. Ctes. p. 69, 39.	<p><i>Philip</i> τὸ μὲν πρῶτον ἀναπλεύσας Περίνθῳ προσέβαλεν, ἀποτυχὼν δὲ ἐντεῦθεν Βυζάντιον ἐπολιόρκει, in the archonship of <i>Theophrastus</i>. Philochor. apud Dionys. p. 741. He was engaged in the siege of Selymbria at the end of <i>Boëdromion</i>: Demosth. Coron. p. 249—251. During this siege, according to Ulpian p. 88, 1. ed. Par. he wrote the letter to the Athenian people, which was answered by Demosthenes in the oration πρὸς τὴν Φιλίππου ἐπιστολὴν. Σηλυμβρίαν ἐπολιόρκει Φίλιππος—καὶ γέγραffen Ἀθηναίοις ἐπιστολὴν αἰτιώμενος ὅτι βοηθεῖεν Σηλυμβριανοῖς οὐ συμπεριειλημένοις ταῖς συνθήκαις. A letter of Philip to this effect is extant in Demosth. Coron. p. 251. which was written in answer to an Athenian embassy, appointed on the last day of <i>Boëdromion</i>. Demosth. p. 250. But that letter of Philip, which produced the oration of Demosthenes, makes no mention of Selymbria, although the date ascribed to it by Ulpian is verified by other circumstances.</p> <p>Demosthenes in Philipp. IV. p. 140. (spoken in B.C. 341) had urged more fully than in the two preceding orations (de Cherson. et Philipp. III.) the alliance of Persia: and recommended an embassy; which was sent: Philippi Epistola p. 160. πρὸς τὸν Πέρσῃν πρέσβεις ἀπεστάλκατε. And Persian succours were obtained: conf. Diod. XVI. 75. the name of their commander is preserved by Pausanias I. 29, 7. Ἀπολλόδωρος, ξένων ἡγεμὼν,—διεφύλαξε Περινθίους τὴν πόλιν. And the fact is mentioned by Alexander; apud Arrian. Exp. II. 14, 9. Περινθίοις ἐβοηθήσατε—καὶ εἰς Θράκην δύναμιν ἐπεμψεν Ὀχρος.</p> <p>Diodorus places these sieges a year too high: XVI. 74—76. ἐπ' ἄρχοντος Νικομάχου—Φίλιππος ἐπὶ τὴν Πέρινθον ἐστράτευσεν.—τῆς δὲ πολιορκίας πολυχρονίου γενομένης—τοὺς μὲν ἡμίσεις τῶν στρατιωτῶν ἀπέλιπεν ἐπὶ τῆς πολιορκίας, τοὺς δὲ ἄλλους παραλαβὼν προσέπεσε τῷ Βυζαντίῳ. Philip might have approached Perinthus towards the end of the year of <i>Nicomachus</i>; but we know from Philochorus that he was engaged in these sieges in the year of <i>Theophrastus</i>.</p>
339.	<i>Lysimachides</i> . Diod. XVI. 82. Dionys. Dinarch. p. 649. Amm. p. 742. Laërt. IV. 14.	<p>The siege of Byzantium still continues: Diod. XVI. 77. ἐπ' ἄρχοντος Θεοφράστου, Φιλίππου Βυζάντιον πολιορκοῦντος, Ἀθηναῖοι μὲν ἔκριναν τὸν Φίλιππον λελυκέναι τὴν εἰρήνην. Philochorus apud Dionys. p. 741. Θεόφραστος—ἐπὶ τούτου (Ἀθηναῖοι)—ἐχειροτόνησαν τὴν μὲν στήλην καθελεῖν τὴν περὶ τῆς πρὸς Φίλιππον εἰρήνης σταθεῖσαν, αὐτὴς δὲ πληροῦν, καὶ τὰ ἄλλα ἐνεργεῖν τὰ τοῦ πολέμου. The peace, concluded in March B. C. 346, ἐπὶ Θεμιστοκλέους, διέμεινεν ἐπταετὴ χρόνον ἄχρι Νικομάχου. ἐπὶ δὲ Θεοφράστου τοῦ μετὰ Νικόμαχον (αἱ συνθήκαι) ἐλύθησαν. Dionys. p. 740. It included</p>

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παριόντος. *Aristodemus* is mentioned p. 150. as a leader of the opposite party. cf. *Æschin.* p. 30. *Demosth.* p. 232. 344.

Isocrates completes the *Panathenæic Oration*: c. 104. p. 289. b. c. ἐδέοντό μου καὶ συνεβούλευον μὴ καταλιπεῖν αὐτὸν ἡμῶν τελεῇ, ἀλλὰ—προσέχειν τοῖς λοιποῖς τὸν νοῦν.—ἐπείσθη, γεγωνὺς ἔτη τρία μόνον ἀπολείποντα τῶν ἑκατόν. cf. a. 342.

Ephorus τὴν ἱστορίαν ἐνθάδε [at the year of *Nicomachus*] κατέστροφεν εἰς τὴν Περὶνθου πολιορκίαν—ἄρξάμενος ἀπὸ τῆς τῶν Ἡρακλείδων καθόδου. χρόνον δὲ περιέλαβε σχεδὸν ἑτῶν ἑπτακοσίων καὶ πεντήκοντα, καὶ βίβλους γέγραφε τριάκοντα. *Diod.* XVI. 76. The siege of *Perinthus* was carried on in the year of the next archon, *Theophrastus*: *Philochorus* apud *Dionys.* p. 741. Θεόφραστος 'Αλαιοῦς' ἐπὶ τούτου Φίλιππος τὸ μὲν πρῶτον ἀναπλύσας Περὶνθον προσέβαλεν. If *Philochorus* be accurate, which there is no reason to doubt, the history of *Ephorus* included the year of *Nicomachus*, and closed at the commencement of the siege: of which therefore no account would be given by *Ephorus*. *Diodorus*, then, derived his narrative of that siege, not from *Ephorus*, as *Marx* ad *Ephori* fragm. p. 260. supposes, but rather from *Diyllus*, or some other historian.

Among the leading orators at this juncture are *Eubulus*, *Aristophan* the *Colyttian*,—'Αριστοφῶν Κολυττεύς. *Demosth.* p. 250.—*Hegesippus*, *Philocrates*, *Cephisophon*. *Demosth.* Cor. p. 248—250. *Aristophan* the *Colyttian*, then, is a different person from that *Aristophan*, in whose old age, ἤδη διὰ γῆρας τὴν προστασίαν καταλιπόντος, *Vit.* X. or. p. 844. D. *Demosthenes* began to act in public life, fifteen years before; (cf. a. 355.) who was therefore *Aristophan* the *Azenian*: contrary to the opinion of *Ruhnken.* tom. VIII. p. 130. *Reisk.* The designation *Κολυττεύς* occurs only in a single passage of *Demosthenes*; p. 250. which *Reiske* (ad locum) supposes to be mutilated; and he pronounces the *Colyttian* *Aristophan* to be no other than the *Azenian*. His argument is ingenious, but is refuted by the consideration of dates. The *Azenian* was engaged in public affairs in B. C. 403. sixty-three years before this period: cf. *annum*: and, in the opinion of *Ruhnkenius*, was an ambassador in B. C. 411. (*Thucyd.* VIII. 86.) seventy-one years before. Whence it is manifest that he could not be the same person as that *Aristophan* who was engaged in the present transactions, in B. C. 340.

Demosth. πρὸς τὴν Φιλίππου ἐπιστόλῃν. *Dionys.* Amm. p. 738. Θεόφραστος ἄρχων ἐφ' οὗ πείθει τοὺς Ἀθηναίους γενναίως ὑπομεῖναι τὸν πόλεμον ὡς κατηγγελεκτός αὐτὸν ἤδη Φιλίππου. καὶ ἔστιν αὕτη τελευταία τῶν κατὰ Φιλίππου δημηγοριῶν. After the Persian succours had been sent to relieve *Perinthus*: *Demosth.* p. 153. οἱ σατράπαι—ἐναγχος μὲν ξένους μισθοφόρους εἰσπέμψαντες ἐκάλυσαν ἐκπολιορκηθῆναι Περὶνθον. And just before the Athenians sent a force to relieve the towns; which was

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Epigenes the comic poet flourished in the time of *Pixodarus* prince of *Caria*; whom he mentions in the *Μνημάτιον* apud *Athen.* XI. p. 472. f. and who began to reign in B. C. 340. See *Appendix* c. 14. This poet was contemporary with *Antiphanes*, because one drama was ascribed to *Epigenes* or *Antiphanes*: *Athen.* IX. p. 409. d. Ἐπιγένης ἢ Ἀντιφάνης ἐν Ἀργυρίου ἀφανισμῷ.

B. C.	1. ARCHONS.	2. EVENTS.
		<p>the whole year of Nicomachus, and five or six months, at the least, of Theophrastus. It still continued when Philip addressed the Athenians in a letter apud Demosth. Coron. p. 251. Some weeks, probably, after the 30th Boëdromion: since the decree which produced that letter was dated Βοηδρομιῶνος ἔνῃ καὶ νέῃ. Demosth. p. 250. The peace therefore lasted seven complete years; till the beginning of B. C. 339. Philip raises the sieges of Perinthus and Byzantium about the end of the year of Theophrastus.</p> <p><i>Timoleon</i> defeats the Carthaginians at the river Crimesus: ἐπὶ Θεοφράστου ἄρχοντος. Diod. XVI. 77—80. ἰσταμένου θέρουσ ὄρα, λήγοντι μηνὶ θαργηλιῶνι. Plutarch. Timol. c. 27. [June B. C. 339.]</p>
338.	<p><i>Chæronidas</i>. Æschin. Ctes. p. 57, 35. Demosth. Cor. p. 243. 253. Plutarch. Vit. Demosth. c. 24. <i>Chæronidas</i> Dionys. Dinarch. p. 649. Isocr. p. 537. Plutarch. Mor. p. 837. E. <i>Chæronidas</i> Diod. XVI. 84. Plutarch. Mor. p. 842. F.</p>	<p><i>Philip</i> is chosen general of the Amphictyons, ἐαρινῆς πυλαίας, μηνὸς ἀνθεστηριῶνος ἕκτῃ ἐπὶ δεκάτῃ. Demosth. Coron. p. 278. 279. [February] —Id. p. 278. μετὰ ταῦτ' εὐθὺς (ὁ Φίλιππος) δύναμιν συλλέξας καὶ παρελθὼν ὡς ἐπὶ τὴν Κιρραίαν, ἐβρώσθαι φράσας πολλὰ Κιρραίοις καὶ Λοκροῖς τὴν Ἑλλάτειαν καταλαμβάνει. In the year of <i>Lysimachides</i>: Philochor. apud Dionys. p. 742. Λυσιμαχίδης Ἀχαρνεύς: ἐπὶ τούτου—Φιλίππου καταλαβόντος Ἑλλάτειαν καὶ Κυτίνιον.—And in the month <i>Scirophorion</i>: Demosth. Cor. p. 288. Decree of Demosthenes for negotiating an alliance with Thebes, σκιροφοριῶνος ἕκτῃ ἐπὶ δέκα. Demosth. Ibid. [June B. C. 338.]—<i>Chæroneia</i>: ἐπὶ Χαιρώνδου ἄρχοντος. Dionys. Isocr. p. 537. Diod. XVI. 84. on the 7th of Metagitnion: Plutarch. Camill. c. 19. τούτου τοῦ μηνὸς ἐβδόμῃ—ἐν Χαιρωνείᾳ μαχόμενοι πρὸς Φίλιππον ἡτύχησαν. <i>Archidamus</i> was slain in Italy on the same day: Id. Ibid. τῆς αὐτῆς ἡμέρας ταύτης ἐν τῷ μεταγειτνιῶνι κατὰ τὸν αὐτὸν ἡνίαυτὸν οἱ μετ' Ἀρχιδάμου διαβάντες εἰς Ἰταλίαν ὑπὸ τῶν ἐκεῖ βαρβάρων διεφθάρησαν. Diod. XVI. 88. καθ' ὃν καιρὸν ἡ περὶ τὴν Χαιρωνείαν ἐγένετο μάχη.</p> <p>See <i>Appendix</i> c. 16. for the arrangement which has been here adopted, in opposition to Wesseling and Taylor, who place the election of Philip as Amphictyonic general in the archonship of <i>Theophrastus</i>; and to Mr. Mitford, who supposes a space of <i>fourteen months</i> between the occupation of Elatea and the battle of Chæroneia.</p>
337.	<p><i>Phrynichus</i>. Diod. XVI. 89. Dionys. Dinarch. p. 649.</p>	<p>Death of <i>Timoleon</i>: ἐπὶ ἄρχοντος Φρυνίχου. Diod. XVI. 89. He had composed the affairs of Sicily ἐν οὗδ' ὅλοις ἔτεσιν ὀκτώ. Plutarch. Timol. c. 37. <i>Phrynichus</i> is the eighth archon, both inclusive, from <i>Lyciscus</i>, in whose year Timoleon gained Syracuse. cf. a. 344.</p>

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done in consequence of this oration: Dionys. p. 741. Δη-
μοσθένους παρακαλέσαντος αὐτοὺς πρὸς τὸν πόλεμον καὶ ψηφίσματα
γράψαντος, ἐχειροτόνησαν τὴν στήλην καθελεῖν, κ. τ. λ. Spoken,
therefore, in the beginning of B. C. 339.

Διῶλλος ὁ Ἀθηναῖος τῆς δευτέρας συντάξεως ἀρχὴν πεποιήται τῆς
Ἐφόρου ἱστορίας τὴν τελευταίην, καὶ τὰς ἐξῆς πράξεις συνεῖρει—
μέχρι τῆς Φιλίππου τελευταίας. Diod. XVI. 76. His history
began with the year of Theophrastus, and would include
the sieges of Perinthus and Byzantium.

Xenocrates succeeded Speusippus: Laërt. IV. 14. ἀφ-
ηγήσατο τῆς σχολῆς πέντε καὶ εἴκοσιν ἔτη, ἐπὶ Λυσιμαχίδου ἀρχά-
μενος κατὰ τὸ δεύτερον ἔτος τῆς δεκάτης καὶ ἑκατοστῆς Ὀλυμπιάδος.
The eight years of Speusippus, computed from the death
of Plato, were completed in the eleventh month of *Theo-*
phrastus; May or June B. C. 339. cf. a. 347.

Anaxarchus, the companion of Alexander, flourished:
Laërt. IX. 58. Ἀλεξάνδρῳ συνῆν, καὶ ἤκμαζε κατὰ τὴν δεκάτην
καὶ ἑκατοστὴν Ὀλυμπιάδα. Confer Plutarch. Alexand. c. 52.
Arrian. Exp. IV. 10.

Death of Isocrates: Dionys. p. 537. ἐτελεύτα τὸν βίον ἐπὶ
Χαιρωνίδου ἀρχοντος, ὀλίγαις ἡμέραις ὕστερον τῆς ἐν Χαιρωνείᾳ
μάχης, δυοῖν δέοντα βεβιωκώς ἑκατὸν ἔτη. Vit. X. or. p. 837. E.
ἐτελεύτα ἐπὶ Χαιρωνίδου ἀρχοντος, ἀπαγγελλθέντων τῶν περὶ Χαιρώ-
νειαν πυθόμενος, ἐξαγαγὼν αὐτὸν τοῦ βίου τετράσιν ἡμέραις. He
had completed his 98th year; and had finished the *Panathe-*
naic oration two years, and commenced it *five years before*:
Ibid. δκτώ καὶ ἐνενήκοντα ἔτη βιοῦς, ἧ, ὥς τινες, ἑκατόν. πρὸ ἐνιαυ-
τοῦ, ἧ, ὥς τινες, πρὸ τεσσάρων ἐτῶν τῆς τελευταίας, συγγράφας τὸν
Παναθηναϊκόν. Cic. Senectut. c. 5. *Eum librum, qui Pana-*
thenaicus inscribitur, quarto et nonagesimo anno scripsisse
se dicit, vixitque quinquennium postea. Cicero and the bio-
grapher agree: the one speaking of *complete*, the other, of
current years. Lucian. Macrob. c. 23. Ἰσοκράτης ἐνενήκοντα
καὶ ἑξ ἐτῶν γεγονώς τὸν ΠΑΝΗΓΥΡΙΚΟΝ ἔγραψε λόγον [an
error for ΠΑΝΑΘΗΝΑΙΚΟΝ], περὶ ἔτη δὲ ἐνὸς ἀποδέοντα ἑκα-
τὸν γεγονώς, ὥς ᾔσθετο Ἀθηναῖους ὑπὸ Φιλίππου—νεκικημένους—
ἐξέλιπε τὸν βίον. Valer. Max. VIII. 7. repeats in substance
the account of Cicero. Censorinus c. 15. states the age of
Isocrates as about 100 years. Philostrat. Vit. Sophist. I. 17.
ἀπέθανεν Ἀθηναῖον ἀμφὶ τὰ ἑκατὸν ἔτη.—μετὰ τὰ κατὰ Χαιρώ-
νειαν ἐτελεύτα.

Lycurgi κατὰ Λυσικλέους. Vit. X. or. p. 843. D. εἶπε περὶ
ἱερῶν πολλάκις, γραφάμενος—Λυσικλέα τὸν στρατηγόν. Quoted
by Harpoer. v. ἐπὶ Δηλίῳ. Λεμβάδεια. [L. Λεβάδεια cum Va-
lés.] Diod. XVI. 88. οἱ Ἀθηναῖοι μετὰ τὴν ἦτταν Λυσικλέους
μὲν τοῦ στρατηγοῦ θάνατον κατέγνωσαν, Λυκούργου μὲν τοῦ ῥήτο-
ρος κατηγορήσαντος· οὗτος γὰρ τῶν τότε ῥητόρων μέγιστον ἔχων
ἀξίωμα, καὶ δώδεκα μὲν ἔτη τὰς προσόδους τῆς πόλεως διοικήσας
ἐπαινουμένως, κ. τ. λ. Vit. X. or. p. 841. B. et Psephisma ad
calcem p. 852. B. ταμίας ἐπὶ τρεῖς πενταετηρίδας. I had fol-

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(Lycurgus, the orator, restored the
credit of comic exhibitions at the *Lenæ-*
an festival: Vit. X. or. p. 841. F. εἰς-
ήνεγκε νόμους, τὸν περὶ τῶν κωμωδῶν ἀγῶνα
τοῖς Χύτροις [the third day of the *Lenæa*]
ἐπιτελεῖν ἐφάμιλλον ἐν τῷ θεάτρῳ, καὶ τὸν νι-
κήσαντα εἰς ἄστυ καταλέγεσθαι, πρότερον οὐκ
ἔξόν, ἀναλαμβάνων τὸν ἀγῶνα ἐκλελοιπότα.
And enacted honours for the three great

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336.	Ol. 111. <i>Pythodemus</i> . Dionys. Dinarch. p. 649. Id. p. 638. Arrian. I. 1. <i>Pythodorus</i> Diod. XVI. 91.	<i>Philip</i> is slain, ἐπὶ ἄρχοντος Πυθοδήμου. Arrian. Exp. I. 1. ἐπ' ἄρχοντος Ἀθήνησι Πυθοδώρου—Ὀλυμπιάς δ' ἤχθη πρώτη πρὸς ταῖς ἑκατὸν καὶ δέκα. Diod. XVI. 91. Eratosthenes apud Clem. Strom. I. p. 336. having fixed the battle of Leuctra to Olymp. 102. 2. proceeds—μεθ' ἣν ἐπὶ τὴν Φιλίππου τελευτὴν ἔτη τριακονταπέντε. equivalent to Olymp. 111. 1. for the death of Philip. The death of <i>Philip</i> , and accession of <i>Alexander</i> , were in the beginning of the year of Pythodemus: in Hecatombæon, when Alexander was twenty years of age: Plutarch. Alex. c. 11. παρέλαβε μὲν οὖν ἔτη γεγονώς εἴκοσι τὴν βασιλείαν. Arrian. I. 1. εἶναι δὲ τότε ἀμφὶ τὰ εἴκοσιν ἔτη Ἀλέξανδρον. But he had completed his twentieth year at the Olympic games. cf. a. 356. His accession preceded the spring of this archon, because in the spring he led an expedition into Thrace.
335.	<i>Euænetus</i> . Diod. XVII. 2. Dionys. Dinarch. p. 649. Amm. p. 728.	<i>Alexander</i> ἅμα τῷ ἔτη [the spring of the archon Pythodemus] ἤλαυνεν ἐπὶ Θράκης ἐς Τριβαλλοὺς καὶ Ἰλλυριοὺς. Arrian. Exped. I. 1. (conf. Strab. VII. p. 301. 302.) While he is engaged in this war,—ἐν τούτῳ

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lowed Wess. ad Diod. l. c. in interpreting "15 years." But this account and that of Diodorus will agree, if we understand πενταετηρίς to mean a term of four years complete, and the fifth year current. Thus an *Olympiad* is πενταετηρίς, Pindar. Ol. III. 38. X. 70. and a *Pythiad* πενταετηρίς. Schol. Pindar. Pyth. p. 485. ed. Heyn.

(*Lycurgî* κατὰ Αὐτολόκου. After the battle of Chæronea and before the prosecution of *Leocrates* B. C. 330. Harpocr. Αὐτολ. Λυκούργου λόγος ἐστὶ κατ' Αὐτολόκου τοῦ Ἀρεσπαγίτου. οὗτος δὲ τοὺς οἰκίους ὑπεκτιθέμενος ἐν τοῖς Χαιρωνικοῖς ἐάλω· καὶ κατεψηφίσαντο αὐτοῦ οἱ δικασταί, ὡς ὁ αὐτὸς δηλοῖ ῥήτωρ ἐν τῷ κατὰ Λεωκράτους. Conf. Lycurg. Leocr. p. 154, 30. This oration is also mentioned Suid. Λυκούργος. Harpocr. ἥρια. Vit. X. or. p. 843. D. E. corrected by Vales. p. 103. ad Harpocr.)

Lycurgus was older than Demosthenes: Liban. Arg. Aristogiton. τὸν κατὰ τῆς ἡλικίας χρόνον εἰς τὴν πρωτολογίαν ἔλαβε Λυκούργος. According to Taylor Vit. Lycurg. his father was put to death by the Thirty; in which case, Lycurgus would be born before B. C. 404. would be at the least 67 in the present year: 74 when he prosecuted Leocrates: and about 80 at his death. But the words of the biographer are ambiguous: Vit. X. or. p. 841. B. Λυκούργος πατὴρ ἦν Λυκόφρωνος τοῦ Λυκούργου ὃν οἱ τριάκοντα ἀπέκτειναν. [υἱὸς μὲν ἦν Λυκόφρωνος τοῦ Λυκούργου ὃν ἡ τῶν τριάκοντα τυραννὶς ἀνέειλε. Phot. Cod. 268. p. 1484.]—and may imply that the grandfather was put to death by the Thirty. Lycurgus the grandfather of the orator is the person whom the comic poet has in view: Av. 1296. That allusion had been improperly understood by Kuster ad locum, Vales. ad Ammian. XXII. 9, 9. Petit. Leg. Att. p. 106. and Wesseling ad loc. (after Vit. X. or. p. 843. D.) of the orator Lycurgus; who, even by Taylor's computation, was not yet born.

Dinarchus æt. 26 began to compose orations: Dionys. Dinarch. p. 638. ἀρξασθαι λέγοντες αὐτὸν λόγους συγγράφειν ἀπὸ τοῦ πέμπτου ἢ ἑκτοῦ πρὸς τῷ εἰκοστῷ ἔτους, οὐκ ἂν ἀμάρτοιμεν. ἄλλως τε καὶ τῶν περὶ Δημοσθένη τότε ἀκμαζόντων. ἔκτος δὲ καὶ εἰκοστός ἐστιν ἀπὸ Νικοφῆμου Πυθόδημος. Vit. X. or. p. 850. B. C. ἀφικνήμενος εἰς Ἀθήνας ἔτι νέος καθ' ὃν χρόνον Ἀλέξανδρος ἐπῆκε τὴν Ἀσίαν, κατοικήσας αὐτόθι, ἀκροατὴς μὲν ἐγένετο Θεοφράστου—ὠμίλησε δὲ καὶ Δημητρίῳ τῷ Φαληρεῖ. μάλιστα δὲ ἐπολιτεύσατο μετὰ τὴν Ἀντιπάτρου τελευτήν, τῶν μὲν ἀνηρημένων ῥητόρων, τῶν δὲ πεφνευγόντων. In these last particulars the author follows Dionysius: who has, however, μετὰ τὴν Ἀλεξάνδρου τ. conf. a. 321. Photius p. 1484. has, with the biographer, Ἀντιπάτρου.

The orators demanded by Alexander, after the destruction of Thebes, were these, according to Arrian. I. 10. p. 28. ἐξήτει τοὺς ἀμφὶ Δημοσθένην καὶ Λυκούργον, καὶ Ὑπερίδην δὲ ἐξ-

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tragic poets: Ibid. χαλκᾶς εἰκόνας ἀναθεῖναι τῶν ποιητῶν Αἰσχύλου, Σοφοκλέους, Εὐριπίδου, καὶ τὰς τραγῳδίας αὐτῶν ἐν κοινῷ γραφάμενους φυλάττειν, καὶ τὸν τῆς πόλεως γραμματέα παραναγινώσκειν. This law was attacked by *Philinus*, whose oration πρὸς Σοφοκλέους καὶ Εὐριπίδου εἰκόνας is quoted by Harpocrat. conf. Vales. ad Harpocr. p. 116. The expression εἰς ἄστὺ καταλέγεσθαι is best explained by Vales. l. c. εἰς ἄστὺ [that is, εἰς Διονύσια τὰ ἐν ἄστει] καθιέναι τὸ δρᾶμα. The actual date of these laws cannot be known: they were probably enacted between B. C. 350. and B. C. 330.)

(*Amphis* seems to have exhibited the *Koures* as late as the 111th Olympiad: since in that comedy he mentioned the wealth of *Phryne*: Athen. XIII. p. 591. d. ἐπλούτει σφόδρα ἡ Φρύνη, καὶ ὑπισχνεῖτο τειχιεῖν τὰς Θήβας, εἰάν ἐπιγράψωσι Θηβαῖοι, “Ἀλέξανδρος μὲν κατέσκαψεν, ἀνέστη δὲ Φρύνη ἡ ἑταῖρα.” εἶρηκε δὲ περὶ τοῦ πλούτου αὐτῆς Τιμοκλῆς ὁ κωμικὸς ἐν Νεαίρᾳ, καὶ Ἀμφί ἐν Κουρίδι.)

Philippides the comic poet flourished: Suidas. Φιλιππίδης, Ἀθηναῖος, κωμικὸς τῆς νέας κωμωδίας, υἱὸς Φιλοκλέους· ἦν δὲ ἐπὶ τῆς

B.C.	1. ARCHONS.	2. EVENTS.
	Clem. Al. Strom. I. p. 336. D.	δὲ Arrian. I. 7. p. 18. ed. Blancard.—Thebes revolts. Alexander, Θεβαίους ἀφεστάναι πυθόμενος, εὐθὺς ἤγε διὰ Πυλῶν τὴν δύναμιν. Plutarch. Alex. c. 11.—and entered Bœotia after twelve days march. Arrian. I. 7. p. 19. Thebes destroyed: Plutarch. Alex. c. 11. Arrian. I. 7. 8. p. 20—24. at the time of the <i>Mysteries</i> : Arrian. p. 28. Ἀθηναῖοι, μυστηρίων τῶν μεγάλων ἀγομένων—τὰ μὲν μυστήρια ἐκπλαγέστες ἐξέλιπον. Plutarch. Alex. c. 13. (Ἀθηναῖοι) τὴν τῶν μυστηρίων ἑορτὴν ἐν χειροῖν ἔχοντες ὑπὸ πένθους ἀφῆκαν. Consequently in <i>Boëdromion</i> of the archon <i>Euænetus</i> . [October B. C. 335.] Alexander, ταῦτα διαπραξάμενος, ἐπανῆλθεν εἰς Μακεδονίαν. Arrian. I. 11. p. 30.
334.	<i>Ctesicles</i> . Diod. XVII. 17. Dionys. Dinarch. p. 649. Plutarch. Mor. p. 844. A.	<i>Alexander</i> passes the Hellespont: ἅμα τῷ ἤρι ἀρχομένῳ ἐξελαύνει ἐφ' Ἑλλησπόντου. Arrian. I. 11. p. 30.—ἐπὶ Εὐαινέτου ἀρχοντος. Clem. Strom. I. p. 336. D. [spring B. C. 334.]— <i>Granicus</i> , in the month Thargelion: Plutarch. Camill. c. 19. Ἀλέξανδρος ἐπὶ Γρανικῷ τοὺς βασιλέως στρατηγούς θαρργλιῶνος ἐνίκησε. He had conquered Caria before the winter. After the capture of Halicarnassus, ἐκπέμπει τοὺς νεωστὶ γεγαμηκότας διαχειμάσσοντας ἐν Μακεδονίᾳ. Arrian. I. 24. p. 68.
333.	<i>Nicocrates</i> . Diod. XVII. 29. Dionys. Dinarch. p. 649. <i>Nicostratus</i> Arrian. II. 11. p. 112.	<i>Alexander</i> had reached Gordium about the beginning of this campaign: he had reduced Lycia, ἐν ἀκμῇ ἤδη τοῦ χειμῶνος. Arrian. I. p. 69. And οἱ ἐπὶ Μακεδονίας σταλέντες εἰς Γόρδιον ἦκον, καὶ ξὺν αὐτοῖς ἄλλη στρατιὰ καταλεχθεῖσα. Arrian. I. 29. p. 79. Battle of <i>Issus</i> : Arrian. II. p. 112. ἐπὶ ἀρχοντος Ἀθηναίου Νικοστράτου (<i>sic</i>) μηνὸς μαιμακτηριῶνος. [November B. C. 333.] Curtius marks the season: III. 8, 8. <i>quum jam hiems instaret</i> .—And after the battle III. 13, 7. <i>procella nivem effuderat, et humus rigebat gelu</i> . Diodorus also XVII. 33. properly assigns the battle to the year of Nicocrates.

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ἔπειτα καὶ Πολύευκτον, καὶ Χάρητα καὶ Χαρίδημον, [the two generals,] καὶ Ἐφιάλτην καὶ Διότιμον καὶ Μοιροκλέα. According to Plutarch. Demosth. c. 23. ἐξήτει τῶν δημαγωγῶν δέκα μὲν, ὡς Ἰδομενεὺς καὶ Δοῦρις εἰρήκασιν, ὀκτὼ δ', ὡς οἱ πλείστοι καὶ δοκιμώτατοι τῶν συγγραφέων, τοῖσδε· Δημοσθένη, Πολύευκτον, Ἐφιάλτην, Λυκοῦργον, Μοιροκλέα, Δάμωνα, Καλλισθένη, Χαρίδημον. Alexander was propitiated by Demades. Diod. XVII. 15. Plutarch. Demosth. c. 23.

Ἀριστοτέλης εἰς Ἀθήνας ἀφίκετο τῷ δευτέρῳ ἔτει τῆς ἐνδεκάτης καὶ ἑκατοστῆς ὀλυμπιάδος. καὶ ἐν Λυκείῳ ἐσχόλασεν ἔτη τρία πρὸς τοῖς δέκα. Apollodorus apud Laërt. V. 10.—Dionys. Amm. p. 728. μετὰ τὴν Φιλίππου τελευτὴν ἐπ' Εὐαίνετου ἄρχοντος ἀφικόμενος εἰς Ἀθήνας ἐσχόλαξεν ἐν Λυκείῳ χρόνον ἑτῶν δώδεκα.

His treatise on *Rhetoric* was published after the Chæronensian war, to which he alludes: II. 23, 6. πρὸς τὸ Θηβαίους Φίλιππον διέναι εἰς τὴν Ἀττικὴν [in B. C. 338] “ὅτι, εἰ πρὶν βοηθῆσαι εἰς Φωκεῖς ἡξίου, ὑπέσχοντο ἂν ἄτοπον οὖν εἰ διότι “ προεῖτο καὶ ἐπίστευσε μὴ διήσουσιν.” II. 24, 8. ὁ Δημάδης τὴν Δημοσθένους πολιτείαν πάντων τῶν κακῶν αἰτίαν μετ' ἐκείνην γὰρ συνέβη ὁ πόλεμος. Dionysius ad Amm. p. 739—746. has produced these passages to shew that the work on *Rhetoric* was subsequent to that war. He farther infers p. 748. that the expression of the philosopher II. 23, 3. ἡ περὶ Δημοσθένους δίκη, is an allusion to the Cause of the Crown in B. C. 330. But this interpretation is justly rejected by Victorius ad Aristot. Rhet. p. 475. We only know, therefore, that this treatise of Aristotle was later than the year B. C. 338.

Ephorus the historian survived the passage of Alexander into Asia: which he mentioned in his history. See Clem. Alex. Strom. I. p. 337. A. That he lived to the reign of Alexander is attested by Plutarch. Moral. p. 1043. D. Ἐφωρον καὶ Ξενοκράτην καὶ Μενέδημον ἐπαινοῦσι παραιτησαμένους τὸν Ἀλέξανδρον.

[Demosthenis] κατὰ Θεοκρίνου ἐνδείξις. After the year of Pythodemos, [B. C. 335.] because the oration is given to Dinarchus by Dionys. p. 652. and because Dionysius, by his own rule p. 638. ascribed no oration to Dinarchus, which preceded that date: p. 639. ὅσους εὐρίσκομεν πρεσβυτέρους τοῦ τοῦ ἄρχοντος φερομένους εἰς αὐτὸν λόγους—ἀπιστοίημεν ἂν εἰκότως. In the oration itself, facts which happened in the archonship of Lyciscus [B. C. 344.] are related p. 1330. as past transactions. Mærocles, the orator, appeared for Theocrines: p. 1339. Μοιροκλῆς—οὐκ αἰσχυνεῖται αὐτίκα μάλα λέγων ὑπὲρ Θεοκρίνου.)

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ῥιὰ ὀλυμπιάδος. ἐδίδαξε δράματα μέ. Philippides was one of the six who were selected by grammarians as the standards of the new comedy: Proleg. Aristoph. p. xxx. ἀξιολογώτατοι Φιλίππων, Μένανδρος, Δίφίλος, Φιλιππίδης, Ποσειδίππος, Ἀπολλόδωρος.

Theodectes was already dead, when Alexander visited Phaselis, (in the winter of his first campaign in Asia, Arrian. I. 24. 25.) where he honoured the memory of Theodectes in a particular manner: Plutarch. Alex. c. 17. ἀποδιδούς τιμὴν τῇ γενομένῃ δι' Ἀριστοτέλην καὶ φιλοσοφίαν ὁμιλίᾳ πρὸς τὸν ἄνδρα. He died, therefore, before the beginning of B. C. 333. and at an early age: Suid. v. Θεοδέκτης.—τελευτᾷ ἐν Ἀθήναις ἐτῶν γεγονῶς α' καὶ μ'. ἔτι τοῦ πατρὸς αὐτοῦ περιόντος. Buhle ad Aristot. Rhet. II. 23, 3. remarks of Theodectes: *Aristotelis sodalis, sed natu grandior*. We have sufficient evidence that this could not be. Theodectes probably died not long before B. C. 333, which would raise his birth to about B. C. 375. And that he was younger than Aristotle is manifest from Athenæus XIII. p. 566. e. Buhle

B.C.	1. ARCHONS.	2. EVENTS.
332.	Ol. 112. <i>Nicetes</i> . Diod. XVII. 49. <i>Dionys. Dinarch.</i> p. 649. <i>Anicetus</i> Arrian. II. 24. <i>Niceratus</i> Diod. XVII. 40.	Siege of Tyre begun, in the middle of winter: taken after a siege of seven months: Plutarch. Alex. c. 24. πολιορκῶν ἑπτὰ μῆνας. Diod. XVII. 46. πολιορκηθέντες μῆνας ἑπτὰ. Curt. IV. 4, 19. <i>Tyrrus septimo mense capta est.</i> In the archonship of Nicetes: Arrian. II. 24. p. 148. ἐάλω ἐπὶ ἄρχοντος Ἀνικήτου (sic) Ἀθήνησι, μηνὸς ἑκατομβαιῶνος. [July B.C. 332.] After the capture of Gaza, Alexander ἐπ' Αἰγύπτου ἐστέλλετο. Arrian. III. 1. p. 155. While he was occupied at Gaza, <i>isdem fere diebus solempne erat ludicrum Isthmiorum.</i> Curt. IV. 5, 11. Alexander founds Alexandria, Arrian. III. 1. p. 156.—and marches to the oracle of Hammon. Arrian. III. 3. p. 158. He returns to Memphis, where he remains till the spring. Arrian. III. 5. p. 162—165.
331.	<i>Aristophanes.</i> Diod. XVII. 49. <i>Dionys. Dinarch.</i> p. 649. Arrian. III. 7. p. 168.—15. p. 194.	<i>Alexander</i> ἅμα τῷ ἥρι ὑποφαίνοντι ἐκ Μέμφιος ἦει ἐπὶ Φοινίκης: Arrian. III. 6. p. 165.—καὶ ἀφίκετο ἐς Θάψακον, μηνὸς ἑκατομβαιῶνος, ἐπὶ ἄρχοντος Ἀριστοφάνους. [July B.C. 331.] Arrian. III. 7. p. 168— <i>Arbela</i> : Arrian. III. 15. p. 194. ἐπὶ ἄρχοντος Ἀθήνησιν Ἀριστοφάνους, μηνὸς πυανεσιῶνος. [October 1.] eleven days after an eclipse of the moon, which happened Sept. 20. Plutarch. Alex. c. 31. ἡ μὲν οὖν σελήνη τοῦ βοηδρομιῶνος ἐξέλιπε περὶ τὴν τῶν μυστηρίων τῶν Ἀθήνησιν ἀρχήν· ἐνδεκάτῃ δὲ ἀπὸ τῆς ἐκλείψεως νυκτὶ, κ. τ. λ. We might justify the date of Arrian by supposing the eclipse to fall upon the 20th Boëdromion, and the battle upon the 1st Pyanepsion. When it is said that the battle was ἐν τῷ αὐτῷ μηνὶ ἐν ᾧ ἡ σελήνη ἐκλιπὴς ἐγένετο, Arrian. III. p. 195. and that, at the time of the eclipse, Aristander had predicted ἐκείνου τοῦ μηνὸς ἔσεσθαι τὴν μάχην III. 7. p. 170.—this would only imply that the battle happened before the next moon; not within the same civil month; which might not correspond with the periods of the moon. And besides, the civil month would be the Macedonian, and not the Attic. Plutarch, however, dates the battle of Arbela on the 26th Boëdromion. See this question examined in the <i>Appendix</i> c. 19. Alexander remained four months of the ensuing winter at Persepolis: βουλόμενος τοὺς στρατιώτας ἀναλαβεῖν (καὶ γὰρ ἦν χειμῶνος ὥρα) τέσσαρας μῆνας αὐτόθι διήγαγε. Plutarch. Alex. c. 37. Curtius V. 4, 18. notices the snow, on their entrance into Persis.— <i>nix cumulata.</i> —and adds V. 6, 12. <i>interiorem regionem Persidis sub ipsum Vergiliarum sidus petiit.</i> About the time of the battle of Arbela, Agis is defeated and slain by Antipater: Plutarch. Agesil. c. 15. ἔοικεν, ὡς ἄνδρες, ὅτε Δαρσίον ἡμεῖς ἐνικῶμεν ἐν ταῦθα, ἐκεῖ τις ἐν Ἀρκαδίᾳ γεγονέναι μυσμαχίαν.—At the time when the Cause of the Crown was pleaded: Plutarch. Demosth. c. 24. εἰσέχθη δὲ τότε καὶ ἡ περὶ τοῦ στεφάνου γραφή κατὰ Κτησιφάντος. or rather, a little before: for Æschines p. 72, 28. alludes to it.

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(*Demosthenis* πρὸς Φορμίωνα ὑπὲρ δανείου. (ὑπὲρ Χρυσίππου πρὸς τὴν Φορμίωνος παραγραφὴν Harpocrat. v. ἐπιθέτους ἐορτάς. ὑπὲρ Χρυσίππου Id. v. ἐφεκτὸς τόκος.) The facts happened in the reign of Parysades [or Pareisades] king of Bosphorus. Demosth. p. 909. and mention is made p. 918. of the juncture, ὅτε Ἀλέξανδρος εἰς Θήβας παρήει, as an antecedent period. This cause, then, would hardly have occurred sooner than B. C. 332 (the 16th year of Parysades) three years after the destruction of Thebes.)

(*Lycurgi* κατὰ Ἀριστογείτονος. [*Demosth.*] κατὰ Ἀριστογείτονος. After the battle of Chæronea: Demosth. Aristogit. II. p. 803. ὅτε Ὑπερίδης ἔγραψε, τῶν περὶ Χαιρώνειαν ἀτυχημάτων γενομένων, καὶ τῆς πόλεως ὑπὲρ αὐτῶν τῶν ἐδαφῶν εἰς κίνδυνον μέγιστον κατακεκλειμένης, εἶναι τοὺς ἀτίμους ἐπιτίμους, — τούτου τοῦ ψηφίσματος γραφὴν παρανόμων ἀπενέγκας ἡγωνίζετο ἐν τῷ δικαστηρίῳ. And before the affair of Harpalus: Dinarch. p. 106, 32. οὐ τὸ τελευταῖον οὗτος [*Aristogiton*] ἐνδειχθεὶς ὑπὸ Λυκούργου καὶ ἐξελεγχθεὶς ὀφείλων τῷ δημοσίῳ λέγειν οὐκ ἔξδν αὐτῷ, καὶ παραδοθεὶς τοῖς ἑνδεκα κατὰ τοὺς νόμους, — εἰς τὴν προεδρίαν τῶν πρυτάνεων ἐκάθιζεν; From the expression, τὸ τελευταῖον, it is probable that this prosecution was not many years before the oration of Dinarchus B. C. 324. The oration of *Lycurgus* is mentioned Vit. X. or. p. 843. E. and Harpocrat. v. ἀγραφίου, ἡλικία, μητρώον, ὄρυγμα, τρίγωνον, χιλιωθέντα, ψευδεγγραφή.)

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was perhaps misled by the erroneous numbers in Suidas v. Θεοδέκτης. cf. a. 352.

Death of *Antiphanes* the comic poet: æt. 74. cf. a. 407.

Stephanus, the comic poet, flourished: Proleg. Aristoph. p. xxx. Beck. τῆς μὲν οὖν μέσης κωμωδίας — εἰσὶν ἀξιολογώτατοι Ἀντιφάνης καὶ Στέφανος. — τῶν δὲ κωμωδιῶν Ἀντιφάνους τινὰς καὶ ὁ Στέφανος ἐδίδασκεν. Suidas: Ἀντιφάνης Δημοφάνους· οἱ δὲ, Στέφανου. — παῖδα ἔσχε Στέφανον, καὶ αὐτὸν κωμικόν. *Stephanus*, then, exhibited the dramas of his father. Suidas and the Scholiast confirm and explain each other: the same expressions — ἔσχε δὲ υἱὸν Στέφανον, κ. τ. λ. — repeated by Suidas v. Ἀλεξίς, appear an error: that being ascribed to *Alexis* which is elsewhere more truly ascribed to *Antiphanes*.

B. C.	I. ARCHONS.	2. EVENTS.
330.	<p><i>Aristophon.</i> Diod. XVII. 62. Dionys. Dinarch. p. 649. Amm. p. 746. Arrian. III. 22. Plutarch. Demosth. c. 24. Theophrast. Char. c. 8.</p>	<p><i>Darius</i> slain: (æt. 50.) ἐπὶ ἀρχοντος Ἀθηναίους Ἀριστοφῶντος, μηνὸς ἐκατομβαιῶνος. [July B. C. 330.] Arrian. III. 22. p. 213. After the death of Darius, Alexander conquers the country bordering on the Caspian sea:—<i>Hyrkania</i>; III. 23. p. 214.—the <i>Mardi</i>: 24. p. 219.—and, after fifteen days halt at Zadracarta c. 25. p. 220. he traverses <i>Parthia</i> and <i>Aria</i> p. 220. and marches in pursuit of Bessus through the <i>Zarangæi</i> p. 223.—<i>Drangiana</i> and <i>Arachosia</i>, when it was now winter: III. 28. p. 229. ξύμπαντα δὲ ταῦτα τὰ ἔθνη διὰ χιόνος πολλῆς—ἐπῆλθε. Thence across the mountains of <i>Cabul</i>,—τὸ ὄρος τὸν Καύκασον p. 230.—northwards, to <i>Bactra</i>; distant from Zadracarta, by this route, about 1650 miles. Along this mountain-tract Alexander ἤλαυνε χαλεπῶς διὰ τε χιόνος πολλῆς καὶ ἐνδεία τῶν ἀναγκαίων. Arrian. III. 28. p. 232. Curtius VII. 3. also intimates that the army passed the mountains in the winter: <i>Multos exanimavit rigor insolitus nivis, multorum adussit pedes.</i> And he marks a halt of sixty days, and assigns seventeen to the passage of the mountains: <i>xvii dierum spatio Caucasum superavit exercitus.</i> Ibid. When the army had descended the mountains, the warm season had begun: Curt. VII. 5. <i>Arenas vapor æstivi solis accendit.</i></p>
329.	<p><i>Cephisophon.</i> Diod. XVII. 74. Dionys. Dinarch. p. 649. <i>ubi corrupte Κησιφῶν.</i></p>	<p>Sixth campaign of <i>Alexander</i> in Asia: he passes the Oxus. Arrian. III. 29. p. 232.—to <i>Maracanda</i>: τὰ δὲ ἐστὶ βασιλεια τῆς Σογδιανῆς χώρας. ἐνθένδε ἐπὶ τὸν Τάναϊν ποταμὸν προήει [the Iaxartes]. p. 236. He founds <i>Alexandria</i> on the Tanaïs: Arrian. IV. 3. p. 245. <i>τειχίσας ἐν ἡμέραις εἴκοσι.</i> Curt. VII. 6, 26: <i>decimo septimo die.</i>—about 420 miles north of Bactra. He passes the Tanaïs and engages the Scythians: Arrian. IV. 4. p. 247. ἡ διάωξις διὰ καύματος πολλοῦ ἐγένετο p. 248.—which marks the season. He had before found the winter channels at Cyropolis dry: Arrian. IV. 3. τοὺς ἔκρους τοῦ ποταμοῦ, ὅς διὰ τῆς πόλεως χειμάρρους ὧν διέρχεται, ξηροὺς ἐν τῷ τότε ὕδατος. After this campaign he wintered at Bactra: IV. 7. p. 253. ἐς Ζαρίασπα ἀφίκετο, καὶ αὐτοῦ κατέμενεν ἕξ τε πέρασθαι τὸ ἀκμαῖον τοῦ χειμῶνος.</p>
328.	<p>Ol. 113. <i>Euthycritus.</i> Diod. XVII. 82. Dionys. Dinarch. p. 649. Marm. ap. Corsin. F. A. tom. IV. p. 46.</p>	<p>Seventh campaign in Asia: Arrian. IV. 15. p. 274. ἐπὶ τὸν Ὠξον ποταμὸν ἦει αὖθις, καὶ ἐς τὴν Σογδιανὴν χώραν προχωρεῖν ἐγνώκει. The whole of this campaign is employed in Sogdiana: and at the end of it Alexander goes into winter quarters at <i>Nautaca</i>, in the middle of the province, about twenty-two miles from Samarcand, and two hundred and thirty miles north of Bactra. Arrian. IV. 18. p. 279. περὶ Ναύτακα ἀναπαύων τὴν στρατιάν, ὅτι περ ἀκμαῖον ἦν τοῦ χειμῶνος. compare c. 17.—προστάξας—διαχειμάζειν αὐτοῦ ἐν τῇ Σογδιανῇ.</p>

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Lycurgi κατὰ Λεωκράτους. In the eighth year after the battle of Chæroneæ: *Lycurg.* p. 153, 30. τῶν ἐν Χαιρωνείᾳ τελευτησάντων οὗτος οὐδὲ τὰς θήκας παριῶν ἡσχύνθη ὀγδόῳ ἔτει τὴν πατρίδα αὐτῶν προσαγορεύων. *Aristophanes* is the eighth archon, including both, from *Chæronidas*. The cause, therefore, may be placed in the beginning of B. C. 330.

Æschinis κατὰ Κτησιφώντος. *Demosth.* περὶ τοῦ στεφάνου. *Dionys. Amm.* p. 746. ἐπ' Ἀριστοφάντος ἄρχοντος—καθ' ὃν χρόνον Ἀλέξανδρος τὴν ἐν Ἀρβήλοις ἐνίκα μάχην. *Plutarch.* *Demosth.* c. 24. εἰσήχθη ἐπ' Ἀριστοφάντος. To this war of oratory between Demosthenes and his rival, Theophrastus alludes *Char.* c. 8. p. 847. *Schneid.* προσδιηγῆσασθαι δὲ καὶ τὴν ἐπ' Ἀριστοφάντος ποτε γενομένην τοῦ ῥήτορος μάχην. which Pauw, Palmerius, and others, have strangely understood of the battle of Megalopolis, or the battle of Arbela. *Rectius de pugna ad Megalopolin hæc explicat Palmerius quam de pugna ad Arbela Casaubonus.* Pauw ad loc. *Corsini* *Fast. Att.* tom. IV. p. 45. has rightly interpreted τοῦ ῥήτορος μάχην. This cause must be dated early in the year of Aristophan: for Æschines had not yet heard of the death of Darius. *conf. Æschin.* p. 72, 28. and the Pythian games were to be in a few days. p. 89, 42. The orators *Aristophan* and *Eubulus* were now dead: *Demosth.* p. 281. *Eubulus* had acquired authority in the state in B. C. 355.—was a leader of the party opposed to Demosthenes in B. C. 348, 343. Æschines, after his failure, withdrew to Asia: *Plutarch.* *Demosth.* c. 24. ἐκείνος μὲν οὖν εὐθὺς ἐκ τῆς πόλεως ᾤχετ' ἀπῶν, καὶ περὶ Ῥόδον καὶ Ἰωνίαν σοφιστεῶν κατεβίωσε. For the time of his residence at Rhodes, *conf. a.* 314.

(*Demosth.* κατὰ Διονυσιοδώρου βλάβης. Not before B. C. 331, because the facts occurred Κλεομένους ἐν τῇ Αἰγύπτῳ ἄρξαντος. *Demosth.* p. 1285.—who was appointed præfect of Egypt by Alexander B. C. 331. *Arrian.* III. 5. *Dexippus* apud *Phot.* *Cod.* 82. p. 200. *Cleomenes* was charged with the building of Alexandria. *Aristot.* *Econom.* II. 33. *Vectigalibus Africae Ægyptique præpositus.* *Curt.* IV. 8, 5. He remained in this office till he was put to death by Ptolemy B. C. 323. *Pausan.* I. 6, 3.)

Epícyrus ἤρξατο φιλοσοφίας ἀπὸ ἐνιαυτῶν ιβ'. *Suid.*—ἤρξατο φιλοσοφεῖν ἐτῶν ὑπάρχων ιβ'. *Laërt.* X. 14. The numbers in *Laërtius* X. 2. may be corrected from these: ἐφάψασθαι φιλοσοφίας αὐτός φησιν, ἔτη γεγωνῶς ιδ'. *legendum* ιβ'.

Crates, the cynic, flourished: *Laërt.* VI. 85. 87. Κράτης Ἀσκάνδου Θηβαῖος—τῶν ἐλλογιμῶν τοῦ Κυνὸς μαθητῶν—ἤκμαζε κατὰ τὴν τρίτην καὶ δεκάτην καὶ ἑκατοστὴν Ὀλυμπιάδα. He was still living at Athens in the time of *Demetrius Phalereus*: *conf. Athen.* X. p. 422. c. *Laërt.* VI. 90. and was at Thebes in B. C. 307 when *Demetrius Phalereus* withdrew thither: *conf. Plutarch.* *Mor.* p. 69. C.

4. POETS.

Philemon began to exhibit comedy, during the reign of Alexander, a little earlier than *Menander*, and before the 113th Olympiad: *Suidas.* Φιλήμων—κωμικός τῆς νέας κωμωδίας, ἤκμαζεν ἐπὶ τῆς Ἀλεξάνδρου βασιλείας, βραχὺ Μενάνδρου πρότερος. ἔγραψε δὲ κωμωδίας πρὸς ἐνενήκοντα. *Prolegom.* *Aristoph.* p. xxx. *Beck.* ἐδίδαξε πρὸ τῆς ριγ' Ὀλυμπιάδος. σώζεται δὲ αὐτοῦ δράματα ἑπτὰ πρὸς τοῖς ἐνενήκοντα. *Philemon* lived to the age of ninety-six or ninety-seven years: *Suid.* ἐβίωσεν ἔτη ἐνενήκοντα ἕξ. *Lucian.* *Macrob.* c. 25. ἑπτὰ καὶ ἐνενήκοντα ἔτη βιούς.—and died in the reign of the second *Antigonus*, son of *Demetrius.* *conf. Ælian.* περὶ προνοίας apud *Suidam* v. Φιλήμων. Consequently after the year B. C. 283. *Diod. Eclog.* lib. XXIII. tom. IX. p. 318. *Bip.* Φιλήμων δὲ ὁ κωμικός ἔγραψε δράματα ἑπτὰ καὶ ἐνενήκοντα, βιώσας ἔτη ἐννέα καὶ ἐνενήκοντα. *Wess.* ad loc. *Mortem cum vita commutavit anno primi Punici belli tertio* [B. C. 262. the twenty-second year of *Antigonus Gonatas*] *namque eum ad annum quæ hic referuntur pertinent omnia.* According to this account, *Philemon* might exhibit comedy almost seventy years.

B.C.	1. ARCHONS.	2. EVENTS.
		Early in the following spring, ἄμα τῷ ἡρὶ ὑποφαίνοντι, <i>Roxana</i> , ἡ Ὀξυάρτου παῖς, is captured. Arrian. IV. 18. p. 284.
327.	<i>Hegemon</i> . Dionys. Dinarch. p. 649. <i>Hegemon</i> Arrian. V. 19. <i>Lacuna est in Diod. XVII. 84. ubi HEGEMON archon desideratur. See Introd. p. xiv.</i>	Eighth campaign in Asia. <i>Alexander</i> ἐκ Βάκτρων, ἐξήκοντος ἤδη τοῦ ἡρος, προῦχώρει ὡς ἐπὶ Ἰνδοῦς. Arrian. IV. 22. p. 290. When he arrived at the Hydaspes, ἦν ὥρα ἔτους, ἥ μετὰ τροπὰς μάλιστα ἐν θέρει τρέπεται ὁ ἥλιος. V. 9. p. 330. Defeat of <i>Porus</i> : V. 19. p. 350. ἐπ' ἀρχοντος Ἀθηναίοις Ἡγεμόνος, μηνὸς [ΜΟΥΝΥΧΙΩΝΟΣ.] legendum cum Schmied. ad loc. METAGEITNIΩΝΟΣ. Aristobulus apud Strab. XV. p. 691. relates "that the army had remained during the winter in the mountain country; that, τοῦ ἔαρος ἀρχομένου, they descended into the plains to "Taxila." Then he mentions the defeat of <i>Porus</i> , the march to the <i>Hypanis</i> , [<i>Hyphasis</i> Arrian. V. 24—29.] the preparation of ships at the Hydaspes, and that they set out on the voyage in autumn.
326.	<i>Chremes</i> . Diod. XVII. 87. Dionys. Dinarch. p. 649.	Ninth campaign. (See <i>Appendix c. 4.—Alexander III.</i>) The whole autumn, winter, and spring, of the archon <i>Hegemon</i> , and the following summer, are consumed in the navigation down the Indian rivers: Aristobulus apud Strabon. XV. p. 691. 692. πλεῖν ἀρχαμένους πρὸ δύσεως πλειάδων οὐ πολλαῖς ἡμέραις, [autumn B. C. 327] καὶ τὸ φθινόπωρον πᾶν καὶ τὸν χειμῶνα, καὶ τὸ ἐπιδὼν ἔαρ καὶ θέρος ἐν τῷ κατάπλῳ πραγματευθέντας, κ. τ. λ.—δέκα μὲν δὴ τοῦ κατάπλου γενέσθαι μῆνας. Plut. Alex. c. 66. μηνῶν ἑπτὰ χρόνον ἀνῆλθωσεν. He might compute from a later period of the navigation. <i>Alexander</i> reached the mouth of the Indus a little before the proper season for sailing: see Arrian. VI. 21. He set out on his march about August, leaving <i>Nearchus</i> to wait for the winds. Arrian. Ibid. He reached <i>Pura</i> on the confines of <i>Carmania</i> in two months: Arrian. VI. 24. ἐν ἡμέραις ταῖς πάσαις ἐξήκοντα. cf. Plut. Alex. c. 66. <i>Nearchus</i> began the voyage from the Indus in <i>October</i> : Arrian. Indic. p. 550. Blancard. εἰκάδι τοῦ βοηδρομιῶνος μηνός, τὸ ἐνδέκατον βασιλεύοντος Ἀλεξάνδρου. Strab. XV. p. 721. μετοπώρου κατὰ πλειάδος ἐπιτολήν.
325.	<i>Anticles</i> . Diod. XVII. 110. Dionys. Dinarch. p. 649. Amm. p. 749.	<i>Alexander</i> , having reached the capital of <i>Gedrosia</i> in October B. C. 326, arrives in <i>Susiana</i> (where <i>Nearchus</i> met him; Arrian. VII. 5.) about February B. C. 325. χειμῶνος ὥρα is noticed by Arrian. VI. 28. p. 434. therefore, in the year of <i>Chremes</i> . The whole time consumed in the navigation from the Indus to <i>Diridotis</i> amounted to 129 days. Death of <i>Hephæstion</i> at <i>Ecbatana</i> : Arrian. VII. p. 470.—in the

3. PHILOSOPHERS, &c.

4. POETS.

Ἀγὴν, δράμα σατυρικὸν, exhibited in the camp of Alexander on the banks of the Hydaspes, after the revolt of Harpalus: Athen. XIII. p. 595. c. ἐδίδαξε Διονυσίων ὄντων ἐπὶ τοῦ Ὑδάσπου τοῦ ποταμοῦ, εἴ τε Πύθων ἦν ὁ Καταναῖος ἢ ὁ Βυζάντιος, ἢ καὶ αὐτὸς ὁ βασιλεὺς. [cf. Athen. II. 50. f. XIII. p. 586. d.] ἐδιδάχθη δὲ τὸ δράμα ἤδη φυγόντος τοῦ Ἀρπάλου ἐπὶ θάλατταν καὶ ἀποστάντος. But Harpalus had not yet fled, while Alexander was on the Hydaspes: the expression in the poem apud Athen. l. c.—κατέγων διὰ τὸ πρᾶγμ' αὐτοῦ φυγὴν—may only imply that he meditated flight.

A victory of the χορὸς ἀνδρῶν is recorded Corsin. F. A. tom. IV. p. 46. Αἰγῆς ἀνδρῶν ἐνίκᾳ. Εὐαγίδης Κτησίου Φιλαῖδος ἐχορήγει, Λυσισμαχίδης Ἐπιδάμνιος ἤλει, Χαρίλαος Λοκρὸς ἐδίδασκεν, Εὐθύκριτος ἤρχεν.

(*Demadēs* ὑπὲρ τῆς δωδεκαετίας. This oration in defence of his administration for twelve years was prior to the cause *περὶ τῶν Ἀρπαλίων*, because Demades was condemned in that cause. The twelve years were a period commencing at the battle of Chaeronea. After that battle—ἐνταῦθα ἐπιστὰς τοῖς πράγμασιν ἔγραψα τὴν εἰρήνην ὁμολογῶ. ἔγραψα καὶ Φιλίππῳ τιμᾶς· οὐκ ἄρνούμαι. δισχιλίους γὰρ αἰχμαλώτους ἄνευ λύτρων καὶ χίλια πολιτῶν σώματα χωρὶς κήρυκος καὶ τὸν Ὠρωπὸν ἄνευ πρεσβείας λαβὼν ὑμῖν ταῦτ' ἔγραψα. Demades in fragmento p. 179, 32. The twelve years, which were defended in this oration, would terminate in B. C. 326.) Demosthenes de Coron. p. 320. admits the influence of Demades after the battle of Chaeronea.

The anecdote of Plutarch Polit. Præc. p. 818. E. respecting Demades, ὅτε τὰς προσόδους εἶχεν ὑφ' ἑαυτῷ τῆς πόλεως, may be referred to this period of his twelve years' administration. The successor of Lycurgus in the management of the revenue—ὁ μετὰ Λυκούργον τὴν διοίκησιν τῶν δημοσίων χρημάτων παραλαβὼν—although not named, is described by Dionys. Dinarch. p. 660. This successor of Lycurgus might be the immediate predecessor of Demades.

Demetrius Phalereus began to appear in public affairs about the time of the flight of Harpalus to Athens: Laërt. V. 75. ἀρξασθαι αὐτὸν τῆς-πολιτείας φησὶ Δημήτριος ὁ Μάγνης—ὁπότε φυγὼν Ἀλέξανδρον εἰς Ἀθήνας ἦκεν Ἀρπαλος. Consequently in the archonship of Anticles.

B.C.	1. ARCHONS.	2. EVENTS.
		<p>year of Anticles : Diod. XVII. 110. therefore after midsummer.—followed by the winter campaign against the Cossæi : Diod. XVII. 111.—Arrian. VII. 15. p. 475. ἐνθα δὲ ἐξέλασιν ποιεῖται ἐπὶ Κοσσαίους.—ἐξεῖλεν αὐτῶν τὸ ἔθνος καίπερ χειμῶνος στρατεύσας. Idem Indic. c. 40. p. 586. χειμῶνος ὥρῃ ἐπιπεσὼν αὐτοῖσιν.—The winter after the death of Hephæstion.</p>
324.	<p>Ol. 114. <i>Hegesias</i>. Arrian. VII. 28. p. 502. <i>Agesias</i> Diod. XVII. 113.</p>	<p><i>Alexander</i>, after the Cossæan war, χειμῶνος στρατεύσας, (Arrian. VII. p. 475.) approached <i>Babylon</i>: Diod. XVII. 112. καταπεπολεμηκὼς τὸ τῶν Κοσσαίων ἔθνος, προῆγεν ἐπὶ τῆς Βαβυλῶνος. which he therefore entered in spring B. C. 324 about a year before his death. Κατιόντι δὲ αὐτῷ ἐς Βαβυλῶνα πρεσβεῖαι ἐνετύγχανον, κ. τ. λ. Arrian. VII. 15. p. 475. Id. VII. 19. παρελθόντι δ' αὐτῷ ἐς Βαβυλῶνα πρεσβεῖαι παρὰ τῶν Ἑλλήνων ἐνέτυχον.</p> <p>Proclamation at the Olympic games [Ol. 114. July B. C. 324] for the restoration of the exiles: Diod. XVIII. 8. Ἀλέξανδρος βραχεῖ χρόνῳ πρότερον τῆς τελευτῆς ἔκρινε κατάγειν ἅπαντας τοὺς ἐν ταῖς Ἑλληνίσιν πόλεσι φυγάδας, ἅμα μὲν δόξης ἐνεκεν ἅμα δὲ βουλόμενος ἔχειν ἐν ἐκάστῃ πόλει πολλοὺς ἰδίους ταῖς εὐνοίαις πρὸς τοὺς νεωτερισμοὺς καὶ τὰς ἀποστάσεις τῶν Ἑλλήνων. διόπερ ὑπογύων ὄντων τῶν Ὀλυμπίων ἐξέπεμψεν εἰς τὴν Ἑλλάδα Νικάνορα τὸν Σταγειρίτην, δοὺς ἐπιστολὴν περὶ τῆς καθόδου. ταύτην δὲ προσέταξεν ἐν τῇ πανηγύρει διὰ τοῦ νικήσαντος κήρυκος ἀναγνώσθηναι τοῖς πλήθεσιν.—ἦσαν δ' οἱ φυγάδες ἀπηνηκότες ἅπαντες ἐπὶ τὴν πανήγυριν, ὄντες πλείους τῶν δισμυρίων. Dinarchus, in a cause which occurred at this very juncture, (see col. 3.) notices the measure : p. 100, 28. δύο μόνας ἐν τῷ βίῳ Δημοσθένης πεποιήται ἀποδημίας· μετὰ τὴν μάχην (τὴν ἐν Χαιρωνείᾳ) ὅτε ἀπεδίδρασκεν ἐκ τῆς πόλεως, καὶ νῦν εἰς Ὀλυμπίαν, ἐπεὶ Νικάνορι διὰ τῆς ἀρχιθεωρίας ἐντυχεῖν ἐβούλετο. ἄξιόν γε τούτῳ παρακαταθέσθαι τὴν πόλιν—ὅς—ἐπειδὴ τοὺς φυγάδας Ἀλέξανδρον ἔφασαν κατάγειν, καὶ Νικάνωρ εἰς Ὀλυμπίαν ἦκεν, ἀρχιθεωρὸν αὐτὸν ἀπέδωκε τῇ βουλῇ. p. 103, 16. ὑμεῖς, (ὦ Δημοσθένης καὶ Πολύευκτες,) ἐν τοῖς ἔξω τὰς ἐλπίδας ἔχετε, ἀμιλλώμενοι ταῖς κολακαίαις πρὸς τοὺς ὁμολογοῦντας ὑπὲρ Ἀλεξάνδρου πράττειν καὶ δῶρα εἰληφέναι—καὶ συμπάντων τῶν Ἑλλήνων ἐναντίον διειλεγμένος Νικάνορι, καὶ κεχρηματικῶς ἐν Ὀλυμπίᾳ περὶ ὧν ἐβουλήθης, ἐλασινὸν νῦν σεαυτὸν κατασκέυαζεις.</p>
323.	<p><i>Cephisodorus</i>. Diodor. XVIII. 2. Dionys. Amm. p. 728. Dinarch. p. 649.</p>	<p>Death of <i>Alexander</i>: Arrian. VII. 28. p. 502. τῇ τετάρτῃ καὶ δεκάτῃ καὶ ἑκατοστῇ Ὀλυμπιάδι, ἐπὶ Ἡγησίου ἀρχοντος Ἀθηνησιν· ἐβίω δὲ δύο καὶ τριάκοντα ἔτη, καὶ τοῦ τρίτου μῆνας ἐπέλαβεν ὀκτῶ, ὡς λέγει Ἀριστόβουλος· ἐβασίλευσε δὲ δώδεκα ἔτη καὶ τοὺς ὀκτῶ μῆνας τούτους. Diod. XVII. 113. 117. ἐπ'</p>

3. PHILOSOPHERS, &c.

Demosthenis περὶ τῆς τῶν δώρων. [περὶ χρυσοῦ Athen. XIII. p. 592. e.] ἦν ἐπ' Ἀντικλέους ἀρχοντος ἀπελόγησατο. Dionys. Amm. p. 749.—*Dinarchi* κατὰ Φιλοκλέους ὑπὲρ τῶν Ἀρπαλίων.—κατὰ Γνωδίου περὶ τῶν Ἀρπ.—κατὰ Ἀριστονίκου περὶ τ. Ἀ. Dionys. Din. p. 654. *Philocles* had been in military commands: *Dinarch.* p. 108, 35. στρατηγὸς ὑφ' ὑμῶν κεχειροτονημένος. p. 109, 36. τρεῖς ἢ τετράκις ἱππαρχικῶς, πλεονακὶς ἢ δεκάκις στρατηγός.—*Dinarchi* κατὰ Δημοσθένους περὶ τῶν Ἀρπαλίων.—*Demosthenes*, being fined fifty talents, ἀπέδρα. He withdrew to Træzen and Ægina: *Plutarch.* *Demosth.* c. 26.—*Vit. X. or.* p. 846. C. ἀλούς ἔφυγε,—μὴ δυνάμενος ἀποτίσαι. *Harpalus* fled to Athens μετὰ τὴν Ἀλεξάνδρου ἐξ Ἰνδῶν ἐπάνοδον. *Diod. XVII.* 108. therefore after February B. C. 325. The prosecutions, which followed, might happen towards the end of the year of Anticles; whence *Dionysius* adds p. 749. περὶ τὴν Ἀλεξάνδρου τελευτήν. That the proceedings commenced at the end of the year of Anticles may be also collected from *Dinarchus* p. 100. from whom it appears that they extended into the year of Hegesias. For he mentions the mission of Nicanor, and the rumour that Alexander was about to restore the exiles, and relates that an embassy had been undertaken by *Demosthenes* to confer with Nicanor at Olympia upon the subject. See col. 2. The condemnation, then, of *Demosthenes* was after the Olympic games, which were in the first month of Hegesias. If the oration of *Demosthenes* περὶ χρυσοῦ was in reply to that of *Dinarchus*, it would fall within the archonship of Hegesias; and the date of *Dionysius*, ἐπὶ Ἀντικλέους, refers to an earlier stage of the proceedings. *Dinarchi* κατὰ Ἀριστογείτονος περὶ τῶν Ἀρπαλίων. *Dionys.* p. 654. After the oration against *Demosthenes*, who is mentioned as condemned: *Dinarch.* p. 106, 42. Δημάδῃ καὶ Δημοσθένει οὐδεμίαν ὥσεσθε δεῖν συγγνώμην ἔχειν—ἀλλ' ἐτιμωρήσασθε. Consequently in the year of Hegesias.

Epicurus æt. 18 comes to Athens. His early years had been passed at Samos; where his father was one of the Athenian colonists: *Laërt. X.* 1. Ἐπίκουρον φασὶν ἄλλοι τε καὶ Ἡρακλείδης ἐν τῇ Σωτρίωνος ἐπιτομῇ, κληρουχισάντων Ἀθη-

4. POETS.

Timocles, the comic poet, called by *Pollux X.* 154. τῶν νεωτέρων τις, continued to exhibit comedy after this date: since he ridiculed the leading orators for taking bribes from *Harpalus*: *Athen. VIII.* p. 341. f. Τιμοκλῆς ὁ κωμικὸς, ἐν Δήλῳ, διηγούμενος τοὺς παρὰ Ἀρπάλου δωροδοκήσαντας.

A. Δημοσθένης τάλαντα πεντήκοντ' ἔχει.

B. Μακάριος, εἴπερ μεταδίδωσι μὴδενί.

A. Καὶ Μαιροκλῆς εἴληφε χρυσὸν πολὺ.

B. Ἀνόητος ὁ διδοῖς, εὐτυχὴς δ' ὁ λαμβάνων.

A. Εἴληφε καὶ Δήμων τε καὶ Καλλισθένης.

B. Πένητες ἦσαν, ὥστε συγγνώμην ἔχω.

A. Ὁ τ' ἐν λόγοισι δεινὸς Ὑπερίδης ἔχει.

Timocles had already mentioned *Demosthenes* in other comedies: *conf. Athen. VI.* p. 224. a. *Vit. X. or.* p. 845. B. and *Hyperides*: whom he named in the Ἰκάριοι σάτυροι. *Athen. VIII.* p. 342. a. He ridicules *Ctesippus* the son of *Chabrias* in the *Δημοσάτυροι*. *Athen. IV.* p. 166. a. *Tithymallus* is mentioned in the Κένταυρος, and in the Καύνιοι. *Athen. VI.* p. 240. d. e. *Tithymallus* occurs again, with *Corydus*, in the Ἐπιστολαί. *Athen. ibid.* *Corydus* is named in the Ἐπιχαιρέκακος. *Athen. VI.* p. 241. a. These two are also the subjects of *Antiphanes*, *Alexis*, and the younger *Cratinus*: *Athen. VI.* p. 240. 241. In the *Σαπρῶν*, *Misgolas* is named: *Athen. VIII.* p. 339. c. who is noticed by *Antiphanes*, *Alexis*, and the orator *Æschines. conf. ann.* 356. 343. In the *Πολυπράγμων*, *Callimedon*: *Athen. VIII.* p. 339. f. which associates *Timocles* with *Antiphanes*, *Eubulus*, *Theophilus*, *Alexis. conf. Athen. VIII.* p. 339. 340.

B. C.	1. ARCHONS.	2. EVENTS.
		<p>ἄρχοντας Ἀγησίου—ἐτελεύτησε, βασιλεύσας ἔτη δώδεκα καὶ μῆνας ἑπτὰ. Joseph. Apion. I. 22. Ἀλέξανδρον τεθνάναι πάντες ὁμολογοῦσιν ἐπὶ τῆς ριδ' Ὀλυμπιάδος. Eratosthenes concurs: apud Clem. Strom. I. p. 336. C. Having fixed the death of Philip to Olymp. 111. 1. he proceeds—μετὰ δὲ ταῦτα ἐπὶ τὴν Ἀλεξάνδρου μεταλλαγὴν ἔτη δώδεκα. As the first year of the twelve was Ol. 111. 2. the last was Ol. 114. 1. Alexander was born in the month <i>Loüs</i>: Plutarch. Alex. c. 3. and died on the 28th of the month <i>Dæsius</i>. Plutarch. Alex. c. 76. the <i>tenth</i> month from <i>Loüs</i>, excluding <i>Loüs</i> from the account. If, therefore, Alexander had been born at the end of <i>Loüs</i>, he would have lived <i>ten</i> months of the 33d year, rather than <i>eight</i>, the number reported from Aristobulus: whence it is probable, that, as he was born on the 6th Hecatombeon, (<i>cf. a. 356.</i>) he might have died on the 6th Thargelion. [May or June B. C. 323.]</p> <p>Lamian war: Diod. XVIII. 9. μετὰ τὸν Ἀλεξάνδρου θάνατον. Arrian. apud Photium cod. 92. p. 217. This war is noticed by Strabo IX. p. 433.</p>
322.	<p><i>Philocles</i>. Diod. XVIII. 26. Dionys. Dinarch. p. 649. Laërt. V. 10. <i>Diocles</i> Schol. Aristoph. Prolegom. p. xxx. Beck. See a similar interchange of names at B. C. 392.</p>	<p><i>Craterus</i> comes to the assistance of <i>Antipater</i> from Asia: Arrian. apud Phot. cod. 92. Diod. XVIII. 16. Battle of <i>Cranon</i>: mentioned by Pausan. X. 3, 3. called by Polybius IX. 29, 2. ἡ περὶ Λαμίας μάχη. —In the month of August: Plutarch. Demosth. c. 28. μεταγεγεννημένος ἡ περὶ Κρανῶνα μάχη. Idem Camill. c. 19. τούτου τοῦ μηνὸς ἐβδόμη τὴν ἐν Κρανῶνι μάχην ἡγτηθέντες ὑπ' Ἀντιπάτρου τελέως ἀπώλοντο. A Macedonian garrison enters <i>Munychia</i> in September, or October: Plutarch. Demosth. c. 28. βοηδρομιῶνος παρῆλθεν εἰς Μουνυχίαν ἡ φρουρά. Idem Phocion. c. 28. εἰκάδι γὰρ ἡ φρουρά βοηδρομιῶνος εἰσέχθη, μυστηρίων ὄντων. —In the year of <i>Philocles</i>: Dionys. Dinarch. p. 649. 650. Φιλοκλῆς. ἐπὶ τούτου τὴν φρουρὰν ἐδέξαντο Ἀθηναῖοι, καὶ ὁ δῆμος κατελύθη. After these events, <i>Antipater</i> and <i>Craterus</i> prosecute war in <i>Ætolia</i>: Diod. XVIII. 24. Ἀντίπατρος καὶ Κρατερὸς ἐπὶ τοὺς Αἰτωλοὺς ἐστράτευσαν. —οὗτοι γὰρ τῶν ἐν τῷ Λαμιακῷ πολέμῳ διαπολεμησάντων ὑπόλοιποι διέμενον ἀχείρωτοι. —In the winter: Diod. XVIII. 25. τῶν περὶ Κρατερὸν στεγνὰ κατασκευ-</p>

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ναίων τὴν Σάμον, [cf. a. 352, 2.] ἐκεῖ τραφῆναι, ὀκτωκαιδεκαέτη δὲ ἔλθειν εἰς Ἀθήνας. Strabo XIV. p. 638. Ἀθηναῖοι—κληρούχους ἐπεμφαν δισχιλίους ἐξ αὐτῶν, ὧν ἦν καὶ Νεοκλῆς ὁ Ἐπικούρου τοῦ φιλοσόφου πατήρ, γραμματοδιδάσκαλος, ὡς φασί· καὶ δὴ καὶ τραφῆναι φασιν ἐνθάδε καὶ ἐν Τέω, καὶ ἐφηβεῦσαι Ἀθήνησι, γενέσθαι δ' αὐτῶ συνέφηβον Μένανδρον τὸν κωμικόν. Cicero Nat. D. I. 26. *Epicurus—Pamphilum quendam Platonis auditorem ait a se Sami auditum: ibi enim adolescens habitabat cum patre et fratribus.*

Death of *Diogenes the Cynic*: Laërt. VI. 79. Δημήτριος ἐν τοῖς ὁμωνύμοις φησὶ τῆς αὐτῆς ἡμέρας Ἀλέξανδρον μὲν ἐν Βαβυλῶνι Διογένην δ' ἐν Κορίνθῳ τελευτῆσαι. Plutarch. Sympos. VIII. 1. p. 717. C. τῆς Ἀλέξανδρου τοῦ βασιλέως τελευτῆς, καὶ τῆς Διογένης τοῦ κυνὸς, ἡμέρα μιᾷ γενομένης. conf. Suid. v. Διογέν. He was near ninety at his death: Laërt. VI. 76. Born, therefore, about B. C. 412.

Demosthenes remains in exile till after the death of Alexander: Plutarch. Demosth. c. 27. ἔτι φεύγοντος αὐτοῦ Ἀλέξανδρος ἐτελεύτησε. After that event, Demosthenes τοῖς ἐξ ἄστεος πρεσβέουσιν προσμίσξας αὐτὸν ἡγωνίζετο καὶ συνέπραττεν ὅπως αἱ πόλεις συνεπιθῇσονται τοῖς Μακεδόσιν.—ἐφ' οἷς ἡσθεῖς ὁ δῆμος ψηφίζεται τῷ Δημοσθένει κάθοδον. τὸ μὲν οὖν ψήφισμα Δήμων ὁ Παιανιεύς, ἀνεψιὸς ὦν Δημοσθένους, εἰσήνεγκεν. Ibid. Compare Vit. X. or. p. 846. D. where *Demo* is also mentioned.—*Lycurgus* died about the time of the exile of Demosthenes, or not long before: conf. Vit. X. or. p. 842. D. E. Demosth. Epist. III. p. 1479. Reisk. According to another passage of the biographer he was already dead when Demosthenes was prosecuted: p. 848. F. ἐπεὶ Λυσικλῆς μὲν καὶ Λυκούργος ἐτεθνήκεσαν Δημοσθῆνης δὲ ὡς παρὰ Ἀρπάλου δωροδοκήσας ἐκρίνετο.

Hyperidis ἐπιτάφιος. Vit. X. or. p. 849. F. ἐκοινώνησε δὲ καὶ Δημοσθένει τοῦ Λαμιακοῦ πολέμου, καὶ ἐπὶ τοῖς πεσούσιν εἶπε τὸν ἐπιτάφιον θauμασίως. Before the return of Demosthenes: conf. Diod. XVIII. 13. This oration is quoted by Harpocr. v. Πύλαι. and a fragment is preserved by Stobæus Serm. 124, 36.

Death of *Demosthenes*: two months after the battle of Cranon: Plutarch. Demosth. c. 30. ἔκτη ἐπὶ δέκα τοῦ πυανεψιᾶνος μηνός. [Oct. B. C. 322.] in the little island of Calauria, near Træzen: Plutarch. ibid. Idem Phocion. c. 29. Vit. X. or. p. 846. E. F. Strab. VIII. p. 374.—Laërt. V. 10. κατέστρεψεν ἐν Καλαυρίᾳ ἐπὶ Φιλοκλέους.—About the same time, *Hyperides* had been put to death by Antipater: Plutarch. Demosth. c. 28.—Vit. X. or. p. 849. B. ἀχθεῖς πρὸς Ἀντίπατρον εἰς Κόρινθον—ἐτελεύτησε, πυανεψιᾶνος ἐνάτῃ ἰσταμένου. Consult, for the deaths of the two orators, Arrian. apud Phot. cod. 92. p. 217. Sentence of death had been passed upon them at Athens on the motion of *Demades*. Arrian. ibid. Plutarch. Demosth. c. 28.

Demochares, the nephew of Demosthenes, (*Demostheni sororis filius* Cic. Brut. c. 83.) is already engaged in public

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		<p>ασάντων καὶ συναναγκαζόντων τοὺς πολεμίους μένειν τὸν χειμῶνα. Consequently the winter of the archon <i>Philocles</i>. Diodorus inaccurately refers all these transactions, even the Ætolian expedition, to the year of <i>Cephisodorus</i>. The Lamian war had commenced in that year, and he related its termination, without marking that the campaign of B. C. 322 extended into the year of the following archon.</p> <p>Antipater, upon the submission of Athens, disfranchised 12,000 of the poorer citizens, and settled some of them in Thrace; reducing the number to about 9,000. Plutarch. Phocion. c. 28. τῶν ἀποψηφισθέντων τοῦ πολιτεύματος διὰ πενίαν ὑπὲρ μυρίους καὶ δισχιλίους γενομένων, οἳ τε μένοντες ἐδόκουν σχέτλια καὶ ἄτιμα πάσχειν, οἳ τε διὰ τοῦτο τὴν πόλιν ἐκλιπόντες καὶ μεταστάντες εἰς Θράκην, Ἀντιπάτρου γῆν καὶ πόλιν αὐτοῖς παρασχόντος, ἐκπεπολι-ορκημένοις ἐώκεσαν. Diod. XVIII. 18. ὁ δὲ (Ἀντίπατρος) τὴν πολιτείαν μετέστησεν ἐκ τῆς δημοκρατίας, καὶ προσέταξεν ἀπὸ τιμῆσεως εἶναι τὸ πολίτευμα, καὶ τοὺς μὲν κεκτημένους πλείω δραχμῶν δισχιλίων κυρίους εἶναι τοῦ πολιτεύματος καὶ τῆς χειροτονίας· τοὺς δὲ κατωτέρω τῆς τιμῆσεως ἀπαντας—ἀπῆλσε τῆς πολιτείας, καὶ τοῖς βουλομένοις χώραν ἔδωκεν εἰς κατοίκησιν ἐν τῇ Θράκῃ. οὗτοι μὲν οὖν ὄντες πλείους τῶν δισμυρίων [<i>legendum ex Plutarcho μυρίων</i>, conf. Wess. ad Diod. l. c.] καὶ δισχιλίων μετεστάθησαν ἐκ τῆς πατρίδος· οἳ δὲ τὴν ὠρισμένην τίμησιν ἔχοντες περὶ ἑνακισχιλίου ἀπεδείχθησαν κύριοι τῆς πόλεως. The original numbers, 12,000 + 9,000 = 21,000, were found at the <i>census</i> five years afterwards, in B. C. 317. the 12,000 having been restored upon the death of Antipater. Conf. Diod. XVIII. 66. et Wess. ad XVIII. 18.</p>
321.	<p><i>Archippus</i>. Dionys. Dinarch. p. 650. See <i>Introd.</i> p. xiii. xiv. Wess. ad Diod. XVIII. 44.</p>	<p><i>Antipater</i> and <i>Craterus</i> are suddenly called from Ætolia, and pass into Asia: Diod. XVIII. 25. Victory of <i>Eumenes</i>, and death of <i>Craterus</i>; (related Diod. XVIII. 30. Plutarch. Eumen. c. 7. Nepos Eumen. c. 3. 4. Arrian. ap. Phot. p. 220. 221.) in the archonship of <i>Philocles</i>: Diod. XVIII. 26. When the corn was growing: Plutarch. Eumen. c. 6. μαχομένου περὶ γῆς—τότε πολὺν καὶ καλὸν ἐχούσης ἐν κάλυκι στάχυν. Therefore before midsummer. News of the victory reached the army in Egypt two days after the death of <i>Perdiccas</i>: Plutarch. Eumen. c. 8. ἀνηρημένου Περδίκκου κατὰ στάσιν ἐν Αἰγύπτῳ δυσὶν ἡμέραις πρότερον ἦκεν οὗτος ὁ περὶ τῆς μάχης λόγος εἰς τὸ στρατόπεδον. conf. Diod. XVIII. 37. The attempt of <i>Perdiccas</i> to ford the Nile (Diod. XVIII. 35.) was evidently made before the season of the floods; and the rising of the Nile was at the summer solstice: Herodot. II. 19. conf. Vit. Pythag. apud Photium Cod. 249. p. 1321. ὁ Νεῖλος πλημμυρεῖ τοῦ θέρους. Strab. XVII. p. 793. τοῦ θέρους ἀρχομένου πληρούμενος ὁ Νεῖλος. And when the Sun entered <i>Leo</i>: Plutarch. Is. et Osir. p. 366. A. Sympos. p. 670. C. These events therefore, the deaths of <i>Craterus</i> and <i>Perdiccas</i>, occurred within the archonship of <i>Philocles</i>, (in whose year they are placed by Diodorus himself,) when two years were completed from the death of <i>Alexander</i>: and Diodorus is in error when he ascribes <i>three</i> years to <i>Perdiccas</i>: ἄρξας ἔτη τρία. XVIII. 36.</p>

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affairs: Vit. X. or. p. 847. C. D. Δημοχάρης—ἀνὴρ καὶ κατὰ πόλεμον ἀγαθὸς καὶ κατὰ τοὺς πολιτικούς λόγους οὐδενὸς χείρων. ἔστι δὲ αὐτοῦ εἰκὼν ἐν τῷ πρυτανείῳ εἰσιόντων πρὸς τὴν ἐστίαν δεξιᾷ, ὁ πρῶτος περιεζωσμένος ἅμα τῷ ἱματίῳ καὶ ξίφος· οὕτω γὰρ δημηγορῆσαι λέγεται ἥνικα Ἀντίπατρος ἐζήτει τοὺς ῥήτορας. See for Demochares B. C. 302. 280.

Aristotle, after twelve years complete, or thirteen current, at Athens, ἀπῆρεν εἰς Χαλκίδα τῷ τρίτῳ ἔτει τῆς ριδ' Ὀλυμπιάδος, καὶ ἐτελεύτησεν, ἐτῶν τριῶν πού καὶ ἐξήκοντα, νόσῳ· ὅτε καὶ Δημοσθένης κατέστρεψε. Apollod. apud Laërt. V. 10.—Dionys. Amm. p. 728. τῷ τρισκαίδεκάτῳ ἔτει [after his establishment at Athens] ἀπάρας εἰς Χαλκίδα νόσῳ τελευτᾷ, τρία πρὸς τοῖς ἐξήκοντα βιώσας ἔτη. Dionysius, in the dates for Aristotle, evidently follows Apollodorus. Compare Dionysius and Laërtius at B. C. 384, 367, 342, 334. And, according to Apollod. ap. Laërt. Aristotle died Ol. 114. 3. ὅτε καὶ Δημοσθένης—ἐπὶ Φιλοκλέους. Dionysius p. 728. thus expresses the death of Aristotle: μετὰ τὴν Ἀλεξάνδρου τελευτὴν ἐπὶ Κηφισοδώρου ἄρχοντος ἀπάρας εἰς Χαλκίδα, νόσῳ τελευτᾷ. Aristotle, then, retired to Chalcis the year after the death of Alexander, and died there in the fourth month of the archon Philocles, about the time of the death of Demosthenes. As *Philocles* is the sixty-third archon from *Diotrephes*, including both, Aristotle would be born in the beginning of the year of Diotrephes, or B. C. 384.—*Theophrastus* succeeds: Laërt. V. 36. Θεόφραστος Ἐρέσιος—ἀκούσας Πλάτωνος, μετέστη πρὸς Ἀριστοτέλη· κἀκείνου εἰς Χαλκίδα ὑποχωρήσαντος, αὐτὸς διέδεξετο τὴν σχολὴν Ὀλυμπιάδι τετάρτῃ καὶ δεκάτῃ καὶ ἑκατοστῇ. cf. a. 287.

Dinarchus flourished at Athens during the fifteen years which followed the death of Demosthenes: Dionys. Dinarch. p. 633. μάλιστα δὲ ἤκμασε μετὰ τὴν Ἀλεξάνδρου τελευτὴν, Δημοσθένους μὲν καὶ τῶν ἄλλων ῥητόρων φυγαῖς αἰδίοις καὶ θανάτοις περιπεσόντων.—καὶ διετέλεσεν ἐτῶν πέντε καὶ δέκα χρόνον λόγους συγγραφῶν τοῖς βουλομένοις, ἕως Κάσσανδρος τὴν πόλιν κατέσχεν· ἐπὶ δὲ Ἀναξικράτους ἄρχοντος, ἐφ' οὗ κατέλυσαν τὴν ἐν τῇ Μουνυχίᾳ φρουράν—οἱ περὶ Ἀντίγονον καὶ Δημήτριον βασιλεῖς,—ἐξῆλθε τῆς πόλεως.

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Menandri Ὀργή. Proleg. Aristoph. p. xxx. ἐδίδαξε πρῶτος ἔφηβος ὦν ἐπὶ ΦΙΛΟΚΛΕΟΥΣ [sic legendum] ἄρχοντος. [Feb. or March B. C. 321.] Euseb. Ol. 114. 4. *Menander* primam fabulam cognomento ORGEN docens superat. Menander was at this time in his twenty-first year.

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320.	Ol. 115. <i>Neæchmus</i> . Dionys. Dinarch. p. 650. Marmor ap. Corsin. F. At. t. IV. p. 56. See <i>Introd.</i> p. xiii. xiv.	
319.	<i>Apollodorus</i> . Diodor. XVIII. 44. Dionys. Dinarch. p. 650.	<i>Eumenes</i> retires to Nora: Plutarch. Eumen. c. 10. καταφυγὼν εἰς Νῶρα, χωρίον ἐν μεθωρίᾳ Λυκαονίας καὶ Καππαδοκίας, where he is blockaded by <i>Antigonus</i> : Ibid. c. 11. Diodorus XVIII. 41. 42. has placed the narrative of this siege before the year of Apollodorus; conf. c. 44. consequently within the archonship of <i>Neæchmus</i> , whose name is wanting in the present text of Diodorus. conf. ann. 321, 1. 320, 1. The blockade lasted several months: <i>complures menses</i> ; Nep. Eum. c. 5. or a year: Diod. XVIII. 53. ἐνιαυσίου οὔσης τῆς πολιορκίας. and did not terminate till after the death of Antipater. conf. a. 318.
318.	<i>Archippus</i> . Diodor. XVIII. 58. Dionys. Dinarch. p. 650.	<p>Death of <i>Antipater</i>: in the year of Apollodorus: Diod. XVIII. 44. 48. ἐπ' ἄρχοντος Ἀθήνησιν Ἀπολλοδώρου—Ἀντιπάτρου περιπεσόντος ἀρρωστίᾳ βαρυτέρᾳ, καὶ τοῦ γήρως συνεργούντος πρὸς τὴν ἀπόλυσιν τοῦ βίου, κ. τ. λ. According to Lucian Macrob. c. 11. he had passed his eightieth year: Ἀντιπάτρος ὁ Ἰολάου μέγιστον δυνήθεις, καὶ ἐπιτροπεύσας πολλοὺς Μακεδόνων βασιλέας, ὑπὲρ ὀγδοήκοντα ἔτη ζήσας ἐτελεύτα τοῦ βίου.</p> <p>At the time of the death of Antipater, <i>Eumenes</i> is still blockaded in Nora: Plutarch. Eumen. c. 12. ἤδη δὲ τῆς πολιορκίας χρόνον λαμβανούσης Ἀντίγονος τεθνηκέναι πυνθανόμενος Ἀντιπάτρον ἐν Μακεδονίᾳ,—πέμφας Ἰερώνυμον ἐσπένδετο τῷ Εὐμενεῖ. Diodorus agrees; placing the liberation of Eumenes in the archonship of Apollodorus, and after the death of Antipater: XVIII. 50. διαβοηθείσης τῆς Ἀντιπάτρου τελευτῆς,—ὁ Ἀντίγονος—Ἰερώνυμον μὲν τὸν τὰς ἱστορίας γράψαντα μετεπέμψατο, φίλον ὄντα καὶ πολίτην Εὐμένους τοῦ Καρδιανοῦ, τοῦ συμπεφευγότος εἰς τὸ χωρίον τὸ καλούμενον Νῶρα· τοῦτον δὲ μεγάλαις δωρεαῖς προκαλεσάμενος ἐξαπέστειλε πρεσβευτὴν πρὸς τὸν Εὐμένην. c. 53. ὁ πολιορκῶν τὸν Εὐμένην καὶ σπεύδων ἀνελεῖν Ἀντίγονος ἐκ μεταβολῆς παρεκάλεσεν αὐτὸν πρὸς κοινοπραγίαν· καὶ λαβὼν διὰ τῶν ὄρκων τὰς πίστεις τῆς πολιορκίας ἀπελύθη. The siege had begun in the year of <i>Neæchmus</i>, cf. a. 319. and had lasted through a winter and till the spring: Nep. Eum. c. 5. <i>Tenuit se uno loco quamdiu fuit hiems.—Ver appropinquabat; simulatâ deditione, se ac suos omnes ex-traxit incolumes.</i> The winter and spring of the archon Apollodorus.</p>
317.	<i>Demogenes</i> . Diod. XIX. 2. Dionys. Dinarch. p. 650.	<p>Death of <i>Phocion</i>: in the archonship of Archippus: Diod. XVIII. 58. 64—67.—in the month Munychion: Plutarch. Phocion. c. 37. ἡ δ' ἡμέρα μηνὸς μουνυχιῶνος ἐνάτῃ ἐπὶ δέκα. [April or May B. C. 317.] Phocion was now 85; since he was in his eightieth year, ὀγδοηκοστὸν ἔχων ἔτος, at the time of the Lamian war B. C. 323. Plutarch. Phocion. c. 24. (ὑπὲρ ὀγδοήκοντα ἔτη in Plutarch. Mor. p. 791. F. ὀγδοήκοντα γεγονώς ἔτη p. 819. A. where the same anecdote is told.) Nepos Vit. Phoc. c. 2. nearly agrees with Plutarch: <i>Quum prope ad annum octogesimum prosperâ pervenisset fortunâ, extremis temporibus magnum in odium pervenit suorum civium: primo quod cum Demade de urbe tradendâ Antipatro consenserat.</i> This occurred after the battle of Crannon; whch supposes Phocion to be near eighty in B. C. 322. Whence we may perhaps correct the numbers of Ælian V. H. III. 47. Φωκίωνα</p>

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Diphilus—Δίφιλος Σινωπεύς, κατὰ τὸν αὐτὸν χρόνον ἐδίδαξε Μενάνδρῳ. τελευτᾷ δὲ ἐν Σμύρῃ. δράματα δὲ αὐτοῦ ρ'. Proleg. Aristoph. p. xxxi.

A victory with the ἀνδρῶν χορός. Marmor apud Corsin. F. A. tom. IV. p. 56. Θράσυλλος, Θρασύλλου Δεκελεύς ἀνέθηκεν χορηγῶν νικήσας ἀνδράσιν—Νέαιχμος ἤρχεν, Καρκίδαμος [Ἀρχίδαμος Larcher.] Σώτιος ἐδίδασκεν.

Demades put to death at the time of the decease of Antipater: Arrian. apud Phot. cod. 92. p. 217. Δημάδης—ὕπὸ Κασάνδρου ἐσφάγη, τοῦ παιδὸς ἐν τοῖς κόλποις προαποσφαγέντος· αἰτίαν δ' ἐπῆγε Κάσανδρος ὅτι τὸν αὐτοῦ πατέρα ἐξυβρίσειεν, ἐν οἷς ἔγραψε Περδίκκᾳ.—Δείναρχος δὲ ὁ Κορίνθιος ὁ κατήγορος ἦν. Plutarch. Phocion. c. 30. Δημάδης—τὸν υἱὸν ἔχων ἀπῆρεν εἰς Μακεδονίαν—εἰς τοῦτο καιροῦ κομισθεὶς, ἐν ᾧ κατεῖχετο μὲν Ἀντίπατρος ἤδη νόσῳ, Κάσανδρος δὲ τῶν πραγμάτων ἐγκρατὴς γεγονώς εὔρεν ἐπιστολὴν Δημάδου, κ. τ. λ. conf. Plutarch. Demosth. c. 31. Diod. XVIII. 48. ὁ μὲν Ἀντίπατρος (ἐσχάτως ἤδη διακείμενος) παρέδωκε τοῖς ἐπὶ τὰς τιμωρίας τεταγμένοις αὐτόν τε τὸν Δημάδην καὶ τὸν υἱὸν Δημέαν.—Suidas: Δημάδης, Ἀθηναῖος, ῥήτωρ, καὶ δημαγωγὸς πανούργος καὶ εὐτυχής. [εὐφυῆς Ruhnk.] πρότερον ναύτης ὦν· ἔγραψεν ἀπολογισμὸν περὶ τῆς ἑαυτοῦ δωδεκαετίας.—τελευτᾷ δὲ κατ' Ὀλυμπιάδα ρι'. ἐπὶ Ἀντιπάτρου, ὃς κατέλυσε τὰ δικαστήρια καὶ τοὺς ῥητορικοὺς ἀγῶνας, καὶ μετ' Ἀλέξανδρον βασιλεύσας Θήβας ἀνέστησε. Thus happily restored by Ruhnk. apud Reisk. tom. VIII. p. 150.

The orators *Hegemon* and *Pythocles* were put to death with Phocion. *Demetrius Phalereus* and *Callimedon* ὁ Κάραβος escaped: Plutarch. Phocion. c. 35. ἦσαν σὺν τῷ Φωκίῳ Νικοκλῆς, Θούδιππος, Ἡγήμων, Πυθοκλῆς· Δημητρίου δὲ τοῦ Φαληρέως καὶ Καλλιμέδοντος καὶ Χαρικλέους καὶ τινων ἄλλων ἀπόντων κατεψηφίσθη θάνατος. Hegemon and Pythocles are mentioned together by Demosth. Cor. p. 320. 321.

Demetrius Phalereus began to govern Athens not sooner than the year of *Demogenes*, because the death of Phocion happened in the tenth month of *Archippus*. And Demetrius governed ten years: Laërt. V. 75. τῆς πόλεως ἐξηγήσατο ἔτη δέκα. Strab. IX. p. 398. ἐνιοὶ δὲ φασὶ καὶ βέλτιστα τότε αὐτοὺς [the Athenians] πολιτεύσασθαι δεκαετὴ χρόνον, ὃν ἤρχε

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		<p>δὲ ἡ εὐφημία ἢ καλοῦσα αὐτὸν χρηστὸν οὐδὲν ὠφέλησεν, οὐδὲ τὰ πέντε καὶ ἐβδομήκοντα ἔτη [<i>legendum videtur</i> πέντε καὶ ὀγδοήκοντα ἔ.] ἅπερ οὖν διεβίωσεν οὐδὲν ἀδικήσας τοὺς Ἀθηναίους ἐν βραχεῖ· ἐπεὶ δὲ ἔδοξεν Ἀντιπάτρῳ [the error of Ælian or his transcriber for Κασάνδρῳ, <i>conf.</i> Perizon. ad loc.] τὸν Πειραιᾶ προδιδόναι, [sc. in B. C. 317] Ἀθηναῖοι κατέγνωσαν αὐτοῦ θάνατον. <i>Seventy-five</i> years at the period of his alleged treachery in the year of Archippus B. C. 31$\frac{5}{7}$. would be inconsistent, not only with Plutarch, but with the command of Phocion in the battle of Naxos B. C. 376; [<i>conf. an.</i>] fifty-eight years before.</p> <p><i>Philip Arrhidaeus</i> is put to death by <i>Olympias</i>: Diod. XIX. 2. 11. ἐπ' ἀρχοντος Δημογένους—βασιλεὺς γεγενημένος ἔξ ἔτη καὶ μῆνας τέτταρας. In the beginning of the year of Demogenes, about September B. C. 317.</p> <p><i>Agathocles</i>, tyrant of Syracuse: Diod. XIX. 2. ἐπ' ἀρχοντος Δημογένους—τύραννος ἐγένετο τῆς πόλεως.</p> <p>Census at Athens: Athen. VI. p. 272. b. Κτησικλῆς ἐν τρίτῃ Ἱερικῶν, [τῇ πεντέ] καιδεκάτῃ πρὸς ταῖς ἑκατὸν, φησὶν, Ὀλυμπιάδι, Ἀθήνησιν ἐξ-ετασμὸν γενέσθαι ὑπὸ Δημητρίου τοῦ Φαληγέως τῶν κατοικούντων τὴν Ἀττικὴν καὶ εὐρεθῆναι Ἀθηναίους μὲν δισμυρίους πρὸς τοῖς χιλίοις μέτοίκους δὲ μυρίους οἰκετῶν δὲ μυριάδας τεσσαράκοντα. The 21,000 <i>Athenians</i> express those who had votes in the Public Assembly, or all the males above the age of twenty years; the 10,000 <i>μέτοικοι</i> describe also the males of full age: and, when the women and children are computed, the total free population will be about 127,660, and 400,000 slaves added to 127,660 free inhabitants will give about 527,660 for the total population of Attica.</p>
316.	Ol. 116. <i>Democles</i> . Diod. XIX. 17. Dionys. Dinarch. p. 650.	<p>Campaign of <i>Antigonos</i> against <i>Eumenes</i> in Upper Asia: Diod. XIX. 17—34.—ἐπ' ἀρχοντος Δημοκλείδου. XIX. 17.—Continued till the winter: XIX. 34. ἐν τούτοις τοῖς τόποις παρεχέμαζον ἅμα καὶ τὰς δυνάμεις ἀνελάμβανον. Meanwhile <i>Cassander</i> besieged <i>Olympias</i> at Pydna, through the winter: Diod. XIX. 49. Κάσσανδρος εἰς Πύδναν συγκεκλεικώς Ὀλυμπιάδα προσβολὰς μὲν—ἡδυνάτει ποιῆσθαι διὰ τοὺς χειμῶνας. <i>conf.</i> XIX. 36.</p>

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Μακεδόνων Κάσανδρος. Οὗτος γὰρ ὁ ἀνὴρ——ἐπέστησε τῶν πολιτῶν Δημήτριον τὸν Φαληρέα τὸν Θεοφράστου τοῦ φιλοσόφου γνώριμον, ὃς οὐ μόνον οὐ κατέλυσε τὴν δημοκρατίαν ἀλλὰ καὶ ἐπηνόρωθε. These ten years were ended in the third month of *Anaxicrates*. [Sept. B. C. 307.] Hence the *census* of the Athenian people could not have been made earlier than the year of Demogenes: (Ol. 115. 4.) the first year of his administration. Scaliger 'Ολυμπ. ἀναγραφ. Ol. 110. 1. misled by the defective reading δεκάτη πρὸς ταῖς ἑκατὸν, in Athenæus VI. p. 272. b. has placed this *census* in the archonship of *Theophrastus* B. C. 340. A *prochronism* of twenty-three years.

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[The decree of *Sophocles* against the philosophers is fixed by the allusion of Alexis either to this date or to Olymp. 118. ten or twelve years later. See Col. 4. The law is mentioned by Pollux IX. 42. ἔστι δὲ καὶ νόμος Ἀττικὸς κατὰ τῶν φιλοσοφούντων γραφεὶς, ὃν Σοφοκλῆς Ἀμφικλείδου Σουნიεύς εἵπεν, ἐν ᾧ τινὰ κατὰ αὐτῶν προειπὼν ἐπήγαγε “μὴ ἐξεῖναι μηδενὶ τῶν σοφιστῶν διατριβὴν κατασκευάσασθαι.” It was opposed by *Philo*, but defended by *Demochares*: Athen. XIII. p. 610. e. καὶ Σοφοκλῆς δὲ τις ψηφίσματι ἐξήλασε πάντας φιλοσόφους τῆς Ἀττικῆς· καθ’ οὗ λόγον ἔγραψε Φίλων Ἀριστοτέλους γνώριμος, ἀπολογία ὑπὲρ τοῦ Σοφοκλέους Δημοχάρους πεποιηκὸς τοῦ Δημοσθένους ἀνεψιοῦ. The law of Sophocles, however, (which derives credit from the support of Demochares,) did not enact that the philosophers should be banished; it only subjected them to regulation and restraint: Laërt. V. 38. ἀπεδήμησε πρὸς ὀλίγον καὶ οὗτος [Theophrastus] καὶ πάντες οἱ λοιποὶ φιλόσοφοι, Σοφοκλέους τοῦ Ἀμφικλείδου νόμον εἰσενεγκόντος “μηδένα τῶν φιλοσόφων σχολῆς ἀφηγείσθαι ἂν μὴ τῇ βουλῇ καὶ “τῇ δῆμῳ δόξῃ” εἰ δὲ μὴ, θάνατον εἶναι τὴν ζημίαν.” ἀλλὰ αὐθις ἐπανήλθον εἰς νεώτα, Φιλλίωνος [i. Φίλωνος] τὸν Σοφοκλέα γραψαμένου παρανόμων. ὅτε καὶ τὸν νόμον μὲν ἄκυρον ἐποίησαν Ἀθηναῖοι, τὸν δὲ Σοφοκλέα πέντε ταλάντοις ἐζημίωσαν· κάθοδόν τε τοῖς φιλοσόφοις ἐψηφίσαντο, ἵνα καὶ Θεοφράστος κατελθῇ καὶ ἐν τοῖς ὁμοίοις ᾗ. Larcher Hérod. tom. VII. p. 714. has just views of the tendency of this law. It appears that the secession of the

[*Alexidis* Ἴππος. Before the death of Xenocrates, and during the government of Demetrius Phalereus: which would determine the date of this comedy, and of the decree against the philosophers to which it alludes, to B. C. 316. Athen. XIII. p. 610. e. Ἀλεξίς ἐν Ἴππῳ·

τοῦτ’ ἔστιν Ἀκαδημία, τοῦτο Ξενοκράτης; πολλὰ ἀγαθὰ δοῖεν οἱ θεοὶ Δημητρίῳ καὶ τοῖς νομοθέταις διότι τοὺς τὰς τῶν λόγων ὥς φασὶ δυνάμεις παραδιδόντας τοῖς νέοις ἐς κύρακας ἔρρειν φασὶν ἐκ τῆς Ἀττικῆς.

If the allusion is to be understood of Demetrius *Poliorcetes*, which is the opinion of Petitus Leg. Att. p. 391. (who is followed by Menagius ad Laërt. V. 38. Corsini F. Att. tom. IV. p. 68. and Larcher Hérod. tom. VII. p. 714.) in that case we must, with Petitus, place the law of Sophocles, (see Col. 3.) and the Ἴππος of Alexis, within the 118th Olympiad: that is to say, *after* the liberation of Athens B. C. 307, and *before* the exile of Demochares B. C. 302. This drama of Alexis, together with the

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315.	<p><i>Praxibulus</i>. Diod. XIX. 55. Dionys. Dinarch. p. 650. Theophrast. <i>περὶ λίθων</i> p. 702. Schneid. Plin. H. N. XXXIII. 7.</p>	<p>War renewed in the winter between <i>Antigonus</i> and <i>Eumenes</i>; Diod. XIX. 37. 38. compare Plutarch. Eumen. c. 15.—which ended in the death of Eumenes: Diod. XIX. 39—44. Plutarch. Eumen. c. 16—19.—In the year of <i>Democlidēs</i>: and while it was still winter: consequently, early in B. C. 315. Eumenes perished at the age of 45. Nep. Eumen. c. 13. He had been seven years in the service of Philip: Nep. Eum. c. 1. <i>Hunc locum tenuit amicitiae apud Philippum annos septem. Illo interfecto, eodem gradu fuit apud Alexandrum annos tredecim.</i> He had engaged the notice of Philip at Cardia; see Plutarch. Eumen. c. 1. And Philip was at Cardia during the Thracian expedition B. C. 342. 341. <i>conf. a. 341, 3.</i> in the seventh year before his death. Which agrees with the date of Nepos.</p> <p><i>Olympias</i>, having been besieged through the winter by <i>Cassander</i>, in the beginning of spring—<i>τοῦ ἔαρος ἀρχομένου</i>—is captured and put to death. Diod. XIX. 50. 51. <i>Cassander</i> rebuilds Thebes, in the twentieth year after its destruction by Alexander: <i>εἰκοστῷ ἔτει</i>. Diod. XIX. 54.—towards the end of the year of <i>Democlidēs</i>, before midsummer B. C. 315. This event, however, is dated by some writers ten years later. <i>conf. a. 305.</i> On the restoration of Thebes by <i>Cassander</i>, compare Pausanias IX. 7, 1. who remarks, <i>ἐς δὲ τῶν Θηβῶν τὸν οἰκισμὸν προθυμώτατοι ἐγένοντο Ἀθηναῖοι.</i> Confirmed by Plutarch. Polit. Præc. p. 814. B. (Ἀθηναῖοι) Θήβας Κασάνδρου κτίζοντος ἐστεφανήθησαν.</p>
314.	<p><i>Nicodorus</i>. Diod. XIX. 66. Dionys. Dinarch. p. 650. Theophrast. Caus. Plant. I. 19, 5. Plin. H. N. III. 5. Chandler. Inscr. Antiq. P. 2. No. XI. p. 50.</p>	

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philosophers from Attica had its effect; for the law was repealed in the following year. In the oration of Demochares ὑπὲρ Σοφοκλέους πρὸς Φίλωνα were contained those invectives against the philosophers which are quoted Euseb. Præp. XV. 2. p. 791. D. Athen. V. p. 187. d. 215. c. XI. p. 508. f.]

Ὑποβολιμαῖος and the Φαρμακοπώλης, (for which see B. C. 306) would thus be brought down to the latest possible period of his exhibitions.]

Polemo succeeds *Xenocrates*: Laërt. IV. 16. διαδέξασθαι τὴν σχολὴν, ἀρξάμενον ἀπὸ τῆς ἑκτῆς καὶ δεκάτης καὶ ἑκατοστῆς ὀλυμπιάδος. The *twenty-fifth* year of *Xenocrates* would commence about the first month of Ol. 116. 2. cf. a. 339. So that *Polemo* seems to have succeeded in the year of *Praxibulus*, and Ol. 116. 2. *Xenocrates* at his death was in his 82d year: Laërt. IV. 14. ἔτος ἤδη γεγονὼς δεύτερον καὶ ὀγδοηκοστόν, or 81 complete: Censorin. c. 15.—*Lucian* *Macrob.* c. 20. makes him 84. Ξενοκράτης—τέσσαρα καὶ ὀγδοήκοντα. According to *Euseb. Chron.* *Polemo* lived to B. C. 270. Ol. 127. 3. *Polemo philosophus moritur: post quem Arcesilas et Crates clari habentur.* This date for the death of *Polemo* is probable, for he lived to old age: Laërt. IV. 20. ἐτελεύτησε γηραιὸς ἤδη ὑπὸ φθίσεως. With respect to the times of *Arcesilaus* and *Crates*, the account is inaccurate. *conf. a.* 278. Contemporary with *Polemo* was *Crantor*: Laërt. IV. 24. Κράντωρ Σολεὺς—ἀπῆρεν εἰς Ἀθήνας, καὶ Ξενοκράτους διήκουσε Πολέμωνι συσχολάζων. *Cic. Acad. I. 9. Speusippus et Xenocrates—primum Platonis rationem auctoritatemque susceperant; et post hos Polemo et Crates unaque Crantor, in Academia congregati, diligenter ea quæ a superioribus acceperant tuebantur.*

Death of *Æschines* the orator: if he lived to the age of 75.—βεβιωκὼς ἔτη οἷ'. *Apollon. in Vit.*—Since he was born about B. C. 389. The other particulars of his death, recorded by *Apollon.* ἀναιρεθεὶς ὑπὸ Ἀντιπάτρου,—ὅτε καὶ οἱ περὶ Δημοσθένην ἐξεδόθησαν,—are inaccurate, or at least incompatible with the age assigned to him. According to other accounts, he removed to Rhodes, and taught eloquence there, after the death of *Alexander*: *Anon. in Vit. πυθόμενον τετελευτηκέναι τὸν βασιλέα—καταφυγεῖν εἰς Ῥόδον.* *Vit. X. or. p. 840. D.* τοῦ δὲ τελευτήσαντος, ταραχῆς οὔσης, ἀπάρας εἰς τὴν Ῥόδον, ἐνταῦθα σχολὴν καταστήσάμενος ἐδίδασκεν. *Philostratus Vit. Sophist. I. 18.* καθορμισθεὶς εἰς τὴν Ἐφεσον, καὶ τὸν μὲν (Ἀλέξανδρον) τεθνάναι ἀκούων—Ῥόδου εἶχετο. καὶ σοφιστῶν φροντιστήριον ἀποφήνας τὴν Ῥόδον, αὐτοῦ διητᾶτο. *Photius cod. 61. p. 61.* πρὸς μὲν Ἀλέξανδρον τὸν Φιλίππου ἐν Ἀσίᾳ στρατεύοντα φεύγειν ὁρμηθεὶς ἐπσχέθη, τὸν ἐκείνου θάνατον ἀκούσας—εἰς Ῥόδον δὲ πλεύσας κατέμεινε χρόνον, ἐν ᾧ τοὺς νέους ἐπαίδευε. *Æschines* might therefore survive *Alexander* nine years, and die at the age of 75, in B. C. 314. He died at Samos: *Vit. X. or. p. 840. E.* *Photius l. c.* γηράσας δὲ ἀπὸ Ῥόδου εἰς Σάμον μετέστη κακῇ τελευτᾷ.

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313.	<i>Theophrastus.</i> Diod. XIX. 73. Dionys. Dinarch. p. 650.	
312.	Ol. 117. <i>Polemon.</i> Diod. XIX. 77. Dionys. Dinarch. p. 650.	<i>Demetrius</i> defeated at Gaza by <i>Ptolemy</i> and <i>Seleucus</i> : Diod. XIX. 80—85. Plutarch. Demetr. c. 5.—In the year of <i>Polemon</i> , Diod. XIX. 77. consequently after midsummer B. C. 312. After the battle, <i>Seleucus</i> took possession of Babylonia: Diod. XIX. 90.—Appian. Syr. c. 54. Πτολεμαῖος αὐτίκα τὸν Σέλευκον ἐς τὴν Βαβυλῶνα πέμπει τὴν ἀρχὴν ἀναληφόμενον. From hence the <i>era of the Seleucidæ</i> commences. <i>Demetrius</i> was at this time in his twenty-second year: Plutarch. Demetr. c. 5. Appian Syr. c. 54.
311.	<i>Simonides.</i> Diod. XIX. 105. Dionys. Dinarch. p. 650. <i>Theophrast.</i> Hist. Plant. VI. 3, 3.	
310.	<i>Hieromnemon.</i> Diod. XX. 3. Dionys. Dinarch. p. 650.	<i>Agathocles</i> lands in Africa at the time of an eclipse of the sun, ἐπ' ἄρχοντος Ἱερομνήμονος. Diod. XX. 3—5. [Aug. 15. B. C. 310] after his defeat in the battle of Himera: Diod. XX. 3. which had happened ἐπ' ἄρχοντος Ἀθήνησι Σιμωνίδου. Diod. XIX. 105. 109. about June or July B. C. 310.
309.	<i>Demetrius.</i> Diod. XX. 27. Dionys. Dinarch. p. 650.	
308.	Ol. 118. <i>Charinus.</i> Diod. XX. 37. Senec. Epist. XVIII. <i>Cerimus</i> Dionys. Din. p. 650.	
307.	<i>Anaxicrates.</i> Diod. XX. 45. Dionys. Dinarch. p. 633. 634. 636. 650. Laërt. X. 2. Plut. Mor. p. 843. C. 850. D. 852. A.	<i>Demetrius</i> approaches the Piræus on the 26th of Thargelion: Plutarch. Demetr. c. 8. πέμπτη φθίνοντος θαργηλιῶνος. [the 11th month of the archon <i>Charinus</i> : June B. C. 307.] He besieges Munychia, and occupies Megara, in the beginning of the year of <i>Anaxicrates</i> : Dionys. Dinarch. p. 650. Ἀναξικράτης ἐπὶ τούτου ἡ κατασταθεῖσα ὑπὸ Κασσάνδρου ὀλιγαρχία κατελύθη. Philochorus apud Dionys. p. 636. τοῦ γὰρ Ἀναξικράτους ἄρχοντος, εὐθὺ μὲν ἡ τῶν Μεγαρέων πόλις ἔαλω· ὁ δὲ Δημήτριος ὁ κατελθὼν ἐκ τῶν Μεγάρων κατεσκευάζετο τὰ πρὸς τὴν Μουνυχίαν, καὶ τὰ τείχη κατασκάψας ἀπέδωκε τῷ δήμῳ· ὕστερον δὲ εἰσηγγέλθησαν πολλοὶ πολιτῶν, ἐν οἷς

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(*Alexis* in the Πύραυρος alludes to *Seleucus*: Athen. XIII. p. 590. b. "Ἀλεξίς ἐν Πυραύνῳ"

ἀνοιγ', ἀνοίγε τὴν θύραν· ἐλάνθανον
πάλαι περιπατῶν ἀνδρίας ἀλήθινος,
ποτάμιος ἵππος, ταῦχος, ὁ Σελεύκου τίγρις.

which marks the Πύραυρος for a late comedy. For the second line, see Porson. Adv. p. 138.)

Epicurus, in his thirty-second year, began to teach at Mytilenè and Lampsacus: Apollodor. apud Laërt. X. 15. ὑπάρχοντα ἑτῶν δύο καὶ τριάκοντα ἐν Μυτιλήνῃ καὶ Λαμψάκῳ πρῶτον συστήσασθαι σχολὴν ἐπὶ ἑτῇ πέντε. Laërt. X. 14. ἀφηγήσασθαι τῆς σχολῆς ἑτῶν ὄντα δύο πρὸς τοῖς τριάκοντα. Therefore in the year of *Hieromnemon*.

Marsyas of Pella flourished: Diod. XX. 50. ὁ δὲ Δημήτριος—κατὰ μέσσην τὴν τάξιν τὰ ἐλάχιστα τῶν σκαφῶν ἔστησεν, ὧν ἡγοῦντο Θεμισίων τε ὁ Σάμιος καὶ Μαρσύας ὁ τὰς Μακεδονικὰς πράξεις συνταξάμενος. conf. a. 306, 2. Suidas: Μαρσύας, Περιάνδρου, Πελλαῖος, ἱστορικός.—ἀδελφὸς [i. e. frater uterinus, ut bene Schweigh. ad Athen. tom. XIV. p. 144.] Ἀντιγόνου τοῦ μετὰ ταῦτα βασιλεύσαντος· σύντροφος δὲ Ἀλεξάνδρου τοῦ βασιλέως. ἔγραψε Μακεδονικὰ ἐν βιβλίοις δέκα. [cf. Athen. XIV. p. 629. d. Harpocr. v. Μύρτιον. Plutarch. Demosth. c. 18.] ἤρξατο δὲ ἀπὸ τοῦ πρώτου βασιλεύσαντος Μακεδόνων, καὶ μέχρι τῆς Ἀλεξάνδρου τοῦ Φιλίππου ἐπὶ τὴν Συρίαν ἐφόδου, μετὰ τὴν Ἀλεξανδρείας κτίσιν.

Lycurgus is honoured with a statue: Vit. X. or. p. 843. C. ἀνάκειται αὐτοῦ χαλκῇ εἰκὼν ἐν Κεραμεικῷ κατὰ ψήφισμα, ἐπὶ Ἀναξικράτους ἄρχοντος· ἐφ' οὗ ἔλαβε σίτησιν ἐν Πρυτανείᾳ αὐτὸς τε ὁ Λυκούργος καὶ ὁ πρεσβύτατος τῶν ἐκγόνων. The decree was moved by *Stratocles*: Στρατοκλῆς Εὐθυδήμου Διομευῆς εἶπεν. See the decree itself, ad calcem Vit. X. or. p. 852. These posthumous honours were granted about seventeen years after the death of *Lycurgus*: although the expressions of the biographer l. c. seem to imply that he was still

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		<p>καὶ Δημήτριος ὁ Φαληρεὺς. In the fifteenth year after the establishment of the oligarchy: Plutarch. Demetr. c. 10. Ἀθηναῖοι ἀπολαβόντες τὴν δημοκρατίαν ἔτει πεντεκαίδεκάτῳ, κ. τ. λ. Diod. XX. 45. 46. ἤρχεν Ἀναξικράτης.—Δημήτριος ὁ Φαληρεὺς—τὰ κατὰ τὰς Ἀθήνας ἀπογινώσκων ἔφυγεν εἰς τὰς Θήβας, ὕστερον δὲ πρὸς Πτολεμαῖον εἰς Αἴγυπτον. [conf. a. 296, 3.] οὗτος μὲν οὖν, ἔτη δέκα τῆς πόλεως ἐπιστατήσας, ἐξέπεσεν.—ὁ μὲν οὖν δῆμος μετ' ἔτη πεντεκαίδεκα ἐκομίσατο τὴν πατρίον πολιτείαν. From the third month of <i>Philocles</i> [Sept. or Oct. B. C. 322] to the third month of <i>Anaxicrates</i> [Sept. B. C. 307] are fifteen years complete.</p> <p><i>Agathocles</i> quits Africa: Diod. XX. 45. 69. ἤρχεν Ἀναξικράτης.—(Ἀγαθοκλῆς) ἐκπλεύσας κατὰ τὴν δύσιν τῆς Πλειάδος, χειμῶνος ὄντος.—At the close of B. C. 307. He had been nearly four years in Africa: ἔτος τέταρτον. Diod. Ibid.</p>
306.	<p><i>Coræbus</i>. Diod. XX. 73. Dionys. Dinarch. p. 650.</p>	<p><i>Demetrius</i>, after the liberation of Athens, defeats Ptolemy in a great sea-fight: in the archonship of <i>Anaxicrates</i>. Diod. XX. 45—52. [before midsummer B. C. 306.] After that action, <i>Antigonius</i>, <i>Lysimachus</i>, <i>Seleucus</i>, and <i>Ptolemy</i>, assume the title of king: Diod. XX. 53. Plutarch. Demetr. c. 18.—Porphyr. in Fragmento (apud Scalig. Euseb. p. 59. 60.) Πτολεμαῖος μετ' ἐνιαυτὸν [the year after the death of Alexander] σατράπης εἰς Αἴγυπτον πέμπεται. καὶ σατραπεύει μὲν τὰ πρῶτα ἔτη ζ' καὶ δέκα, [B. C. 323—307.] βασιλεύει δὲ ἔτη τρία καὶ εἴκοσιν' ὥστε πάντα μ' λογιζέσθαι αὐτῷ ἄχρι τῆς τελευτῆς.—which coincides with Diodorus. The great sea-fight in the year of <i>Anaxicrates</i> was at the distance of seventeen years complete from the death of Alexander. The first year, therefore, of the reign or government of Ptolemy is the year of the archon <i>Cephisodorus</i> B. C. 32½. in the beginning of whose year the first division of the provinces, made by <i>Perdiccas</i>, took effect. Compare for the first division of the provinces Diod. XVIII. 2. 3. Arrian. ap. Phot. cod. 92. p. 216. the copious account of <i>Dexippus</i> apud Phot. cod. 82. and the concise sketch of <i>Appian</i> Syr. c. 52.</p>
305.	<p><i>Euxenippus</i>. Diod. XX. 81. Dionys. Dinarch. p. 650.</p>	<p>The restoration of Thebes, according to Polemo apud Athen. I. p. 19. c. was accomplished thirty years after its destruction: φησὶ Πολέμων φεύγοντά τινα χρυσίον εἰς τὸ ἱμάτιον κοῖλον ὃν ἐνθέσθαι καὶ συνοικιζομένης τῆς πόλεως ἐπανελθόντα εὐρεῖν τὸ χρυσίον μετὰ ἔτη τριάκοντα. Which would place this event in the year of <i>Euxenippus</i>. Thebes, however, already existed in the archonship of <i>Anaxicrates</i>, when <i>Demetrius Phalereus</i> fled thither for refuge. conf. a. 307. And we may understand with <i>Casaubon</i> addend. ad <i>Animadv.</i> ad Athen. the twenty years of <i>Diodorus</i> to refer to the commencement of the work, and the thirty years of <i>Polemo</i> to the final accomplishment.</p>

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living.—*Dinarchus* goes into exile in the year of Anaxicrates: Dionys. Dinarch. p. 634. ἐξελθὼν τῆς πόλεως καὶ ἔλθων εἰς Χαλκίδα τὴν ἐν Εὐβοίᾳ τὸν ἀπ' Ἀναξικράτους χρόνον ἕως Φιλίππου πεντεκαίδεκατῇ γενόμενον ἐκεῖ διέτριψεν. Vit. X. or. p. 850. D. χρόνον δὲ ὕστερον—παρὰ τὴν κατάληψιν τῆς Μουρυχίας, ἥνικα ὑπὸ Ἀντιγόνου καὶ Δημητρίου ἐφρουρήθη ἐπ' Ἀναξικράτους ἄρχοντος,—ἐφυγεν εἰς Χαλκίδα. διατρίψας δὲ ἐπὶ τῆς φυγῆς ὡς πεντεκαίδεκα ἔτη—κατῆλθε. These honours to the memory of Lycurgus, and the exile of Dinarchus, happened upon the ascendancy of the democratical party, to which Lycurgus had belonged, and the depression of the aristocratical, which was the party of Dinarchus. *Stilpo* is at Megara, at its capture by Demetrius. Plutarch. Demetr. c. 9. Laërt. II. 115.

Epicurus, having taught at Mytilenē and Lampsacus five years current, εἰς Ἀθήνας μετῆλθε. Laërt. X. 15. In the year of Anaxicrates: Laërt. X. 2. ἐπανῆλθεν εἰς Ἀθήνας ἐπὶ Ἀναξικράτους. He taught at Athens about thirty-six years, till his death, at the age of 72, κατὰ τὸ δεύτερον ἔτος τῆς ρκ' Ὀλυμπιάδος ἐπὶ Πυθαράτου. Laërt. X. 15. conf. Cic. de Fato c. 9. [B. C. 270.] In Gamelion of the archon Anaxicrates he was 35 years complete.

Philochorus, the historian, author of the Ἀτθίς, already holds the office of ἱεροσκόπος at Athens, in the year of Coræbus: Dionys. Dinarch. p. 637. ἐν δὲ τῇ ἐνάτῃ φησὶ (Φιλόχορος) “Τοῦ δὲ ἐνιαυτοῦ τουτοῦ [the year of Anaxicrates] διελθόντος, “ἐτέρου δ' εἰσιόντος, ἐν ἀκροπόλει σημεῖον ἐγένετο τοιοῦτο· κύων, “κ. τ. λ.—ἡμεῖς δ' ἐρωτηθέντες ὑπὲρ τε τοῦ σημείου καὶ τοῦ “φαντάσματος, εἰς ὃ φέρεται, φυγάδων κάθοδον ἔφαμεν προσημαίνειν “ἀμφοτέρω.” Confer Siebel. ad Philochori fragmenta p. 2.

Theopompus, the historian, is still living: Phot. Bibl. cod. 176. p. 392. μετὰ τὸν Ἀλεξάνδρου θάνατον—εἰς Αἴγυπτον ἀφικέσθαι ΠΤΟΛΕΜΑΙΟΝ δὲ, τὸν ταύτης ΒΑΣΙΛΕΑ, οὐ προσίσθαι τὸν ἀνδρα.

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Alexis the comic poet is still living in the time of Antigonos and Demetrius: Athen. VI. p. 254. a. Ἀλεξίς ἐν Φαρμακοπώλῃ.

ἐν Ἀντιγόνου τοῦ βασιλέως νίκης καλῆς, καὶ τοῦ νεανίσκου κύαθον Δημητρίου. and in the time of king Ptolemy: Athen. XI. p. 502. b. Ἀλεξίς ἐν Ὑποβολιμαίῳ.

ἐγὼ Πτολεμαίου τοῦ βασιλέως τέτταρα χυτρίδι ἀκράτου τῆς τ' ἀδελφῆς προσλαβὼν τῆς τοῦ βασιλέως—

He had exhibited comedy at least fifty, perhaps sixty, years before. cf. a. 356. But Alexis lived to an advanced age: Stob. Floril. 116, 47. Confirmed by Plutarch. de Orac. Def. p. 420. D. οὕτω γὰρ Ἐπίκουρος τε χεῖρων Γοργίου φανεῖται τοῦ σοφιστοῦ καὶ Μητροδώρου Ἀλέξιδος τοῦ κωμωδιοποιοῦ. διπλάσιον γὰρ οὗτος ἔζησε τοῦ Μητροδώρου, Ἐπικούρου δ' ἐκείνος πλέον ἢ ἐπίτριτον. Metrodorus died seven years before Epicurus at the age of 53. Laërt. X. 23. This account therefore supposes Alexis to have lived 106, and Gorgias 109 years. For the death of Alexis compare Plutarch. An seni, &c. p. 785. B.

B. C.	1. ARCHONS.	2. EVENTS.
304.	Ol. 119. <i>Pherecles</i> . Diod. XX. 91. Dionys. Din. p. 650.	Siege of Rhodes by <i>Demetrius</i> : Diod. XX. 81—88. 'Ροδίοις ἐνέστη πόλεμος. In the archonship of <i>Euxenippus</i> . Diod. XX. 81. [Spring B. C. 304.]
303.	<i>Leostratus</i> . Diod. XX. 102. Dionys. Dinarch. p. 650.	Peace concluded with the Rhodians, after a year's siege: πολιορκηθέντες ἐνιαύσιον χρόνον. Diod. XX. 100. In the archonship of <i>Pherecles</i> . XX. 91. [before midsummer B. C. 303.] The siege of Rhodes terminated in the <i>spring</i> of B. C. 303, and in the end of the year of <i>Pherecles</i> ; otherwise <i>three</i> winters would have been passed in Greece by <i>Demetrius</i> , before he went into Asia; whereas the transactions of the war with <i>Cassander</i> are hardly sufficient to explain <i>two</i> winters passed there. And, as the siege lasted one year, it commenced in the spring B. C. 304. After the peace with the Rhodians, <i>Demetrius</i> sailed to Greece to oppose <i>Cassander</i> . Diod. XX. 100—102. Plutarch. Demetr. c. 22. 23. —in the year of <i>Leostratus</i> : Diod. XX. 102. εἶχε πρόθεσιν πρὸς Κάσσανδρον διαπολεμεῖν.
302.	<i>Nicocles</i> . Diod. XX. 106. Dionys. Dinarch. p. 650.	Campaign of <i>Demetrius</i> in Greece against <i>Cassander</i> . Diod. XX. 102. 103. Compare Plutarch. Demetr. c. 23—26. In the year of <i>Leostratus</i> : continued, however, in the year of <i>Nicocles</i> . <i>Antigonos</i> moves into Cappadocia against <i>Lysimachus</i> : Diod. XX. 113. ἀρχῶν Νικοκλῆς. Id. 106. <i>Seleucus</i> approaches from Upper Asia. Diod. XX. 113. The three kings winter in Asia: XX. 109. Ἀντίγονος—πρὸς τὴν χειμασίαν ἐπελέξατο τοὺς εὐθεωτάτους τόπους.—παραπλησίως δὲ Λυσίμαχος διεῖλε τὴν δύναμιν εἰς χειμασίαν. XX. 113. Σέλευκος—κατεσκευάσεν στεγὰ τοῖς στρατικαῖς παραχειμάζειν. The winter of the archon <i>Nicocles</i> .
301.	<i>Calliarchus</i> . Dionys. Dinarch. p. 650. Between <i>Nicocles</i> and <i>Philippus</i> one archon seems wanting in Dionys. p. 650. cf. ann. 293. 292.	<i>Demetrius</i> , διατρίβων ἐν ταῖς Ἀθήναις, ἔσπευδε μνηθῆναι. Diod. XX. 110. —in the archonship of <i>Nicocles</i> : XX. 106.—in the month Munychion: Plutarch. Demetr. c. 26. [April B. C. 301.] After his initiation, he passed to Ephesus, to join his father: Diod. XX. 110. 111. Plutarch. Demetr. c. 28. The three kings having passed the winter in winter quarters, κεκριότες κατὰ τὴν ἐπιούσαν θερείαν διὰ τῶν ὅπλων κρῖναι τὸν πόλεμον, (Diod. XX. 113.)—engage at <i>Ipsus</i> in Phrygia—in the year of <i>Calliarchus</i> . [after midsummer B. C. 301.] Death of <i>Antigonos</i> æt. 81. Lucian. Macrob. c. 11. ἐτῶν ἑνὸς καὶ ὀγδοήκοντα. Appian. Syr. c. 55. ὑπὲρ ὀγδοήκοντα ἔτη. Compare, for the battle, Plutarch. Demetr. c. 28—30. Diod. XXI. eclog. 1. The date of the action is clear from the twentieth book of Diodorus, although his history of the battle (lib. XXI.) is lost. For he specifies nine years as the space, be-

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4. POETS.

Anaxippus flourished: Suid. 'Ανάξιππος, κωμικός τῆς νέας κωμωδίας, ἤκμασεν ἐπὶ Ἀντιγόνου καὶ Δημητρίου τοῦ Πολιορκητοῦ.

Demochares, nephew of Demosthenes, is banished by the party of *Stratocles*: Plutarch. Demetr. c. 24. προσεφθίσαντο δεδόχθαι τῷ δήμῳ τῶν Ἀθηναίων πᾶν, ὃ τι ἂν ὁ βασιλεὺς Δημήτριος κελεύσῃ, τοῦτο—εἶναι δίκαιον. εἰπόντος δὲ τινος μαίνεσθαι τὸν Στρατοκλέα τοιαῦτα γράφοντα, Δημοχάρης ὁ Λευκονοεὺς εἶπε· “Μαί· νοίτο μὲν τ’ ἂν εἰ μὴ μαίνοιτο.”—ὁ δὲ Δημοχάρης ἐπὶ τούτῳ διαβληθεὶς ἐφυγαδεύθη. This exile is noticed in the decree apud Vit. X. or. p. 851. D. ἄρχων Πυθάρατος. [B. C. 27½.] Λάχης Δημοχάρους Λευκονοεὺς αἰτεῖ δωρεὰν τὴν βουλὴν καὶ τὸν δῆμον τῶν Ἀθηναίων, Δημοχάρει Λάχηςτος Λευκονοεῖ—ὀχυρωσαμένῳ τὴν πόλιν ἐπὶ τοῦ τετραετοῦς πολέμου, καὶ εἰρήνην καὶ ἀνοχὰς καὶ συμμάχίαν ποιησαμένῳ πρὸς Βοιωτοῦς· ἀνθ’ ὧν ἐξέπεσεν ὑπὸ [malè ἀπὸ in edd.] τῶν καταλυσάντων τὸν δῆμον. By the four years’ war we must understand the war which Cassander and Polyperchon carried on against the Greeks, partly during the absence of Demetrius in Asia, and partly after his return. Conf. Diod. XX. 100. Δημήτριος σπεύδων ἐλευθερῶσαι τοὺς Ἕλληνας· οἱ γὰρ περὶ Κάσσανδρον καὶ Πολυσπέρχοντα τὸν ἔμπροσθεν χρόνον ἄδειαν ἐσχηκότες ἐπόρθουν τὰ πλεῖστα μέρη τῆς Ἑλλάδος.

Archedicus, the comic poet, was contemporary with *Demochares*: whom he satirised: Polyb. XII. 13. Τίμαιος—κατέψευσται τὰνδρὸς, (Δημοχάρους,) κωμικόν τινα μάρτυρα προσεπισπασάμενος ἀνώνυμον—Ἄλλ’ οὐκ ἔστι τούτων οὐδέν. οὐ γὰρ ἂν Ἀρχέδικος ὁ κωμωδιογράφος ἔλεγε ταῦτα μόνος περὶ Δημοχάρους, κ. τ. λ. Archedicus is quoted in two comedies by Athenæus: VII. p. 294. b. Ἀρχέδικος ἐν Θησαυρῷ. conf. p. 292. e. Idem XI. p. 467. e. Ἀρχέδικος ἐν Διαμαρτάνοντι.

Hieronymus of *Cardia*, the historian, flourished. He had been the companion of Eumenes: Diod. XVIII. 42. [B. C. 319.] (conf. a. 318, 2.) and fell into the hands of Antigonus, upon the death of Eumenes. Diod. XIX. 44. [B. C. 315.] He was employed by Antigonus at the lake Asphalites. Diod. XIX. 100. [B. C. 312.] compare Joseph. Apion. I. 23. p. 1192. After the death of Antigonus, he was appointed governor of Bœotia by Demetrius. [B. C. 293.] Plutarch. Demetr. c. 39. Hieronymus is quoted for the wars of Pyrrhus in Italy by Plutarch Pyrrho c. 17. 21. He was one of the first Greek writers who treated of Roman history, though briefly: Dionys. Ant. I. p. 16. πρῶτον μὲν, ὅσα καμὲ εἰδέναι, τὴν Ῥωμαϊκὴν ἀρχαιολογίαν ἐπιδραμόντος Ἱερωνύμου τοῦ Καρδιανοῦ συγγραφέως ἐν τῇ περὶ τῶν Ἐπιγόνων πρα-

Philippides, the comic poet, ridiculed the honours paid to Demetrius through the influence of Stratocles the demagogue; the flattery of voting Munychion to be Anthesterion:—ὁ τὸν ἐνιαυτὸν συντεμῶν εἰς μῆν’ ἕνα.—the lodging Demetrius in the Parthenon:—ὁ τὴν ἀκρόπολιν πανδοκεῖον ὑπολαβών. Plutarch. Demetr. c. 26.—Idem Demetr. c. 12. Φιλίππιδης, ἐχθρὸς ὧν τοῦ Στρατοκλέους, ἐν κωμωδίᾳ πρὸς αὐτὸν ἐποίησε ταῦτα·

Δι’ ὃν ἀπέκαυσεν ἡ πόλις τὰς ἀμπέλους,
δι’ ὃν ἀσεβοῦνθ’ ὁ πέπλος ἐβράγη μέσος,

B. C.	1. ARCHONS.	2. EVENTS.
		<p>fore the battle, from the archon <i>Hieromnemon</i> to the archon <i>Nicocles</i>: XX. 2. καταλήξομεν εἰς τὸν ἐνιαυτὸν, καθ' ὃν οἱ βασιλεῖς κοινῇ διαπολεμεῖν ἤρξαντο πρὸς Ἀντίγονον, περιλαβόντες ἔτη ἐννέα. And the ninth year concludes with the distribution of their forces into winter quarters, (the winter of the archon <i>Nicocles</i>,) prepared to engage in the next campaign; while <i>Demetrius</i> set out from Athens in <i>Munychion</i> of the archon <i>Nicocles</i>, to join <i>Antigonus</i> in Asia. The armies therefore met in the beginning of the year of <i>Calliarchus</i>; about August B. C. 301.</p>
300.	Ol. 120. <i>Hegemachus</i> . <i>Dionys. Dinarch. p. 650.</i>	
299.	<i>Euctemon</i> . <i>Dionys. Dinarch. p. 650.</i>	<p>The siege of Athens by <i>Demetrius</i>, during the tyranny of <i>Lachares</i>, may be placed about two years after the battle of Ipsus. <i>Plutarch Demetr. c. 30—33.</i> enumerates the intermediate events: After that battle, <i>Demetrius</i>, being excluded from Athens, (ἐπειγομένην περὶ τὰς Κυκλάδας αὐτῷ πρέσβεις Ἀθηναίων ἀπήντησαν ἀπέχεσθαι τῆς πόλεως παρακαλοῦντες,) sails to the Chersonese. Not long after,—οὐ πολλῶ ὕστερον—the marriage of his daughter <i>Stratonice</i> with <i>Seleucus</i> ensues: <i>Demetrius</i> τὴν κόρην ἀναλαβὼν ἐπλεῖ ταῖς ναυσὶ πάσαις εἰς Συρίαν. After the marriage, he occupied Cilicia: Δημήτριος Κιλικίαν κατέσχε. which he fortified with garrisons, and then proceeded to the siege of Athens: τὰς μὲν πόλεις ἐκρατύνατο φρουραῖς· αὐτὸς δὲ πυθόμενος Λαχάρη στασιάζουσιν Ἀθηναίοις ἐπιθέμενον τυραννεῖν ἤλπισε ῥαδίως ἐπιφανεῖς λήψεσθαι τὴν πόλιν. Athens, pressed by famine, surrenders: Λαχάρης ὁ τύραννος ἀπέδρα προέμενος τὴν πόλιν. οἱ δ' Ἀθηναῖοι—εὐθὺς ἀνεψήγνυσαν τὰς ἐγγὺς πύλας. <i>Lachares</i> had been encouraged by <i>Cassander</i>: <i>Pausan. I. 25, 5.</i> Κάσσανδρος—Λαχάρη προεστηκότα ἐς ἐκείνο τοῦ δήμου, τοῦτον τὸν ἄνδρα οἰκειωσάμενος τυραννεῖν ἐπεισε βουλεῦσαι.—Δημητρίῳ δὲ τῷ Ἀντιγόνου διάφορα μὲν ἦν ἐς τὸν δῆμον ἤδη τῶν Ἀθηναίων, καθεῖλε δ' ὅμως καὶ τὴν Λαχάρου τυραννίδα. ἀλισκομένου δὲ τοῦ τείχους ἐκδιδράσκει Λαχάρης ἐς Βοιωτούς. In <i>Boeotia</i> he was assassinated: <i>Pausan. ibid.</i> Λαχάρη μὲν οὖν—κτείνουσιν ἄνδρες Κορωναῖοι. <i>Lachares</i> is noticed by <i>Plutarch Moral. p. 379. D. 558. C. 1090. E.</i></p>

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γματεία. This was that part of his history, in which he treated of *Pyrrhus*: whose contemporaries were the ἐπίγονοι, as *Eumenes*, *Antigonus*, and their contemporaries, were the διάδοχοι. The history περὶ τῶν διαδόχων and that περὶ τῶν ἐπιγόνων appear to have been distinct works. He mentioned in his history the death of *Antigonus*, [B. C. 301] and of *Lysimachus*; [B. C. 281] *Lucian*. *Macrob.* c. 11. and that of *Pyrrhus*; [B. C. 272] *Pausan.* I. 14, 1. He therefore continued to write history in the reign of the second *Antigonus*, fifty years after the death of *Alexander*. But he lived to the age of 104. *Lucian*. *Macrob.* c. 22. ἐξῆσεν ἔτη τέσσαρα καὶ ἑκατὸν, ὡς Ἀγαθαρχίδης—λέγει, καὶ θαυμάζει γε τὸν ἄνδρα, ὡς μέχρι τῆς τελευταίας ἡμέρας ἄρτιον ὄντα ἐν ταῖς συνουσίαις, κ. τ. λ. Compare *Phlegon*. *Longæv.* c. 2.

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ποιῶντα τιμὰς τὰς θεῶν ἀνθρωπίνας—
ταυτὶ καταλύει δῆμον, οὐ κωμῳδία.
ἦν δ' ὁ Φιλιππίδης Λυσιμάχου φίλος, καὶ πολλὰ δι' αὐτὸν ὁ δῆμος εὖ ἔπαθεν ὑπὸ τοῦ βασιλέως. ἐδόκει δὲ καὶ πρὸς πράξιν αὐτῶ καὶ πρὸς στρατείαν εὐσύμβολος ἀπαντήσας εἶναι καὶ ὀφθαλμοῖς. ἄλλως δὲ καὶ διὰ τὸ ἥθος εὐδοκίμει, μηδὲν ἐνοχλῶν μηδ' αὐλικῆς περιεργίας ἀναπιμπλάμενος. φιλοφρονουμένου δὲ ποτε τοῦ Λυσιμάχου πρὸς αὐτὸν καὶ εἰπόντος. “ὦ Φιλιππίδη, τίνοις σοι τῶν ἑμῶν μεταδῶ;” “Μόνον,” ἔφη, “ὦ βασιλεῦ, μὴ τῶν ἀπορῶ—” ῥήτων.” This last anecdote is repeated *Stob. Florileg.* 49, 19. *Plutarch.* *Apophtegm.* p. 183. E. de *Garrulit.* p. 508. B. de *Curiosit.* p. 517. B. Those honours were paid to *Demetrius* at Athens in April B. C. 301, and in the preceding winter. *Stratocles* is the subject of another fragment: *Plutarch.* *Mor.* p. 750. F. Στρατοκλεῖ τῷ ῥήτορι Φιλιππίδης ὁ κωμικὸς ἐπεγγελῶν ἐποίησεν·
Ἀποστρεφομένης τὴν κορυφὴν φίλεις μάλισ;

Birth of *Lycon* the Peripatetic; since he succeeded *Strato* in B. C. 270, taught forty-four years, and died at the age of 74. *Laërt.* V. 68. ἐτελεύτησε γεγονῶς ἔτος τέταρτον καὶ ἑβδομηκοστόν. cf. a. 287.

Arcesilaüs flourished, according to *Apollodorus*: *Laërt.* IV. 45. καθὰ φησιν Ἀπολλόδωρος ἐν χρονικοῖς, ἤκμαζε περὶ τὴν εἰκοστὴν καὶ ἑκατοστὴν Ὀλυμπιάδα. According to *Hermippus*, he died at the age of 75. *Laërt.* IV. 44. ἐτελεύτησε δὲ, ὡς φησιν Ἑρμιππος,—ἥδη γεγονῶς ἔτος πέμπτον καὶ ἑβδομηκοστόν. and was succeeded by *Lacydes* in Ol. 134. 4. B. C. 241, according to *Laërtius* IV. 61. ἐτελεύτησε δὲ (Λακύνδης) σχολαρχεῖν ἀρχάμενος τῷ τετάρτῳ ἔτει τῆς τετάρτης καὶ τριακοστῆς καὶ ἑκατοστῆς Ὀλυμπιάδος· τῆς σχολῆς ἀφηγησάμενος ἕξ πρὸς τοῖς εἴκοσιν ἔτη. If these numbers are accurate, *Arcesilaüs* had an early reputation; for he would now be only 17 years of age. That he continued to flourish as late as the 134th Olympiad is rendered probable by the incidents of his life. See *Appendix* c. 21.

Zeno—Ζήνων Μνασίου Κιτιεὺς—ἤκμαζεν ἐπὶ Ἀντιγόνου τοῦ Γονατᾶ, ἐπὶ τῆς κ' καὶ ρ' Ὀλυμπιάδος. *Suid.* Ζήν. Though it was true that he flourished in Ol. 120, yet, as *Antigonus* began to reign Ol. 124, it is probable that the numbers were ἐπὶ τῆς ρκ' ὀλ. as in *Suid.* v. Σωκράτης Σωφρονίσκ. *Zeno* came to Athens in the time of *Crates* the cynic: heard *Crates*, *Stilpo*, and *Xenocrates* or *Polemo* twenty years according to *Laërtius*; (but more probably twelve, or eighteen years, see *Append.* c. 21.) and taught at Athens fifty-eight

Demetrius, the comic poet, was contemporary with *Seleucus*, *Agathocles*, and *Lachares*; whom he mentioned in his Ἀρεοπαγίτης. *Athen.* IX. p. 405. f. κατὰ τὸν κωμικὸν Δημήτριον—ἐν τῷ Ἀρεοπαγίτῃ·

ἀβυρτακιποὺς παρὰ Σέλευκον ἐγενόμεν·
παρ' Ἀγαθοκλεῖ δὲ πρῶτος εἰσήνεγκ' ἐγὼ
τῷ Σικελιώτῃ τὴν τυραννικὴν φακὴν.
τὸ μέγιστον οὐκ εἶρηκα· Λαχάρους τινὸς
ἔτ' ἦν ὁ λῆμος ἐστιάωντος τοὺς φίλους,
ἀνάλλῃψιν ἐποίησ' εἰσενέγκας κάππαριν.

Demetrius therefore belongs to the period of the *new comedy*, and is improperly referred to the *old comedy* by *Laërt.* V. 85. unless we suppose two comic poets of this name. From the mention of *Lachares*, and the allusion to the famine which occurred at the siege of Athens in his time, (conf. *Plutarch.* *Demetr.* c. 33. 34.) we may collect that this drama was composed after the year B. C. 299.

B. C.	1. ARCHONS.	2. EVENTS.
298.	<i>Mnesidemus.</i> Dionys. Dinarch. p. 651.	
297.	<i>Antiphates.</i> Dionys. Dinarch. p. 651.	
296.	Ol. 121. <i>Nicias.</i> Dionys. Dinarch. p. 651.	Death of <i>Cassander</i> . Nineteen years after the death of <i>Olympias</i> : Dexippus ap. Syncell. p. 265. B. In the fourth year of Olymp. 120. Porphy. apud Scal. p. 63. See <i>Appendix</i> c. 4. and <i>conf. a.</i> 287.
295.	<i>Nicostratus.</i> Dionys. Dinarch. p. 651.	
294.	<i>Olympiodorus.</i> Dionys. Dinarch. p. 651.	<i>Demetrius</i> , having removed the sons of <i>Cassander</i> , reigns in Macedonia seven years according to Plutarch. Demetr. c. 36. 44. which determines his accession to this year B. C. 294. <i>conf. a.</i> 287.
293.	* See <i>Introd.</i> p. xiv.	
292.	Ol. 122. <i>Philippus.</i> Dionys. Dinarch. p. 634. 651. The seventieth from <i>Nicophemus</i> , [B. C. 361] the sixteenth from <i>Anaxicrates</i> , [B. C. 307] —in the thirty-second year of Soter. <i>cf. a.</i> 291, 4. See <i>Introd.</i> p. xv. n.	
291.		

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years: Suid. v. Ζήνων. μαθητὴς ἦν Κράτητος τοῦ κυνικοῦ, εἶτα Πολέμωνος τοῦ Ἀθηναίου. Laërt. VII. 2. διήκουσε Κράτητος, εἶτα καὶ Στίλπωνος ἀκοῦσαι φασὶν αὐτὸν καὶ Ξενοκράτους ἔτη δέκα. —ἀλλὰ καὶ Πολέμωνος. Id. VII. 4. καὶ τῶν προειρημένων ἤκουσεν ἕως ἐτῶν εἴκοσιν. cf. a. 279.

(*Diyllus* closed his history about this period. Diod. lib. XXI. eclog. 5. t. IX. p. 268. Bip. Διάλλος (l. Διύλλος) Ἀθηναῖος, συγγραφεὺς, τὰς κοινὰς πράξεις συντάξας ἔγραψε βίβλους εἰκοσιέξ. conf. Wess. ad Diod. XVI. 14. The narrative was continued by *Psaon*: Diod. Ibid. Ψαὼν δὲ ὁ Πλαταιεὺς τὰς ἀπὸ τούτου διαδεξάμενος πράξεις ἔγραψε βίβλους τριάκοντα.)

Demetrius Phalereus, after the death of *Cassander*, withdraws to Egypt: Strabo IX. p. 398.—μετὰ τὴν Κασσάνδρου τελευτὴν ἠναγκάσθη φυγεῖν εἰς Αἴγυπτον. Laërt. V. 78. φησὶ δ' αὐτὸν Ἑρμιππος μετὰ τὸν Κασάνδρου θάνατον φοβηθέντα Ἀντίγονον, [for this error of Hermippus, or of Laërtius, see Wess. ad Diod. XX. 45.] παρὰ Πτολεμαῖον ἐλθεῖν τὸν Σωτῆρα.

Dinarchus returns from exile: Dionys. p. 651. Φίλιππος. ἐπὶ τούτου ἀπόδοις ἐδόθη τοῖς τε ἄλλοις φυγάσι καὶ Δεινάρχῳ ὑπὸ βασιλείας Δημητρίου. After a banishment of fifteen years: Dionys. p. 634. πεντεκαίδεκαετῇ χρόνον. Vit. X. or. p. 850. D. διατρίψας ἐπὶ τῆς φυγῆς ὡς πεντεκαίδεκα ἔτη, καὶ πολλὴν οὐσίαν κτησάμενος, κατήλθε, πραξάντων αὐτῷ τὴν ἀπόδοσιν τῶν περὶ Θεόφραστον, ἅμα τοῖς ἄλλοις φυγάσιν. From the third month of Anaxicrates to September B. C. 292 are fifteen years. Whence we may conclude that Philippus was archon in September B. C. 292, and that he consequently commenced in Hecatombæon of Olymp. 122. 1.

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Death of *Menander* æt. 52. Inscriptio apud Corsin. F. A. t. IV. p. 76. Μένανδρος Διοπείθους Κηφισιεύς ἐγεννήθη ἐπὶ ἄρχοντος Σφισιγένους· ἐτελεύτησεν ἐτῶν ν' καὶ β'. ἐπὶ ἄρχοντος Φιλίππου, κατὰ τὸ β' καὶ λ' ἔτος τῆς Πτολεμαίου τοῦ Σωτῆρος βασιλείας. Euseb. Ol. 122. 1. *Menander* co-

B.C.	1. ARCHONS.	2. EVENTS.
290.		<p><i>Demetrius</i> celebrates the Pythian games at Athens: Plutarch. Demetr. c. 40. τῶν δὲ Πυθίων καθηκόντων, πρᾶγμα καινότατον ἐπέτρεψεν αὐτῷ ποιεῖν ὁ Δημήτριος. ἐπεὶ γὰρ Αἰτωλοὶ τὰ περὶ Δελφούς στενὰ κατεῖχον, ἐν Ἀθήναις αὐτὸς ἤγε τὸν ἀγῶνα καὶ τὴν πανήγυριν. These were the <i>Pythia</i> of Ol. 122. 3. in the autumn of B. C. 290.</p>
289.		<p>Death of <i>Agathocles</i>: [Ol. 122. 4.] Diod. XXI. Eclog. 12. p. 278. Bip.—δυναστεύσας μὲν ἔτη δύο τῶν τριάκοντα λείποντα, βιώσας δὲ δύο πρὸς τοῖς ἐβδομήκοντα ἔτη, καθὼς Τίμαιος ὁ Συρακούσιος συγγράφει, καὶ Καλλιῆς. But Lucian, Macrob. c. 10. also quoting Timæus, has 95 years: ἐτῶν ἐνενηκονταπέντε τελευτᾷ, καθάπερ Δημοχάρης καὶ Τίμαιος ἱστοροῦσιν. He seems to have met with corrupted copies of his author. conf. Wess. ad Diod. t. IX. p. 502.</p>
288.	Ol. 123.	
287.		<p><i>Demetrius</i> driven by <i>Pyrrhus</i> from Macedonia, ἐπταετίαν βεβαίως ἀρχθείσης. Plutarch. Demetr. c. 44. Dexippus apud Syncell. p. 265. D. gives him six years: οὗτος—Μακεδόνων 5' ἐβασίλευσεν ἔτη μὴνὰ μετὰ τὸ ἀνελεῖν Ἀλέξανδρον τὸν Κασάνδρου· καὶ ἐκβάλλεται τῆς ἀρχῆς ὑπὸ Πύρρου βασιλείᾳ τῆς Ἡπείρου. Porphyry apud Scalig. p. 63. agrees in six years; and assigns three years and a half to the sons of Cassander: ἔτη τρία καὶ μῆνας 5' ἐβασίλευσαν μετὰ τὸν πατέρα.—τῶν οὖν παίδων Κασάνδρου τῆς ἀρχῆς ἔτη λογίζονται ἀπὸ τοῦ τετάρτου ἔτους τῆς ἑκατοστῆς [ἄχρι] τοῦ τρίτου ἑκατοστῆς εἰκοστῆς πρώτης Ὀλυμπιάδος. When the lacuna is supplied with the necessary word εἰκοστῆς, Porphyry fixes the death of Cassander to the year of the archon <i>Antiphates</i>, [Ol. 120. 4.] where it is placed by other incidents. And he computes nine years and a half from the death of Cassander to the expulsion of Demetrius by Pyrrhus; which determines that expulsion to the date derived from</p>

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micus moritur. Prolegom. Aristoph. p. xxxi. τελευτᾷ ἐν Ἀθήναις ἐτῶν ὑπάρχων ηβ'.
 Apollodor. ap. Gell. XVII. 4.

Κηφισιεύς ὢν ἐκ Διοπίθεος πατρός,
 πρὸς τοῖσιν ἑκατὸν πέντε γράφας δράματα
 ἐξέλιπε, πεντήκοντα καὶ δυοῖν ἐτῶν.

He died, before U. C. Varr. 514, [B. C. 240] *annis circiter quinquaginta duobus.* Gell. XVII. 21. which also agrees with Ol. 122. 1, B. C. 292 $\frac{2}{3}$, and the 32d of Soter. *Philippus*, who was archon B. C. 292 $\frac{2}{3}$, [cf. a. 292, 1.] is the thirty-second archon, both included, from *Cephisodorus* B. C. 322 $\frac{3}{4}$, from whose year the reign of Soter was computed. [cf. a. 306.] *Philippus*, therefore, in the inscription, is no other than the *Philippus* of Dionys. Dinarch. p. 651. For the age of Menander cf. a. 342.

Posidippus begins to exhibit: Suidas. Ποσίδιππος Κασσανδρεὺς, υἱὸς Κυνίσκου, [conf. Steph. Byz. v. Κασάνδρεια] τρίτῳ ἔτει μετὰ τὸ τελευτῆσαι τὸν Μένανδρον διδάξας, κωμικός. ἔστι δὲ τὰ δράματα αὐτοῦ ἕως τῶν λ'. cf. Eudoc. p. 359. The archon of Olymp. 122. 3. would be the third (both inclusive) from *Philippus*: in whose year Menander died.

Strato succeeds *Theophrastus*: Laërt. V. 58. σχολαρχεῖν δὲ, καθά φησιν Ἀπολλόδωρος ἐν χρονικοῖς, ἤρξατο τῇ ρκγ' Ὀλυμπιάδι, τῆς σχολῆς ἀφηγησάμενος ἔτη ὀκτωκαίδεκα. *Theophrastus*, who had succeeded upon the death of Aristotle, [B. C. 322] Laërt. V. 36. consequently presided about thirty-five years. *Strato* was succeeded by *Lycon* in B. C. 270. Laërt. V. 65. 68. διεδέξατο Λύκων Ἀστυάνακτος Τρωαδεύς—ἀφηγήσατο δὲ τῆς σχολῆς ἔτη τέτταρα πρὸς τοῖς τετταράκοντα, κατὰ τὴν ρκζ' Ὀλυμπιάδα. [B. C. 270—226.]

Crates, the philosopher,—Κράτης Ἀντιγένοῦς Θριάσιος τὸν δῆμον—the friend and disciple of *Polemo*, the master of *Arcesilaus*, (Laërt. IV. 21—23.) flourished at the time of the misfortunes of Demetrius. Plutarch. Demetr. c. 46. Ἀθηναῖοι δ' ἀπέστησαν αὐτοῦ, [Demetr.]—τόν τε Πύρρον ἐκ Μακεδο-

B. C.	1. ARCHONS.	2. EVENTS.
		the times of Pyrrhus, Lysimachus, and Seleucus. See <i>Appendix</i> c. 4. <i>Kings of Macedonia.</i>
286.		<i>Pyrrhus</i> driven from Macedonia, after seven months possession, by <i>Lysimachus</i> . Plutarch. <i>Pyrrho</i> c. 13.—Dexippus apud Syncell. p. 266. A. Πύρρος—ἐκράτησε τῆς Μακεδόνων ἀρχῆς μῆνας ζ'. Λυσίμαχος δὲ—ἐβασίλευσε Μακεδόνων ἔτη πέντε καὶ μῆνας ἕξ. Terminated by the death of <i>Lysimachus</i> , July B. C. 281.
285.		<i>Ptolemy Philadelphus</i> is associated in the kingdom by his father: Lucian Macrob. c. 12. Πτολεμαῖος ὁ Λάγου—ζῶν παρέδωκε τὴν ἀρχὴν πρὸ δυοῖν ἑτοῖν τῆς τελευτῆς τῷ υἱῷ. Porphy. ὁ Φιλάδελφος ζῶντος ἔτι τοῦ πατρὸς δύο πληροῖ τῆς βασιλείας ἔτη. The coronation festival is described by Callixenus ap. Athen. V. p. 196. a.—203. b. The <i>Astronomical Canon</i> , nearly agreeing with this date, reckons N. E. 464, commencing Nov. 2. B. C. 285. as the first year of the reign of <i>Philadelphus</i> .
284.	Ol. 124.	
283.		Death of <i>Demetrius</i> æt. 54 three years after his surrender to <i>Seleucus</i> : Plutarch. <i>Demet.</i> c. 52. ἔτος τρίτον ἐν τῇ Χερρόνησῳ καθειργμένος—ἀπέθανεν, ἔτη τέσσαρα καὶ πεντήκοντα βεβιωκώς. Fixed to this year by the reign of his son, <i>Antigonus Gonatas</i> . The place of his captivity was otherwise called <i>Apamea</i> , and <i>Pella</i> ; conf. Steph. Byz. Ἀπάμεια. Wess. ad. Diod. t. IX. p. 504. Death of <i>Ptolemy Soter</i> : æt. 84. Lucian. Macrob. c. 12.—forty years after the death of <i>Alexander</i> : Porphy. conf. a. 306.—in the 124th Olympiad: Polyb. II. 41.
282.		
281.		<i>Lysimachus</i> is defeated and slain by <i>Seleucus</i> : in Olymp. 124. Polyb. II. 41.—about seven months before the death of <i>Seleucus</i> : Justin. XVII. 2. [July B. C. 281.] See <i>Appendix</i> c. 4.
280.	Ol. 125. <i>Gorgias</i> . Plutarch. <i>Mor.</i> p. 847. D. <i>Gorgias</i> was archon in the tenth year before <i>Pytharatus</i> : Plutarch. <i>Ibid.</i> who was archon Ol. 127. 2. [B. C. 27 $\frac{1}{6}$.] Laërt. X. 15.	<i>Seleucus</i> murdered by <i>Ptolemy Ceraunus</i> : in the 32d year of his reign. Dexipp.—in the 124th Olympiad: Polyb. II. 41. [January B. C. 280.] <i>Pyrrhus</i> passed into Italy in the spring of B. C. 280, when he found <i>Lævinus</i> consul. Plutarch. <i>Pyrrho</i> c. 16. Liv. epit. XIII.—the year before the irruption of the Gauls into Greece, and two years before their destruction at Delphi: Polyb. I. 6, 5. Ταραντίνων—ἐπισπασαμένων Πύρρον τῷ πρότερον ἔτει τῆς τῶν Γαλατῶν ἐφόδου. Id. II. 20. ταῦτα [an

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νίας μετεπέμποντο.—ὁ δ' ὀργῇ μὲν ἐπῆλθεν αὐτοῖς καὶ πολιορκίαν περὶ τὸ ἄστυ συνεστήσατο καρτεράν· Κράτητος δὲ τοῦ φιλοσόφου πεμφθέντος ὑπὸ τοῦ δήμου πρὸς αὐτὸν, ἀνδρὸς ἐνδόξου καὶ δυνατοῦ, τὰ μὲν οἷς ὑπὲρ τῶν Ἀθηναίων ἐδεῖτο πεισθεῖς τὰ δ' ἐξ ὧν ἐδίδαξε περὶ τῶν ἐκείνων συμφερόντων νοήσας ἔλυσε τὴν πολιορκίαν· καὶ συναγαγὼν ὅσαι νῆες ἦσαν αὐτῷ—ἐπὶ τὴν Ἀσίαν ἔπλει. Crates is mentioned in conjunction with Polemo and Crantor by Cic. Acad. I. 9. *conf. a.* 315.

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Demetrius Phalereus is in great credit at Alexandria till the death of Soter: Plutarch. de Exil. p. 602. F. Δημήτριος ὁ Φαληρεὺς—ἐν Ἀλεξανδρείᾳ μετὰ τὴν φυγὴν πρῶτος ὢν τῶν Πτολεμαίου φίλων οὐ μόνον αὐτὸς ἐν ἀφθόνοις διήγεν ἀλλὰ καὶ τοῖς Ἀθηναίοις δωρεὰς ἐπέμπε. To this period of his life is to be referred the anecdote in Plutarch. Apophthegm. p. 189. D. repeated by Stobæus Flor. 48, 27. and the notice in Cicero Fin. V. 19. and that in Ælian. V. H. III. 17. Upon the death of Ptolemy, Demetrius was disgraced by Philadelphus, and perished in confinement. See Laërt. V. 78. who is confirmed as to the manner of his death by Cicero pro Rabir. Postum. c. 9.

Sopater of Paphos still continued to exhibit comedy: Athen. II. 71. a. b. γηγονῶς τοῖς χρόνοις κατ' Ἀλέξανδρον τὸν Φιλίππου, ἐπιβιούς δὲ καὶ ἕως τοῦ δευτέρου τῆς Αἰγύπτου βασιλείως, ὡς αὐτὸς ἐμφανίζει. *Sopater*, therefore, the comic poet, also quoted by Athenæus as ὁ παρωδὸς, ὁ Πάφιος, ὁ φάκιος, ὁ φλυακογράφος, flourished for more than forty years.

Demosthenes honoured with a statue, on the motion of his nephew *Demochares*: Vit. X. or. p. 847. D. Ἀθηναῖοι στήσιν τε ἐν Πρυτανείᾳ τοῖς συγγενέσι τοῦ Δημοσθένους ἔδωκαν, καὶ αὐτῷ τετελευτηκότι τὴν εἰκόνα ἀνέθεσαν ἐν ἀγορᾷ, ἐπὶ Γοργίου ἄρχοντος, αἰτησαμένου αὐτῷ τὰς δωρεὰς τοῦ ἀδελφίδου Δημοχάρους. ᾧ καὶ αὐτῷ τάλιν ὁ υἱὸς Λάχης Δημοχάρους Λευκονοεὺς ἤτήσατο δωρεὰς ἐπὶ Πυθαράτου ἄρχοντος δεκάτω ἔτει ὕστερον. The two decrees are preserved ad calcem Vit. X. or. From the second we

B.C.	1. ARCHONS.	2. EVENTS.
		<p>engagement of the Romans with the Gauls and Etrurians] συνέβαινε γίνεσθαι τῷ ΤΡΙΤΩ, πρότερον ἔτει τῆς Πύρρου διαβάσεως εἰς τὴν Ἰταλίαν, ΠΕΜΠΤΩ, δὲ τῆς Γαλατῶν περὶ Δελφοῦς διαθορᾶς.</p> <p>Rise of the <i>Achæan League</i>: within Olymp. 124, about the time of the passage of Pyrrhus into Italy: Polyb. II. 41, 1. Ὀλυμπιάς ἦν εἰκοστὴ καὶ τετάρτη πρὸς ταῖς ἑκατὸν, ὅτε Πατρεῖς ἤρξαντο συμφρονεῖν καὶ Δυμαῖοι. Id. II. 41, 11. περὶ τὴν εἰκοστὴν καὶ τετάρτην Ὀλυμπιάδα πρὸς ταῖς ἑκατὸν,—κατὰ τὴν Πύρρου διάβασιν εἰς Ἰταλίαν. These notes of time place the <i>Achæan League</i> in Ol. 124. 4. B. C. 285. Polybius afterwards, II. 43, enumerates <i>thirty-eight</i> years between the establishment of the League and the victory of Catulus at the Ægates—τῆς Καρχηδονίων ἡττης—in B. C. 242. But B. C. 242 + 38 = B. C. 280 for the era of the League, in conformity with the other computation.</p> <p><i>Ceraunus</i> is slain by the Gauls, <i>nine months</i> after the death of Seleucus: Euseb. and <i>seventeen</i> [or rather <i>sixteen</i>] months after the death of Lysimachus: Dexipp. [about October B. C. 280.] For these dates, see <i>Appendix c. 4</i>.</p>
279.	<i>Anaxicrates.</i> Pausan. X. 23, 9.	<p>Irruption of the Gauls into Greece: Ἀναξικράτους Ἀθήνησιν ἄρχοντος, δευτέρῳ δὲ ἔτει τῆς πέμπτης Ὀλυμπιάδος ἐπὶ εἴκοσι καὶ ἑκατόν. Pausan. X. 23, 9. Ptolemy Ceraunus had been slain in Macedonia, before their passage into Greece. See <i>Appendix c. 4</i>.</p> <p>Second year of the war of <i>Pyrrhus</i> in Italy: coss. P. Sulpicio P. Decio Mure.</p>
278.	<i>Democles.</i> Pausan. X. 23, 9.	<p>The Gauls, repulsed in Greece in the year of Anaxicrates, pass into Asia in the year of Democles: Pausan. X. 23, 9. τῷ δὲ ἔτει τῷ ἐφεξῆς, Δημοκλέους ἄρχοντος,—εἰς τὴν Ἀσίαν διαβαίνουσιν. They were called into Asia by <i>Nicomedes</i> king of Bithynia: Liv. XXXVIII. 16. <i>Auxilia Nicomedi dant, adversus Zybætam gerenti bellum.</i></p>

3. PHILOSOPHERS, &c.

4. POETS.

learn that Demochares himself died, between B. C. 280 and 270. *cf. a.* 302. He was now in advanced age: for his mother was two years younger than Demosthenes, (*conf. Demosth. p.* 814. ἐμὲ ἐπὶ ἐτῶν ὄντα καὶ τὴν ἀδελφὴν πέντε) and was consequently born B. C. 380, 100 years before the year of Gorgias. He had been engaged in public affairs 42 years before the present date, in the time of Antipater: Polyb. XII. 13. Ἀντιπάτρου—καθ' οὗ πεπαρρησίασται πολλά, καὶ δυνάμενα λυπεῖν οὐ μόνον αὐτὸν Ἀντίπατρον ἀλλὰ καὶ τοὺς ἐκείνου διάδοχους καὶ φίλους γεγονότας. *conf. a.* 322. He had held the highest offices: Polyb. Ibid. μὴ μόνον στρατηγίας αὐτὸν ἡξιώσθαι παρ' Ἀθηναίοις ἀλλὰ καὶ τῶν ἄλλων τιμῶν. He opposed the party of Demetrius Phalereus: Polyb. Ibid. and disapproved the honours paid to Demetr. Poliorcetes. *cf. a.* 302. Of the duration of his exile we have no account. See *App. c.* 21. From Laërt. VII. 14. we collect that Demochares possessed influence with Antigonus Gonatas.

Chrysippus born: since he died Ol. 143. [B. C. 207] æt. 73. Laërt. VII. 184. ἀπελθεῖν ἐξ ἀνθρώπων τρία καὶ ἐβδομήκοντα βιώσαντα ἔτη κατὰ τὴν ρηγ' Ὀλυμπιάδα, καθά φησιν Ἀπολλόδιωρος ἐν χρονικοῖς. Suidas. Χρύσιππος. μαθητὴς Κλεάνθους· καθηγησάμενος τῆς Στωϊκῆς σχολῆς μετὰ Κλεάνθην, καὶ τελευτήσας ὁ καὶ γ' ἐτῶν. He died about 56 years after Zeno. The succession is marked by Strabo XIII. p. 610. (whom Steph. Byz. follows v. Ἄσσος) ἐντεῦθεν [from Assus] ἦν Κλεάνθης ὁ στωϊκὸς φιλόσοφος ὁ διαδεξάμενος τὴν Ζήνωνος τοῦ Κιτιέως σχολήν, καταλιπὼν δὲ Χρύσιππον τῷ Σολεῖ.—by Plutarch Mor. p. 605. B. Ζήνων Κιτιεύς· Κλεάνθης Ἄσσιος· Χρύσιππος Σολεύς and by Clemens Al. Strom. I. p. 301. C.

Zeno of Citium flourished: γεγωνὼς ἐπὶ τῆς ρκ' Ὀλυμπιάδος. Suid. v. Σωκράτ. Σωφρονίσκ.—in the reign of Antigonus Gonatas: Suid. Ζήνων. with which this date agrees. *cf. a.* 299. He was in great favour with Antigonus: Laërt. VII. 6. Ælian. V. H. IX. 26. Athen. XIII. p. 603. e. Zeno died before Antigonus: *cf. Laërt. VII. 15.* and, according to Eusebius, in Ol. 129. 1. [B. C. 264½.] æt. 98. Laërt. VII. 28. Lucian. Macrob. c. 19.—or 90. Suid. Ζήνων. Zeno mentions his 80th year in his letter to Antigonus ap. Laërt. VII. 8. 9.

The four Schools of Philosophy are directed at this time by *Strato*, *Zeno*, *Epicurus*, and *Arcesilaüs*. Strato died B. C. 270. *cf. a.* 287. Zeno about B. C. 263. or 259. See *Appendix c.* 21. Epicurus B. C. 270. *cf. a.* 306. The death of *Arcesilaüs* is placed at Ol. 134. 4. B. C. 241. *cf. a.* 299. *Polemo* is still living: *conf. a.* 315. and probably *Crates*. *cf. a.* 287. But *Arcesilaüs* appears to have founded the *Middle Academy* in their lifetime: perhaps at the death of *Crantor*; who died early, before *Polemo* and *Crates*: Laërt. IV. 25. ἦνδανε Μούσαις Κράντωρ, καὶ γήρας ἤλυθεν οὐ τι πρόσω. Ibid. 27. κατέστρεψε πρὸ Πολέμωνος καὶ Κράτητος. For *Arcesilaüs*, see *Appendix c.* 21.

OL. B. C.	1. ARCHONS.	2. EVENTS.	3. PHILOSOPHERS, &c.	4. POETS.
55. 560	Comias	Pisistratus	Thales fl.	Ibycus fl.
559	Hegestratus	Cyrus king of Persia ....	.....	Anacreon fl.
*				
56. 556	Euthydemus	.....	Chilon fl.	Birth of Simonides
*				
553	.....	.....	.....	Death of Stesichorus
57. 552				
*				
549	.....	Death of Phalaris		
58. 548	Erxicles ..	Temple at Delphi burnt..	Anaximenes fl.	
547	.....	.....	Anaximander æt. 64.	
546	.....	Sardis taken by Cyrus....	Thales	Hipponax fl.
*				
59. 544	.....	.....	Pherecydes fl.....	Theognis, Phocylides, fl.
*				
60. 540				
539	.....	.....	Pythagoras fl.....	Hipponax, Ibycus, fl.
538	.....	Cyrus king of Babylon....	Xenophanes fl.	
*				
61. 536				
535	.....	.....	.....	Thespis fl.
*				
533	Thericles ..	.....	Pythagoras fl.	
62. 532	.....	Polycrates of Samos		
531	.....	.....	Pythagoras fl.	Anacreon fl.
*				
529	.....	Death of Cyrus		
63. 528				
527	.....	Death of Pisistratus.....	Xenophanes	
*				
525	.....	Conquest of Egypt	Pythagoras fl.	Birth of Æschylus
64. 524	Miltiades	.....	.....	Chœrilus fl.
523	.....	.....
522	.....	Death of Polycrates		
521	.....	Death of Cambyses		
65. 520	.....	.....	Hecataeus, Dionysius, fl.	Melanippides fl.
519	.....	Plataea applies to Athens..	.....	Birth of Cratinus
518	.....	.....	.....	Birth of Pindar
*				
66. 516				
515	.....	Miltiades in the Chersonese		
514	.....	Hipparchus slain		
513	.....	First year of Hippias		
67. 512	.....	Second year of Hippias		
511	.....	Third year of Hippias....	.....	Phrynichus trag. fl.
510	.....	Pisistratidæ expelled	Pythagoras fl.	Telesilla fl.
*				
68. 508	Isagoras....	.....	.....	The χοροὶ ἀνδρῶν
*				
69. 504	Acestorides	.....	Charon fl.	
503	.....	.....	Heraclitus, Parmenides, fl.	Lasus fl.
*				
501	.....	Naxian war	Hecataeus fl.	
70. 500	Myrus	Aristagoras at Athens....	Birth of Anaxagoras	Epicharmus fl.
499	.....	Ionian war .....	.....	Æschyl. Pratin. Chœril. fl.
498	.....	Second year of the war ..	.....	Pindar. <i>Pyth.</i> X.

OL. B. C.	1. ARCHONS.	2. EVENTS.	3. PHILOSOPHERS, &c.	4. POETS.
497	.....	Aristagoras slain	(Pythagoras ob.)	
71. 496	Hipparchus	Fourth year of the war ..	Birth of Hellanicus	
495	Philippus ..	Fifth year of the war ....	.....	Birth of Sophocles
494	Pythocritus	Miletus taken		
493	Themistocles	Miltiades returns to Athens		
72. 492	Diognetus ..	Mardonius		
491	Hybrilides ..	Gelon master of Gela		
490	Phænippus ..	Marathon .....	.....	Pindar. <i>Pyth. VI.</i>
489	Aristides ..	.....	.....	Panyasis fl.
73. 488	Anchises ..	.....	.....	Pindar. <i>Ol. IX.</i>
487	.....	.....	.....	Chionides fl.
486	.....	Revolt of Egypt		
485	Philocrates	Gelon at Syracuse .....	.....	Epicharmus fl.
74. 484	Leostratus ..	Egypt recovered	Birth of Herodotus	First prize of Æschylus
483	Nicodemus ..	Aristides banished .....	.....	Chœrilus, Phrynichus, fl.
481	Themistocles	Xerxes at Sardis		
75. 480	Calliades ..	Thermopylæ. Salamis....	Pherecyd. hist. Anaxagor. fl.	Birth of Euripides
479	Xanthippus	Plataea. Mycalè	Birth of Antiphon	Chœrilus Samius
478	Timostheus	Hiero succeeds Gelon	Herodotus	Pindar. <i>Pyth. III.</i>
477	Adimantus ..	Athenian empire	Xenophanes	Epicharmi <i>Nāxoi</i>
76. 476	Phædon	Anaxilaus Rheg. ob. ....	.....	Phrynichus trag. fl. Pindar. <i>Ol. XIV.</i>
475	Dromoclidès	.....	
474	Acestorides ..	Naval victory of Hiero....	.....	Pindar. <i>Pyth. VII. XI. IX.</i>
473	Menon	.....	
77. 472	Chares	Death of Theron	(Pythagoras ob.)	Æschyl. <i>Pers.</i> Pindar. <i>Ol. II. XII.</i>
471	Praxiergus ..	Ostracism of Themistocles	Birth of Thucydides	Timocreon Rhodius
470	Demotion ..	.....	.....	Pindar. <i>Pyth. I.</i>
469	Apsephion ..	Pericles fl.		
78. 468	Theagenides	Mycenæ destroyed	Birth of Socrates	First prize of Sophocles
467	Lysistratus ..	Death of Hiero	Birth of Andocides	Simonides ob. Panyasis fl.
466	Lysanias	Syracuse free	Diagoras Melius fl.	
465	Lysitheus ..	Revolt of Thasos		
79. 464	Archidemides	Revolt of the Helots	Charon hist. Zeno El. fl.	Pindar. <i>Ol. XIII.</i>
463	Tlepolemus	Thasos recovered	Xanthus Lydus fl.	
462	Conon	Third year of Messen. war	.....	Pindar. <i>Pyth. IV. V.</i>
461	Euippus	Cimon		
80. 460	Phrasielides	Egyptian war	Democritus, Hippocrates, born	Pindar. <i>Ol. VIII.</i>
459	Philocles ....	.....	Gorgias fl.	
458	Bion .....	.....	Birth of Lysias	Æschyl. <i>Ὀρίστία</i>
457	Mnesithides	Tanagra .....	.....	Death of Panyasis
81. 456	Callias	Cenophyta	Herodotus fl.	Death of Æschylus
455	Sosistratus ..	Ithomè surrenders	Parmenides, Zeno, Empedocles.	Euripid. <i>Peliades.</i>
454	Ariston	Campaign of Pericles ....	.....	Aristarchus, Cratinus, fl.
453	Lysicrates	.....	
82. 452	Chærephanes	.....	.....	Pindar. <i>Ol. IV. V.</i>
451	Antidotus ..	.....	.....	Ion Chius fl.
450	Euthydemus	Five-years truce	Anaxagoras. Archelaus	Crates, Bacchylides, fl.
449	Pedieus	Death of Cimon		
83. 448	Philiscus ....	.....	.....	Cratini <i>Archilochi</i>
447	Timarchides	Coronea .....	.....	Achæus, Sophocles, fl.
446	Callimachus	.....	.....	Pindar. <i>Pyth. VIII.</i>
445	Lysimachides	Thirty-years truce		
84. 444	Praxiteles ..	Pericles fl.	Melissus, Protag. Empedocles.	
443	Lysanias	Colony to Thurium	Herodotus. Lysias	

OL. B. C.	1. ARCHONS.	2. EVENTS.	3. PHILOSOPHERS, &c.	4. POETS.
442	Diphilus			Euripides fl.
441	Timocles ..			Comedy prohibited. Sophocles.
85. 440	Myrichides ..	Samian war	Melissus fl.	(Death of Pindar)
439	Glaucides ..			
438	Theodorus ..			
437	Euthymenes	Agnon at Amphipolis		Prohibition of comedy repealed
86. 436	Lysimachus		Birth of Isocrates	Cratinus fl.
435	Antiochides	Sea fight of Cor. and Corcyr.	Democritus, Empedocles, Prodicus ..	[Phrynichus comicus]
434	Chares			Lysippus fl.
433	Apsendes ..	Corcyrean embassy to Ath.		
87. 432	Pythodorus ..	Congress at Sparta	Andocides, Anaxagoras, Meton	Hermippus, Callias
431	Euthydemus	First invasion of Attica ..	Hippocrates fl.	Euripid. <i>Medea</i> . Aristomenes fl.
430	Apollodorus	Plague at Athens		Hermippus fl.
429	Epameinon	Death of Pericles	Birth of Plato	Eupolis, Phrynichus, fl.
88. 428	Diotimus ..	Revolt of Lesbos	Death of Anaxagoras	Euripid. <i>Hippolyt.</i> (Plato comicus)
427	Euclides	Platea surrenders	Gorgias fl.	Aristoph. <i>Dætal.</i>
426	Euthydemus			Aristoph. <i>Babyl.</i> Hermipp. <i>Φαρμακός</i>
425	Stratocles ..	Sphacteria taken		Aristoph. <i>Acharn.</i>
89. 424	Isarchus	Delium	Xenophon	Aristoph. <i>Equit.</i>
423	Ameinias ..	Truce for a year	Thucydides banished	Aristoph. <i>Nub. I.</i> (Cratinus ob.)
422	Alcæus	Cleon and Brasidas slain ..	Protagoras fl.	Aristoph. <i>Vesp. Nub. II.</i>
421	Aristion ..	Fifty-years truce		Eupol. <i>Maric.</i> Κίλκις.
90. 420	Astyphilus ..			Pherecrat. <i>Ἀγρίων.</i> Eupol. <i>Autolye.</i>
419	Archias			Aristoph. <i>Pax.</i>
418	Antiphon ..	Mantineia		
417	Euphemus			
91. 416	Arimnestus	Melos surrenders	Plato æt. 14.	Agathon fl.
415	Chabrias	Expedition to Sicily	Andocides	Xenocles fl. Euripid. <i>Troades</i>
414	Pisander			Aristoph. <i>Amphiar. Aves.</i>
413	Cleocritus ..	Defeat in Sicily		Hegemon Thasius
92. 412	Callias		Antipho Rhamnusius	Euripid. <i>Andromeda</i>
411	Theopompus	The Four-hundred	Death of Antipho	Aristoph. <i>Lysist. Thesmoph.</i>
410	Glaucippus ..	Mindarus slain		
409	Diocles		Herodotus æt. 75.	Sophocl. <i>Philoctet.</i>
93. 408	Euctemon ..			Euripid. <i>Orest.</i> Aristoph. <i>Plut. I.</i>
407	Antigenes ..	Return of Alcibiades		Birth of Antiphanes
406	Callias	Arginussæ	Philistus fl.	Death of Euripides
405	Alexias	Ægospotami		Death of Sophocles. Aristoph. <i>Ran.</i>
94. 404	Pythodorus ..	The Thirty	Lysias. Andocides	
403	Euclides		Thucyd. Andocid. Lys. Aristophon	
402	Micon		Andocid. Archinus, Cephalus	Cephalisodorus comicus
401	Xenænetus ..	Expedition of Cyrus	Xenophon, Ctesias, fl.	Sophocl. <i>Ædip. Colon.</i>
95. 400	Laches	Return of the Cyreans	Andocid. <i>de Myster.</i>	
399	Aristocrates	Thimbron and Dercyllid.	Death of Socrates	Meletus tragicus
398	Ithyclus	Dercyllidas	Ctesias	Astydamas, Philox. Timoth. fl.
397	Suniades	Dercyllidas		
96. 396	Phormion ..	Agesilaus in Asia	(Birth of Xenocrates)	Sophocles junior fl.
395	Diophantus ..	Agesilaus in Asia	Plato fl.	
394	Eubulides ..	Cnidus. Coronea	Lysia: <i>pro Mantitheo.</i>	Strattidis Ποτάμιος
393	Demostratus	Lechæum		Xenarchus fl.
97. 392	Philocles			Aristoph. <i>Eccles.</i>
391	Nicoteles ..		Andocid. <i>de Pace</i>	Plato comicus fl.
390	Demostratus	(Thrasylbulus)		
389	Antipater ..		Plato fl. Æschines born	
98. 388	Pyrrhion		Lysia: <i>Olympiaca. pro Aristoph. bon.</i>	Aristoph. <i>Plut. II.</i>

OL. B. C.	1. ARCHONS.	2. EVENTS.	3. PHILOSOPHERS, &c.	4. POETS.
387	Theodotus ..	Peace of Antalcidas	Callisthenes	Antiphanes fl.
386	Mystichides ..			
385	Dexitheus ..		Androtion fl.	
99. 384	Diotrephes ..		Lys. in <i>Theomnest.</i> Aristotle born	
383	Phanostratus ..			
382	Evander	Olynthian war	Birth of Demosthenes	
381	Demophilus ..	Olynthian war	Democritus æt. 80.	
100. 380	Pytheas	Olynthian war	Isocratis <i>Panegyrica</i>	Death of Philoxenus
379	Nicon	The Cadmea recovered ..	Cephalus fl.	
378	Nausinicus ..	First expedition into Boeotia	Death of Lysias	
377	Callias	Second exped. into Boeotia		
101. 376	Charisander ..	Last year of the Cyprian war	Demosthenes	Anaxandrides fl.
375	Hippodamas ..			Eubulus, Araros, fl.
374	Socratides ..	Death of Evagoras	Isocrat. <i>Plataica</i>	
373	Asteius		Callistratus	
102. 372	Alcisthenes ..		Leodamas, Callistrat. Aristophon, &c.	Astydamas junior fl.
371	Phrasiclides ..	Leuctra	Callistratus and Melanopus	
370	Dyscinetus ..		[Democritus ob.]	
369	Lysistratus ..	First invasion of Laconia		
103. 368	Nausigenes ..		Eudoxus fl.	Aphareus fl.
367	Polyzelus ..	Death of Dionysius	Aristot. æt. 17	Dionysii Λύτρα "Εκταρος
366	Cephisodorus ..		Isocrat. <i>Archid.</i> Demosth. <i>ιδουμάσθη.</i>	
365	Chion	War of Arcadia and Elis ..	Isocrates, Anaximenes, &c. fl.	
104. 364	Timocrates ..	War of Arcadia and Elis ..	Isæi <i>Philoctem.</i> Demosth. <i>Aphob.</i> ..	Polyzelus comicus
363	Chariclides ..		Philistus fl.	
362	Molon	Mantineia	Æschines æt. 27. Aristophon fl.	
361	Nicophemus ..	A general peace	Birth of Dinarchus	
105. 360	Callimedes ..		Theopompus hist. Isæus	
359	Eucharistus ..	Accession of Philip	[Death of Xenophon]	
358	Cephisodorus ..		Isæus	
357	Agathocles ..	Social war. Phocian war	Democrit. Hippocrat. ob.	Death of Timotheus
106. 356	Elpines	Expulsion of Dionysius ..	Philistus ob. Isocrat. <i>de Pace</i>	Alexis fl.
355	Callistratus ..	Social war ended	Isocr. vel Aphareus in <i>Megaclidem.</i>	
354	Diotimus ..	Trial of Timotheus	Demosth. <i>de Class.</i>	
353	Eudemus	Death of Dion	Isocrat. <i>de Permut. Areopagit.</i>	
107. 352	Aristodemus ..	Death of Onomarchus	Cydias or. fl.	Theodectes fl.
351	Thessalus ..		Demosth. <i>pro Rhodiis</i>	
350	Apollodorus ..	Tamynæ	Demosth. in <i>Bæot. pro Phormione</i> ..	Demosthenes χορηγός
349	Callimachus ..	Olynthian war	Demosth. <i>Olynthiacæ</i>	The festivals of Bacchus
108. 348	Theophilus ..	Olynthian war	Demosth. <i>Midiana</i>	Heraclides fl.
347	Themistocles ..	Olynthus taken	Plato ob. Speusippus succeeds	Anaxandrides fl.
346	Archias	Phocian war ended	Isocr. <i>Philipp.</i>	
345	Eubulus		Æschin. <i>Timarch.</i>	
109. 344	Lyciscus	Expedition of Timoleon ..	Demosth. <i>Philipp. II.</i>	
343	Pythodotus ..	Timoleon at Syracuse	Demosth. et Æschin. <i>Fals. Leg.</i>	Antiphanes fl.
342	Sosigenes ..	Philip in Thrace	Aristot. fl. Isocrates	Birth of Menander
341	Nicomachus ..	Philip in Thrace	Epicurus born	Aphareus tragicus
110. 340	Theophrastus ..		Isocrat. <i>Panathen.</i> Ephorus	Epigenes comicus
339	Lysimachides ..	Crimesus	Diyllus. Xenocrates. Anaxarchus.	
338	Cherondas ..	Chæroneia	Death of Isocrates	
337	Phrynichus ..	Death of Timoleon	Lycurg. in <i>Lysiclem. in Autolycum</i> ..	(Lycurgi lex de comædis)
111. 336	Pythodemos ..	Philip slain	Dinarchus fl.	Amphis comicus
335	Euænetus ..	Thebes destroyed		Philippides fl.
334	Ctesicles	First campaign in Asia ..	Aristotle comes to Athens	
333	Nicocrates ..	Issus	Ephorus still living	Death of Antiphanes

OL.B.C.	1. ARCHONS.	2. EVENTS.	3. PHILOSOPHERS, &c.	4. POETS.
112. 332	Nicetes	Tyre taken	Demosth. in <i>Phormionem</i>	Stephanus comicus
331	Aristophanes	Arbela	Lycurg. [Demosth.] in <i>Aristogit.</i>	
330	Aristophon . .	Death of Darius	Lycurg. <i>Leocr.</i> Æsch. Demosth. <i>de Cor.</i>	Philemon comicus
329	Cephisophon	Sixth campaign in Asia . .	Epicurus æt. 12.	
113. 328	Euthycritus	Seventh campaign in Asia	Crates fl.	
327	Hegemon . .	Defeat of Porus		Ἀγὼν, δῶμα σατυρικόν
326	Chremes . . .	Voyage of Nearchus	Demad. ὅτις τῆς δωδεκαρίας	
325	Anticles . . .		Demetrius Phalereus fl.	
114. 324	Hegesias . . .	Alexander enters Babylon	Demosth. Dinarch. <i>de Harpal.</i>	Timocles comicus
323	Cephisodorus	Death of Alexander	Demosth. in exile. Epicurus fl.	
322	Philocles . . .	Craon	Demosth. Hyperid. Aristot. ob.	
321	Archippus . .	Deaths of Crat. and Perdic.	Dinarchus fl.	Menandri Ὀργή
115. 320	Neæchmus . .			Diphilus fl.
319	Apollodorus	Eumenes and Antigonus . .		Ἀνδρῶν χορός
318	Archippus . .	Death of Antipater	Death of Demades	
317	Demogenes . .	Agathocles tyrant of Syrac.	Demetrius Phalereus fl.	
116. 316	Democles . .	Antig. and Eumen. in Asia	[decree against the philosophers.]	Alexis fl.
315	Praxibulus . .	Thebes rebuilt	Death of Xenocrates	
314	Nicodorus . .		Death of Æschines	
313	Theophrastus			
117. 312	Polemon . . .	Era of the Seleucidæ		Alexis
311	Simonides			
310	Hieromnemon	Agathocles in Africa	Epicurus æt. 32.	
309	Demetrius			
118. 308	Charinus . . .		Marsyas of Pella fl.	
307	Anaxicrates	Demetrius at Athens	Honours to Lycurgus	
306	Coræbus . . .	Title of king assumed	Epicurus, Philochorus, fl.	Alexis comicus
305	Euxenippus	(restoration of Thebes) . .	Theopompus hist.	
119. 304	Pherecles . .	Siege of Rhodes		
303	Leostratus . .	Demetrius in Greece		Anaxippus comicus
302	Nicocles . . .	Demetrius in Greece	Demochares banished	Archedicus comicus
301	Calliarchus . .	Ipsus	Hieron. Card. fl.	Philippides fl.
120. 300	Hegemachus		Birth of Lycon Peripat.	
299	Euctemon . .	Lachares tyr. of Athens . .	Arcesilaus fl. Zeno fl.	Demetrius comicus
298	Mnesidemus		Diyllus hist.	
297	Antiphates			
121. 296	Nicias	Death of Cassander	Demetrius Phalereus.	
295	Nicostratus			
294	Olympiodorus	Demetrius in Macedon		
122. 292	Philippus . . .		Return of Dinarchus	
291				Death of Menander
290		Demetrius at Athens		
289		Death of Agathocles		Posidippus fl.
123. 288				
287		Pyrrhus in Macedon	Theophrastus ob. Crates Academic. fl.	
286		Lysimachus in Macedon		
285		Ptol. Philadelph. king		
124. 284				
283		Demetrius, and Ptol. Sot. ob.	Demetrius Phalereus	Sopater comicus
*				
281		Lysimachus slain		
125. 280	Gorgias	Achæan League	Honours to Demosthenes	
279	Anaxicrates	The Gauls in Greece	Zeno fl.	
278	Democles . .	The Gauls pass into Asia	Strato, Zeno, Epicur. Arcesil. Polemo.	

A P P E N D I X.

I.

PYTHIAN GAMES.

THE Parian Marble, Pausanias, and the Scholiast upon Pindar, confirm each other with respect to the dates of the Cirrhæan war and the Pythian games. According to one Scholiast^a, Εὐρύλοχος ὁ Θεσσαλὸς καταπολεμήσας Κιρραίους ἀνεκτίσματο τὸν ἀγῶνα τοῦ θεοῦ.—περιεγένετο δὲ αὐτῶν ἐπὶ ἄρχοντος Ἀθήνησι Σίμωνίδου. It is added, that Eurylochus ἀγῶνα χρηματίτην μόνον ἔθετο· μετὰ δὲ χρόνον ἐξαετὴ καταγωνισαμένων τῶν λοιπῶν τοὺς ὑπολειμμένους τῶν Κιρραίων, ἐπὶ Ἀθήνησιν ἄρχοντος Δαμασίου, ὕστερον καὶ στεφανίτην ἔθεντο τὸν ἀγῶνα. Another Scholiast:—Τὸν Πυθικὸν ἀγῶνα διέθηκεν Εὐρύλοχος ὁ Θεσσαλὸς σὺν τοῖς Ἀμφικτύοσι τοὺς Κιρραίους καταπολεμήσας,—ἐπὶ ἄρχοντος Ἀθήνησι Σίμωνος. καὶ νικήσας ἔθετο χρηματίτην [*sic legendum*] ἀγῶνα.—καὶ ἔτει ἕκτῳ μετὰ τὴν τῆς Κιρράς ἄλωσιν, ἀνεκήρυξαν τῷ θεῷ τὸν στεφανίτην, ἐπὶ ἄρχοντος Ἀθήνησι Δαμασίου. Mar. Par. N^o. 38. θοντες Κύρραν, καὶ ὁ ἀγὼν ὁ γυμνικὸς ἐτέθη χρηματίτης ἀπὸ τῶν λαφύρων, ἔτη ΗΗ(Η)ΔΔΠΙ ἄρχοντος Ἀθήνησι Σίμωνος. [327 + 264 = B. C. 591.]—Idem N^o. 39. ἀφ' οὗ ἀνίτης ἀγὼν πάλιν ἐτέθη, ἔτη ΗΗΗΔ(Δ)Π ἄρχοντος Ἀθήνησι Δαμασίου τοῦ δευτέρου. [322 + 264 = B. C. 586.] Pausanias^b places the first Pythian games at the second date of the marble, B. C. 586. τῆς δὲ τεσσαρακοστῆς Ὀλυμπιάδος καὶ ὀγδόης ἔτει τρίτῳ ἄθλα ἔθεσαν οἱ Ἀμφικτύονες, κιθαριδίας μὲν, καθὰ καὶ ἐξ ἀρχῆς· προσέθεσαν δὲ καὶ αὐλαρίας ἀγώνισμα καὶ αὐλῶν. And he makes the institution of the crown for the prize to be at the second *Pythia*: δευτέρᾳ δὲ Πυθιάδι οὐκ ἐπὶ ἄθλοις ἐκάλεσαν ἔτι ἀγωνίζεσθαι, στεφανίτην δὲ τὸν ἀγῶνα ἀπὸ τούτου κατεστήσαντο. From this date, Olymp. 49. 3. (the *second* celebration of the games,) the Pythiads in following times were computed; and the *first Pythiad* was reckoned to be that in which the στεφανίτης ἀγὼν was instituted. Eusebius: Olymp. 49. 3. *Pythia primum acta*. Confirmed by other testimony: κατὰ τὴν ἑβδομηκοστὴν ἔκτην Ὀλυμπιάδα, τῆς εἰκοστῆς ὀγδόης πυθιάδος συγχρόνου οὕσης^c. But, if the 28th Pythiad fell within Olymp. 76, the 1st fell within Olymp. 49. Again: ἑβδομηκοστὴν ἑβδόμην Ὀλυμπιάδα καὶ τὴν ἐξῆς πυθιάδα εἰκοστὴν ἐνάτην^d. The 29th Pythiad in Ol. 77 supposes the 1st in Olymp. 49. The following is a third example: νικήσαντι τὴν τριακοστὴν πρώτην πυθιάδα·—καὶ τὴν ὀγδοηκοστὴν Ὀλυμπιάδα, τὴν Ὀλυμπιακὴν αὐτοῦ νίκην μετὰ τὴν πυθικὴν γενομένην^e. The 31st *Pythia* were consequently before Olymp. 80. But, if the 1st were in Olymp. 49, the 31st were in Olymp. 79, conformably with the expressions of the Scholiast.

The Cirrhæan or Crissæan war^f lasted ten years: ὁ Κρισσαϊκὸς πόλεμος ὀνομαζόμενος, ὥς φησι

^a Prolegom. ad Pyth. tom. II. p. 484. ed. Heyn.

^b X. 7, 3. ^c Schol. Pindar. Pyth. III. 1.

^d Schol. Pindar. Olymp. XII. 1.

^e Schol. Pindar. Pyth. IV. 1.

^f According to Strabo IX. p. 418. 419. (whom Mr. Mitford follows, vol. VIII. p. 8. 9.) there were two wars: *Cirrho* was first destroyed by *Crissa*, and the Amphictyonic general, Eurylochus, retaliated upon *Crissa* the destruction of *Cirrho*: ἡ Κίρρα καὶ ἡ Κρίσσα κατεσπάρθησαν· ἡ μὲν πρότερον ὑπὸ Κρισσαίων· αὐτὴ δ' ἡ Κρίσσα ὕστερον ὑπὸ Εὐρύλοχου τοῦ Θετταλοῦ κατὰ τὸν Κρισσαῖον πόλεμον. Id. p. 421.

μετὰ τὸν Κρισσαῖον πόλεμον οἱ Ἀμφικτύονες ἱππικὸν καὶ γυμνικὸν ἐπ' Εὐρύλοχου διέταξαν στεφανίτην, καὶ Πύθια ἐκάλεσαν. But there is no mention of this war between *Cirrho* and *Crissa* in any other ancient writer; and the terms *Cirrho* and *Crissa* are often used indiscriminately to express the same place: Steph. Byz. v. Κρίσα.—τινὲς τὴν αὐτὴν [*sic leg.*] τῇ Κίρρᾳ φασίν. Etymol. v. Κρίσα.—ἡ αὐτὴ Κρίσα καὶ Κίρρα. Eustath. ad Il. β'. p. 273. Κρίσπος Κρισσαῖος. ὁ δὲ αὐτὸς καὶ Κιρραῖος, διὰ τὸ καὶ τὴν Κρίσσαν διπλάζουσιν κατὰ τοὺς νεωτέρους τὸ σ Κίρραν λέγεσθαι.—ὁ δὲ γεωγράφος [*sc.* Strab. IX. p. 418.] λέγει

Καλλισθένης ἐν τῷ περὶ τοῦ ἱεροῦ πολέμου, ὅτε Κιρραῖοι πρὸς Φωκεῖς ἐπολέμησαν, δεκαέτης ἦν ἄρπασάντων Κιρραίων τὴν Πελάγοντος τοῦ Φωκέως θυγατέρα Μεγιστῶ, καὶ τὰς Ἀργείων θυγατέρας, ἐπανιούσας ἐκ τοῦ πυθικοῦ ἱεροῦ. δεκάτῳ δὲ ἔτει ἔαλω καὶ ἡ Κίρραε. *Eurylochus*, who commanded the Amphictyonic forces, was assisted by *Clisthenes* tyrant of Sicyon^h; who commanded the quota of troops from Sicyon:—and by *Solon*ⁱ: and a body of forces from Athens, led by *Alcmæon*^k. The war ended by the destruction of Cirrha, in the archonship of *Simonides*, or *Simon*, B. C. 591. and the games were celebrated five years complete (or six years current) afterwards, in the archonship of the *second Damasias* B. C. 586. Olymp. 48. 3. The Pythiads were computed from the second celebration of the games B. C. 582. Olymp. 49. 3.

From this time, the Pythian games were held every four years, like the Olympic. But different opinions have been advanced as to the exact period at which they occurred. Scaliger and Meursius held that they were celebrated every *third* Olympic year. Petavius, Dodwell, and Petitus^l maintained that they returned every *second* Olympic year. And Dodwell, after Petitus, places them in the end of the year; but in the month Munychion, the tenth month of the year. Corsini supposed with Scaliger that they returned in the third Olympic year, but argued with Dodwell that they were held in the tenth month, the month Munychion: or, as he expresses it^m, *Pythicos ludos non secundis, sed tertiis solum Olympiadum annis constantissime peractos esse: idque non tertiis ipsis incuntibus, ut Scaligero videbatur, sed exeuntibus contigisse*. Wesselingⁿ agrees with Dodwell: Barthélemy^o and Larcher^p follow Corsini^q.

ὅτι Κρίσσα τῆς Φωκίδος ἐπ' αὐτῆς ἰδρυμένη τῆς θαλάσσης, κ. τ. λ.—ὥστε κατ' αὐτὸν ἑτέρα ἢ Κρίσσα καὶ ἑτέρα ἢ Κίρρα. implying that the opinion of Strabo differed from that of others. Pausan. X. 37, 4. λέγεται δὲ ἐς τὴν Κίρραν [λόγος] καὶ ἀπὸ τῆς Κίρρας τὸ ὄνομα τὸ ἐφ' ἡμῶν τεθῆναι τῷ χωρίῳ φασίν. Ὁμηρος μέντοι Κρίσσαν ἐν τε Ἰλιάδι ὁμοίως καὶ ἔμνη τῷ ἐς Ἀπόλλωνα ὀνόματι τῷ ἐξ ἀρχῆς καλεῖ τὴν πόλιν. Callisthenes apud Athen. I. c. uses both the terms: and describes by the name of the *Crisæan* war that in which *Cirrha* was destroyed by the Amphictyons. Two Scholiasts upon Pindar, already quoted, call the enemy *Cirrhaeans*: but a third has the name of *Crissa*: πολλὰ τῶν Κρισαίων ἐργαζομένων ἐπὶ τοὺς Ἕλληνας καὶ ἀποσπλούντων τοὺς ἐπὶ τὸ χρηστήριον βαδίζοντας, οἱ Ἀμφικτύονες ἐλθόντες εἰς τὴν Κρίσσαν μετὰ τῶν ἄλλων συμμάχων, κ. τ. λ. Æschines, Plutarch, the Parian Marble, and Polyænus, have *Cirrhaeans*. The following facts are stated, in the account which is given of the war by the son of Hippocrates: Thessali πρεσβευτικ. p. 937—942. tom. II. ed. Linden.—that the *Crisseans* had formerly acquired great power: (ἦν γὰρ ὁ χρόνος ὅτ' ἦν Κρίσαιον ἔθνος) that, by their exactions, they excited an Amphictyonic war against them: that in the course of this war they stood a siege, and that after an obstinate resistance their town was taken: that *Eurylochus* commanded the Amphictyonic forces: that the Amphictyons, after they had captured the town, ἀγῶνα γυμνικὸν καὶ ἵππικὸν πρότερον οὐ τιθέντες νῦν τιθέασιν τὴν τε τῶν Κρισαίων χάρην ἅπασαν καθιερώσαντο. The name of *Cirrha* does not occur

in this narrative. Pausanias X. 37, 4. has *Cirrha*; where, speaking of the war, and of Clisthenes, he adds—πολεμεῖν πρὸς τοὺς Κιρραίους ἔδοξεν Ἀμφικτύοσι, καὶ Κλεισθένην τε Σικυνίων τυραννοῦντα προσεστήσαντο ἡγεμόνα εἶναι, καὶ Σόλωνα ἐξ Ἀθηνῶν ἐπηγάγοντο συμβουλεύειν. This is not to be understood of a former war, distinct from that which *Eurylochus* conducted: (as some have understood it; cf. Tzschuck. ad Strab. tom. III. p. 499.) there was only *one* Amphictyonic war, and only *one* in which *Solon* assisted. And the stratagem, which Pausanias ascribes to *Solon*, on the occasion on which he assisted Clisthenes, is ascribed to *Eurylochus* by Polyænus VI. 13. and to *Nebrus*, in the war which was led by *Eurylochus*, by Thessalus πρεσβευτικ. p. 941. The same war, therefore, is spoken of; and Pausanias has inaccurately described Clisthenes as *general*, when (as it may be collected from Pausan. II. 9, 6.) he only cooperated with, or served under, *Eurylochus*.

^g Athen. XIII. p. 560. c.

^h Pausan. II. 9, 6. X. 37, 4. Polyæn. III. 5, 1.

ⁱ Æschin. Ctes. p. 69. Plutarch. Solon. c. 11.

^k Plutarch. Ibid.

^l Petitus Leg. Att. p. 134. places them in the second year of each Olympiad, and in the month Elaphebolion.

^m Agon. Pyth. s. VI. p. 39.

ⁿ Ad Petiti Leg. Att. p. 135.

^o Anacharsis tom. II. p. 376. note.

^p Chron. Hérodote tom. VII. p. 556.

^q Corsini p. 38. 39. enumerates the different

An unanswerable weight of evidence exists in favour of the *third* Olympic year, rather than the *second*. 1. Pausanias, already quoted^r: τῆς τεσσαρακοστῆς καὶ ὀγδόης Ὀλυμπιάδος ἔτει τρίτῳ. [Ol. 48. 3.] 2. Eusebius^s: Ol. 49. 3. *Pythia primum acta*. 3. Diodorus^t: Ἀθήνησι μὲν ἤρχε Δυσκίνητος. [Ol. 102. 3.] Ἰάσων δὲ ὁ Φεραῖος ἐδολοφονήθη.—ἐπιόντων πυθίων. Xen. Hel. VI. 4, 29. 4. Demosthenes^u: Χαβρίαν—ὅτε ἐνίκα ἐπὶ Σωκρατίδου ἀρχοντος τὰ Πύθια τῷ τεθρίππῳ. [Ol. 101. 3.] 5. Dionysius^x: ὁ περὶ στεφάνου εἰς δικαστήριον εἰσελήλυθεν ἐπ' Ἀριστοφῶντος. [Ol. 112. 3.]—ὑήμερῶν μὲν ὀλίγων μέλλει τὰ Πύθια γίνεσθαι. 6. The *Pythia* which followed the occupation of Phocis by Philip were in Olymp. 108. 3.^z 7. The Games, which followed the battle of Coronea, were in Olymp. 96. 3.^a

These testimonies are successfully urged by Corsini^b, against Dodwell, who does not notice some of them at all, and gets rid of the others, by supposing, either that they lived in an age too late to know what the practice was, as Eusebius; or that they made the Pythian year connumerary with the *third* Olympic year, rather than the *second*, because it was in fact connumerary with *both*; extending from the tenth month of the second to the tenth month of the third^c.

This is fallacious, because there is no proof that the Pythian games *were* celebrated in the tenth month of the year; and the arguments of Dodwell and Corsini to this purpose are insufficient.

Dodwell produces two arguments, founded upon Thucyd. IV. 117. V. 1. and upon Dionys. Perieget. 528.

1. Thucydides^d: ἅμα ἦρι τοῦ ἐπιγιγνομένου θέρους εὐθὺς ἐκεχειρίαν ἐποίησαντο,—αἱ δὲ σπονδαὶ ἐν αὐτὸν ἔσονται—τετράδι ἐπὶ δέκα τοῦ ἐλαφεβολιῶνος μηνός. [March B. C. 423. Ol. 89. 1.] The termination of this armistice is thus expressed^e: τοῦ ἐπιγιγνομένου θέρους, αἱ μὲν ἐνιαύσιοι σπονδαὶ διελέλυντο μέχρι Πυθίων. which Dodwell^f interprets thus: *The truce expired, which had been made for one year, ending at the Pythia*. And he infers that the year of the truce having ended in Elaphebolion Ol. 89. 2. the *Pythia* were celebrated in Elaphebolion or Munychion Ol. 89. 2. They occurred, therefore, in the tenth month of every second Olympic year. But Corsini^g has well answered this argument, by another and a juster interpretation. “The truce, made in Elaphebolion Ol. 89. 1. [March B. C. 423.] expired in Elaphebolion Ol. 89. 2. [March B. C. 422.] Then followed an interruption of the truce, a renewal of hostilities, “which lasted till the Pythia:”—διελέλυντο μέχρι Πυθίων. The Pythia, then, are not asserted to have immediately followed the truce, but to have been the boundary of that hostile interval which ensued after the truce. Thucydides, therefore, does not prove the Pythia to have been celebrated in the tenth month of Olymp. 89. 2.

2. Dodwell quotes the testimony of Dionysius Periegeta to the following effect: *Dionysius Pythia ἀρχομένου νέον εἶαρος ἀγὶ solita testatur*^h.—*Dionysius hirundinis adventui ludos illos*

opinions: Petavius Doctrin. Temp. I. c. 33. Dodwellus Diss. V. s. 2. Annal. Thucyd. ad Ol. 89. 2. Petitus ad leges Att. aliique plurimi, Pythicos ludos exeunte potius secundo anno Olympiadum peragi consuevisse contendunt.—Scaliger, qui Pausaniæ Diodoriquæ vestigiis institerat, ineuntibus solum tertiis Olympiadum annis Pythia consignavit. In this last particular he seems to have misrepresented the opinion of Scaliger, who thus expresses himself; Emend. temp. lib. I. p. 51. Cæpit primus agō Pythiorum στεφανίτης anno Iphiti Olympiadicō 195, [Ol. 49. 3.] sexta mensis quæ apud illos Βόσιος,

apud Athenienses Θαργήλιον dicitur:—tempore veris præcipitati.

^r X. 7, 3.

^s N^o. 1435.

^t XV. 57. 60.

^u Neær. p. 1356.

^x Ad Amm. p. 746. ^y Æschin. Ctes. p. 89, 42.

^z See the Tables B. C. 346, 2.

^a See the Tables B. C. 394, 2.

^b Pyth. p. 39. 40. ^c Dissert. V. s. 2.

^d IV. 117. 118.

^e Thucyd. V. 1.

^f Dissert. V. s. 1. Annal. Thucyd. p. 152, 157.

^g Pyth. p. 44.

^h Dissert. V. 1.

*tribuit*ⁱ.—ἀρχομένου γλυκεροῦ νέον εἶαρος. *sic enim loquitur Dionysius*^k. These references are an example how little Dodwell is to be trusted, when he is labouring a new hypothesis. The verses of Dionysius are as follow^l:

αἱ δ' [the Cyclades] Ἀσίδης πρῶτην αἶσαν λάχον, ἀμφὶς ἰοῦσαι
 Δῆλον ἐκυκλώσαντο, καὶ οὖνομα Κυκλάδες εἰσί·
 ῥύσια δ' Ἀπόλλωνι χοροὺς ἀνάγουσιν ἅπασαι
 ἀρχομένου γλυκεροῦ νέον εἶαρος, εὔτ' ἐν ὄρεσσιν
 ἀνθρώπων ἀπάνευθε κύει λιγύφωνος ἀηδῶν.

Not one word of Delphi, or the Pythian games: Corsini, although his object is to place the games in the spring, and his inquiry leads him to examine the reasonings of Dodwell much at length, prudently omits all notice of the poet Dionysius.

Dodwell, then, has not proved these games to have been celebrated in the spring. Corsini, on the authority of those testimonies which have been already produced, establishes that the games were in the third Olympic year, and not in the second. But he holds with Dodwell that the season was the *spring*: the tenth month of the Attic year^m. He advances two arguments.

1. The cause of the Crown was pleaded Olymp. 112. 3. a few days before the *Pythia*. But we learn from Harpocratio that ἐν τῷ Ποσειδεῶνι μηνὶ ἡγωνίζοντο οἱ μέγιστοι καὶ περὶ τῶν μεγίστων ἀγῶνες. Therefore the cause of the Crown was pleaded in that month, the sixth of the Attic year. *Ergo perspicue apparet Pythia circa Gamelionem vel Anthesterionem peragi consuevisse*ⁿ. This argument of Corsini proves rather too much for his purpose. If the cause was tried in *Posideon*, how could it be true that the Pythian games, which followed in a few days, were celebrated one or two months after *Posideon*? But he must have quoted from memory; as the terms of the lexicographer do not assert so much as he has ascribed to them. Harpocratio^o: Μέτρον τι ὕδατος. ἐμετρεῖτο δὲ τῷ Ποσειδεῶνι μηνί. πρὸς δὲ τοῦτο [τὸ ὕδωρ] ἡγωνίζοντο οἱ μέγιστοι ἀγῶνες. Suidas:—ἐμετρεῖτο δὲ Ποσειδεῶνι μηνί. ὡς δὲ τούτῳ ἡγωνίζοντο.—where Kuster corrects from Harpocratio πρὸς δὲ τοῦτο. It is asserted that the water by which the pleadings were conducted was measured out in *Posideon*. It is not asserted that all great causes were tried in that month. And we have evidence to the contrary, upon better authority than that of Harpocratio: Demosthenes^p: ἦν μὲν ΣΚΙΡΟΦΟΡΙΩΝ μὴν ἐν ᾧ τὰς γραφὰς ἤτηντο ἐκεῖνοι. The cause in question was a γραφή παρανόμων directed against *Euctemon* by *Androtio*, *Glauces*, and *Melanopus*. Here, then, is an example of a public cause, similar to that of the Crown, heard in the month *Scirophorion*. *Timotheus* was prosecuted by *Callistratus* and *Iphicrates*, in the month *Mæmacterion*^q. An example of another public cause, equal in importance to that of the Crown, which was not tried in *Posideon*. We shall see presently a reason why the cause of the Crown could not be in that month.

2. Corsini, having justly interpreted the phrase διελέλυντο μέχρι Πυθίων, in *Thucyd.* V. 1. against Dodwell, to mean that hostilities intervened between the truce and the games, proceeds to argue, that this interval of renewed war extended from the end of the truce, *Elaphebolion* Ol. 89. 2. till the truce for fifty years was concluded. That treaty was made ἐλαφηβολίωνος μηνὸς ἕκτη φθίνοντος· ἄρχων Ἀλκαῖος. *Thucyd.* V. 19. [March B. C. 421.] The renewed war, then, lasted till the *Pythia*; and the *Pythia* coincided with the fifty-years truce, in

ⁱ Dissert. V. 2. ^k Annal. *Thucyd.* p. 153.

^l 525—529.

^m See *Pyth.* s. VII—XII. p. 40—45.

ⁿ *Pyth.* s. VIII. p. 41.

^o V. διαμεμετρημένη.

^p *Timocrat.* p. 704.

^q See the Tables B. C. 373, 2, 3.

March B. C. 421. And this passage *perspicue demonstrat Pythicos ludos circa Elaphebolionis finem peractos esse*^t. We may remark, that the games have now shifted their place. By the first argument, they were *circa Gamelionem vel Anthesterionem*: now, they are *circa Elaphebolionis finem*. And they must doubtless have fallen at the end of Elaphebolion, if this second argument is valid. His two arguments consequently destroy each other; since, if the games were at the end of Elaphebolion, the cause of the Crown, which preceded the games only a few days, must have been in Elaphebolion too, and the support which he seeks from Harpocratio wholly fails him.

But all this reasoning upon the passage of Thucydides is merely conjecture. The more natural interpretation is this. Hostilities would not be actively prosecuted during the winter. They would be confined to the ordinary season of military action, the summer. The phrase τοῦ ἐπιγιγνομένου θέρους αἱ σπονδαὶ διελέλυντο μέχρι Πυθίων therefore means, *In the summer which followed the expiration of the armistice, hostilities recommenced, and were carried on till the season of the Pythian games*. The expressions of Thucydides limit the meaning of his words to the *summer following*. The Pythian games, at the distance of three or four months, interposed another cessation of hostilities, which was followed up by negotiation in the winter, and finally perfected into the fifty-years truce. That this was the actual state of things, other passages of the historian demonstrate. After having related that hostilities were resumed till the *Pythia*, he describes the hostile operations of that summer; the expedition of Cleon; the battle of Amphipolis; the deaths of Brasidas and Cleon. These were the operations of the summer which followed the expiration of the truce. Cleon set out μετὰ τὴν ἐκχειρίαν^s. That battle happened about the *end of the summer*^t. The historian then proceeds^u: ξυνέβη τε εὐθὺς μετὰ τὴν ἐν Ἀμφιπόλει μάχην, ὥστε πολέμου μὲν μηδὲν ἔτι ἄψασθαι μηδετέρους, πρὸς δὲ τὴν εἰρήνην μᾶλλον τὴν γνώμην εἶχον. Here, therefore, was the limit of the renewed hostilities. The passage, which Corsini has quoted, so far from demonstrating that the Pythian games were celebrated in spring, rather proves the contrary.

One other argument, which Corsini^x has adopted from Dodwell^y, hardly deserves to be mentioned, and does not require an answer: “The Delphian oracles were delivered in spring, *veris initio*: therefore the games were celebrated at that season; *ut optime accurateque conjecit Dodwellus*.”

As to the season, then, of those games, there has been no proof produced that they were celebrated in Munychion. And the tenor of history, in the Pythian games of Olymp. 96. 3. 99. 3. 108. 3. 112. 3. points out the *autumn*, or the *commencement* of the Attic year, as the undoubted season of the games.

1. B. C. 394. Olymp. 96. 3. It has been shewn in the Tables, in the annals of this year, that the battle of Coronea happened in August: and that Agesilaus was carried wounded to Delphi immediately after the battle. But he was conveyed there at the season of the *Pythian games*: εἰς Δελφοὺς ἀπεκομίσθη, Πυθίων ἀγομένων^z. The games, therefore, were celebrated in August or September. In the Tables, at B. C. 394, an abstract is given of the positions of Corsini^a. It is there assumed, that he placed the battle of Coronea at the *beginning* of

^t Pyth. s. XII. p. 45.

^s Thucyd. V. 2.

^u See the Tables B. C. 422, 2.

^v V. 14.

^x Pyth. p. 45.

^y Dissert. V. 2.

^z Plutarch. Agesil. c. 19.

^a He has managed to conceal the inconsistency, by omitting to specify in express terms the date of

Coronea.—Ol. 96. 3. EUBULIDES.—Navale prælium, quo Conon Lacedæmonios prope Cnidum superavit, hujus archontis anno contigerat. Certe victoria illa paulo ante solis eclipsim Agesilao nunciata fuit. Itaque quum eclipsis 14 Augusti die contigerit, victoria illa ineunte Ol. 96. 3. parta fuit.—Ol. 96. 3.

Olymp. 96. 3. since the season, and almost the day, of that battle is determined by the *battle of Cnidus* and the *eclipse*; the dates of which he specifies; and it is demonstrated, that, if the games were held in the month Munychion, a space of nine months would be supposed to intervene between the battle in which Agesilaus was wounded, and his removal to Delphi. This manifest impossibility is conclusive against that date for the games.

2. B. C. 382. Ol. 99. 3. Phœbidas seized the Cadmea in the *summer season*; in the beginning of the year of Evander. And this transaction happened at the time of the Pythian games^b. Whence we collect, that the *Pythia* were celebrated in that season, and in the *beginning* of the Attic year.

3. B. C. 346. Ol. 108. 3. From the facts and dates specified under this year in the Tables, it is proved, that the Phocian towns were dismantled about the beginning of July, in the month of Scirophorion. And the reference which Demosthenes makes to the Pythian games shews that they were near at hand: τῶν ἄλλων Ἀθηναίων οὕτω δεινὰ καὶ σχέτλια ἡγουμένων τοὺς ταλαιπώρους πάσχειν Φωκέας, ὥστε μήτε τοὺς ἐκ τῆς βουλῆς θεωροὺς μήτε τοὺς θεσμοθέτας εἰς τὰ Πύθια πέμψαι,—οὗτος εἰς τὰ πινίκια τῶν πραγμάτων καὶ τοῦ πολέμου, ἃ Θηβαῖοι καὶ Φίλιππος ἔθουον, εἰστίχτο ἐλθῶν, καὶ σπονδῶν μετείχε καὶ εὐχῶν, ἃς ἐπὶ τοῖς τῶν συμμάχων τῶν ὑμετέρων τεύχεσι καὶ χάρα καὶ ὅπλοις ἀπολωλόσιν εὐχετο ἐκείνος^c. These expressions are natural and intelligible, upon the supposition that the *Pythia* were celebrated in August or September, the beginning of Olymp. 108. 3. but they are at variance with the scheme of Corsini, which would place the games nine or ten months after the occupation of Phocis. Demosthenes, to the same purpose, in another passage^d: οὐ μᾶλλον ταῦτ' ἔμελεν αὐτῷ (Φιλίππῳ) ἢ τὰς παρόδους λαβεῖν ἢ βούλετο καὶ τὴν δόξαν τοῦ πολέμου τοῦ δοκεῖν δι' αὐτοῦ κρίσιν εἰληφέναι, καὶ τὰ Πύθια θεῖναι δι' ἑαυτοῦ. It is here also implied that the *Pythia* followed close upon the termination of the war in Phocis.

4. B. C. 330. Ol. 112. 3. The cause of the Crown was pleaded a few days before the Pythian games. Corsini supposes that cause to have been tried in the month *Posideon*. It has been shewn that Harpocratio does not establish this: and it has been farther shewn, that, if the reasoning of Corsini be just, with respect to the season of the *Pythia*, the cause of the Crown would necessarily be placed in *Elaphebolion*. But, from the internal evidence of the oration of Æschines, it is manifest that the cause cannot be referred to the *sixth* or the *ninth* month of that Attic year. For from Æschines^e we may gather that intelligence of the death of Darius had not yet reached Athens: οὐχ ὁ μὲν τῶν Περσῶν βασιλεὺς—νῦν οὐ περὶ τοῦ κύριος ἐτέρων εἶναι διαγωνίζεται, ἀλλ' ἤδη περὶ τῆς τοῦ σώματος σωτηρίας; But Darius was slain in the first month of the archon Aristophon. It is not credible, then, that the cause should have been pleaded in the sixth month after that event, *Posideon*: it is still less credible that this celebrated action should have been tried in *Elaphebolion*, the *ninth* month after. As if so important an event, when the attention of the Greeks was anxiously fixed upon the progress of

DEMOSTRATUS.—Anno tertio hujus Olympiadis pro-pemodum exeunte, quum Agesilaus Spartanorum rex ad Coroneam victoriam reportasset, Delphos vulneribus sauciis transferri voluit Πυθίων ἀγομένων. Quem quidem perspicuum alioqui disertumque Xenophontis Hel. IV. 3. [immo Plutarchi Agesil. c. 19.] locum ita explicandum esse contendit Dodwellus, non quod post victoriam illam vere Pythia agerentur, sed quod eodem anno celebrata jam fuerant; quum Pythia ipsa secundis Olympiadum annis peragi existimaret. At ostendi Pythicos ludos ex-

euntibus solum tertius Olympiadum annis adscribendos esse. We must either suppose that Corsini designed, by this parenthetical mention of *Coronea*, to conceal the inconsistency of eight or nine months between that battle and the removal to Delphi; or we must impute to him the still greater absurdity of imagining eight or nine months between the *eclipse* and the *battle of Coronea*.

^b See the Tables B. C. 382.

^c Fals. Leg. p. 380.

^d De Pace p. 62.

^e P. 72, 25—30.

Alexander in Asia, would not be known at Athens nine months after it had happened! The *Pythia*, then, and the prosecution of Ctesiphon, must be placed in the *beginning* of the year of Aristophon, in August or September B. C. 330, before the news of the death of Darius could have arrived in Greece.

The history of *Jason of Phæræ* also affords a presumption that the autumn was the season of the games, and not the spring: Jason, who was assassinated ἐπιόντων Πυθίων, had made extraordinary preparations for the festival^f. Among other orders, παρήγγειλε καὶ ὡς στρατευομένοις ἐς τὸν περὶ τὰ Πύθια χρόνον Θετταλοῖς παρασκευάζεσθαι. The autumn then would be the season of the festival; and the Thessalians would be required to be in readiness for a campaign which was to terminate in the autumn. But, upon the hypothesis of Corsini, they were to prepare for a campaign, which was to be conducted through the winter, and would terminate in March; contrary to the usual practice of military operations.

From these facts of history, then, the autumn is pointed out as the season of the Pythian festival, and not the spring: the games would be celebrated in the second or third month of every third Olympic year.

II.

PISISTRATIDÆ.

THE testimonies referred to in the Tables B. C. 560 are to the following effect: Aristotle^a: Δὺς ἔφυγε Πεισίστρατος τυραννῶν ὥστε ἐν ἔτεσι τριάκοντα καὶ τρισὶν ἐπτακαίδεκα ἔτη τούτων ἐτυράννησεν· ὀκτωκαίδεκα δὲ οἱ παῖδες. ὥστε τὰ πάντα ἐγένετο ἔτη τριάκοντα καὶ πέντε. Thucydides^b: Τυραννεύσας ἔτη τρία Ἰππίας ἔτι Ἀθηναίων, καὶ παυσθεὶς ἐν τῷ τετάρτῳ ὑπὸ Λακεδαιμονίων καὶ Ἀλκμαιωνιδῶν, ἐχώρει ἐς τε Σίγειον, καὶ παρ' Αἰαντίδην ἐς Λάμφακον· ἐκεῖθεν δὲ ὡς βασιλέα Δαρεῖον. ὅθεν καὶ ὀρμώμενος ἐς Μαραθῶνα ὕστερον ἔτει εἰκοστῷ, ἥδη γέρων ὢν, μετὰ Μήδων ἐστράτευσεν. These numbers give,

<i>Pisistratus</i>	33 years
His sons	18
To the battle of Marathon (complete)	19
	<hr/> 70

Herodotus: Οὕτω δὲ Πεισίστρατος τὸ τρίτον σχὼν Ἀθήνας ἐρρίζωσε τὴν τυραννίδα^c.—οἱ τε Πεισι-στρατίδαι—ἐξεχώρησαν ἐς Σίγειον, ἄρξαντες Ἀθηναίων ἐπ' ἔτεα ἕξ τε καὶ τριήκοντα^d.—ἐπεὶ Ἰππαρχον—κτείνουσι Ἀριστογείτων καὶ Ἀρμόδιος, μετὰ ταῦτα ἐτυραννεύοντο Ἀθηναῖοι ἐπ' ἔτεα τέσσαρα οὐδὲν ἤσσαν^e. The Scholiast^f: δοκεῖ δὲ ἡ τυραννὶς καταστῆναι, ὡς φησιν Ἐρατοσθένης, ἐπὶ ἔτη ν', τοῦ ἀκριβοῦς διαμαρτάνων· Ἀριστοφάνους μὲν τεσσαράκοντα καὶ ἐν φήσαντος, Ἡροδότου δὲ ἕξ καὶ τριάκοντα. Isocrates^g: τετταράκοντα δ' ἔτη τῆς στάσεως γενομένης.

The Scholiast idly criticises the opinion of Eratosthenes. The statements of Eratosthenes, Aristotle, and Herodotus, may be reconciled with each other, and with the numbers of Isocrates and Aristophanes the grammarian. 1. Aristotle reckons the government of Pisistratus seventeen years, and of his sons, eighteen; making a total of thirty-five: equivalent to the thirty-six years of Herodotus: the one reckoning *complete*, the other *current* years. They

^f Xen. Hel. VI. 4, 29. ^g Xen. Hel. VI. 4, 30.

^a Polit. V. 9, 23. Schneid.

^b VI. 59.

^c Id. V. 55.

^d Aristoph. Vesp. 500.

^e De Bigis c. 10. p. 351. d.

^c I. 64. [conf. c. 59—63.]

^d Id. V. 65.

were expelled in the thirty-sixth year of their sovereignty. 2. Aristotle also computes thirty-three years from the first attempt of Pisistratus [B. C. 560] to his death. Adding the eighteen years of his sons, we have *fifty-one* years: doubtless the period expressed by Eratosthenes as *fifty* years, in round numbers: 3. But Aristophanes the grammarian calls the period *forty-one* years: equivalent to the *forty* years of Isocrates. To explain this, we must deduct from the accounts the second exile of Pisistratus; the duration of which is expressed by Herodotus to have been eleven years current, or ten years complete: *διὰ ἑνδεκάτου ἔτεος ἀπίκοντο ὀπίσω*^h. Out of the whole period, then, of fifty-one years, there is a space of ten years complete, during which Pisistratus was in exile, and the adverse party held possession of the government. Isocrates, then, and Aristophanes, leaving these ten complete or eleven current years out of the account, reckon the period, during which the Pisistratidæ disturbed the commonwealth, to have been forty years. Deducting the *eleven* years (the current number) from 51, we have 40, the amount of Isocrates; deducting *ten* (the complete number) from the 51, we have 41, the amount of Aristophanes.

Pisistratus had three distinct periods of government, interrupted by two exiles. Both Aristotle and Herodotus agree in this. And the term of one exile being ten or eleven years, the duration of the other must have been five or six. These facts we know. But the duration of his three periods of government, and especially of the first and third, is not so clearly ascertained. Chronologers have adopted various schemes for the arrangement of the periods, as in the following examples.

	Corsini.	Barthélemy ⁱ .	Larcher ^k	Blair.	Clavier ^l .	Du Fresnoy ^m .
First tyranny.....	1.....	1.....	1.....	2.....	10.....	(1)
First exile	1.....	2.....	5.....	1.....	5.....	(5)
Second tyranny...	4.....	} 30 {	1.....	1.....	2.....	1
Second exile.....	14.....		11.....	11.....	11.....	11
Third tyranny	12.....		15.....	18.....	5.....	(15)
	32	33	33	33	33	33

Those who make the first exile less than five years, as Corsini, Blair, and Barthélemy, are at variance with the authorities. Corsini is inconsistent in his dates. His periods are thus stated: *Ol. LV.†. Pisistrati tyrannis. Ol. LV.‡. Pisistratum ejectum. Ol. LV.‡. Pisistratum rediisse. Ol. LVI.‡. Pisistratus, quum 4. in tyrannide annos exegisset, expulsus. Ol. LX.†. Pisistratus in Atticam irrupisse videtur.—Post reditum 12. annos imperavit.* And yetⁿ he notices the duration of the second exile to be *eleven* years; which will not accord with his own arrangement.

Larcher, Clavier, and Du Fresnoy, rightly give the two exiles at 5+11=16 years. They differ materially in the duration of the first and last tyranny. The testimony of Herodotus is as follows^o: 'Ο Πεισίστρατος ἤρχε 'Αθηναίων,—μετὰ δὲ οὐ πολλὸν χρόνον—ἐξελαύνουσί μιν.—οἱ δὲ ἐξελάσαντες αὐτίς ἐκ νέης ἐπ' ἀλλήλοισι ἐστασίασαν. περιελαυνόμενος δὲ τῇ στάσει ὁ Μεγακλῆς ἐπεκηρυκέτο Πεισιστράτῳ.—ἀπολαβὼν δὲ τὴν τυραννίδα ὁ Πεισίστρατος κατὰ τὴν ὁμολογίην γαμέει τοῦ Μεγακλέους τὴν θυγατέρα. He is shortly expelled again; and withdraws for ten years to Eretria. The first usurpation, then, was not long. But that it was longer than a single year may be

^h I. 62.ⁱ Anachars. tom. VII. p. 128.

331—342.

^k Hérodote tom. VII. p. 545. 546.^m Tablettes tom. I. p. 317—320.^l Des premiers temps de la Grèce tom. II. p.ⁿ P. 114.^o I. 59—64.

concluded from the age of *Hippias*: who could hardly have been more than seventy at the battle of Marathon, when he is described as advanced in years indeed,—ἤδη γέρων ὢν^p—but, although πρεσβύτερος ἔων, he yet looked forward to the expectation of recovering his power;—καὶ τελευτήσῃεν ἐν τῇ ἑωυτοῦ γηραιότητι^q. *Hippias*^r, then, could not have been born earlier than the first usurpation of *Pisistratus*. And yet the sons of *Pisistratus*, at his marriage with the daughter of *Megacles*, were already young men: παίδων οἱ ὑπαρχόντων νεηνιέων^s. But, by the schemes of *Corsini*, *Larcher*, *Du Fresnoy*, and others, *Hippias* could not have been more than seven years of age at the period of that marriage; which is inconsistent with the description νεηνιέων. *Larcher* himself translates that expression, *il avoit des fils déjà grands*. *Clavier*^t has seen this difficulty, and has provided for it, by placing the marriage and the second usurpation sixteen years after the first.

One other circumstance incidentally arises out of the narrative of *Herodotus*. When *Cræsus* sent into Greece for alliances against *Cyrus*, *Pisistratus* was in possession of Athens. As the date of this transaction is evidently not later than the sixth year of the reign of *Cræsus*, where it is placed by most chronologers, or about B. C. 554, it must have happened either during the first or the second tyranny. The first is the most probable, from the age of *Hippias*.

We may assume, then, the first tyranny to have been about six years, the first exile six more; the marriage with the daughter of *Megacles* might take place when *Hippias* was thirteen years of age. The second exile would be ten complete years. These numbers leave ten years for the third and final establishment; as in the following table.

Year.	Years.	B. C.
1... <i>Pisistratus</i> usurps the tyranny...	6.....	560
—...Birth of <i>Hippias</i>		(560)
7...First exile	6.....	554
13...Second tyranny	1.....	548
14...Second exile	10.....	547
24...Third tyranny	10.....	537
34...Death of <i>Pisistratus</i>		527

These computations, however, are only *probabilities*: and must not be considered as equivalent to dates that are supported by testimony.

As *Pisistratus* died in the beginning of B. C. 527, [*Olymp.* 63. 1. *exeunte*,] and as *Hipparchus* was slain in August B. C. 514, the actual duration of the reign of *Hipparchus* would be about thirteen years and a half. And as *Hippias* finally withdrew from Athens about September B. C. 510, the government of the sons of *Pisistratus* may be computed at seventeen years and eight months, or eighteen years current, corresponding to the description of *Aristotle*^u.

^p Thucyd. VI. 59.

^q Herodot. VI. 107.

^r His mother was named *Myrrhinē*: Schol. *Aristoph. Equit.* 447. Πεισιστράτου γυνὴ γέγονεν ἡ

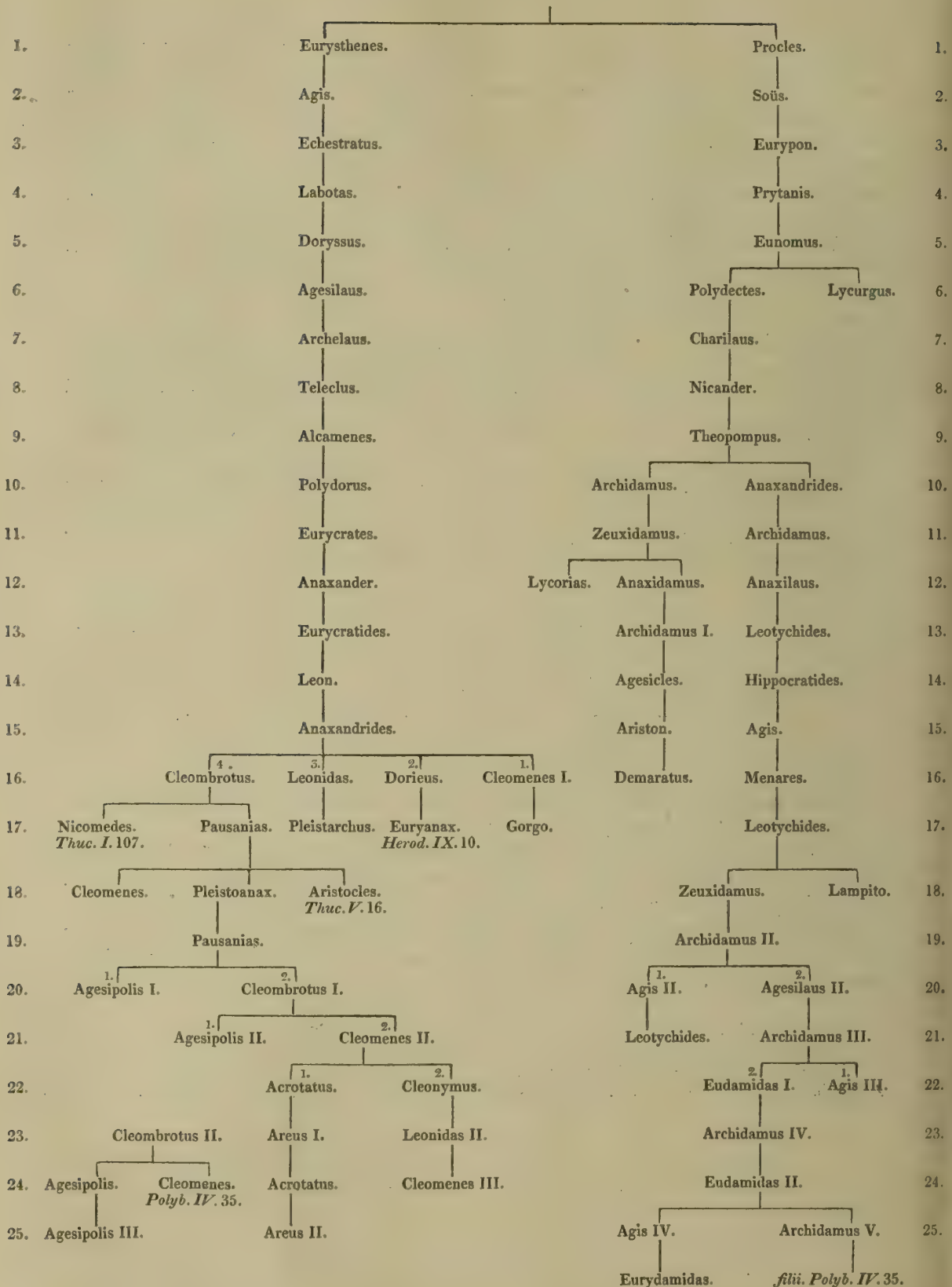
Μυρρίνη· Ἰππίου καὶ Ἰππάρχου μήτηρ.

^s Herodot. I. 61.

^t Tom. II. p. 332.

^u See the Tables B. C. 514, 2. 510, 2.

KINGS OF SPARTA.



(Hercules.)
 (Hyllus.)
 (Cleodæus.)
 (Aristomachus.)
 1. Aristodemus.

2. Eurysthenes.			2. Procles.		
3. Agis.			3. Sôus.		
4. Echestratus.			4. Eurypon.		
5. Labotas.			5. Prytanis.		
6. Doryssus.			6. Eunomus.		
7. Agesilaus.			7. Polydectes.		
8. Archelaus.			8. Charilaus.		
9. Teleclus.			9. Nicander.		
10. Alcámenes.			10. Theopompus. [cir. B. C. 770—720.]		
11. Polydorus. [cir. B. C. 742—710.]			11. Zeuxidamus.		
12. Eurycrates.			12. Anaxidamus.		
13. Anaxander.			13. Archidamus I.		
14. Eurycratides.			14. Agesicles.	Y.	B. C.
15. Leon.	Y.	B. C.	15. Ariston		[560.]
16. Anaxandrides		[560.]	16. Demaratus		
17. Cleomenes I.	30.	520.	17. Leotychides	22.	491.
18. Leonidas.	11.	491.	18. Archidamus II.	42.	469.
19. Pleistarchus	22.	480.	19. Agis II.	29.	427.
20. Pleistoanax	50.	458.	20. Agesilaus II.	37.	398.
21. Pausanias	14.	408.	21. Archidamus III.	23.	361.
22. Agesipolis I.	14.	394.	22. Agis III.	8.	338.
23. Cleombrotus I.	9.	380.	23. Eudamidas I.		330.
24. Agesipolis II.	1.	371.	24. Archidamus IV.		
25. Cleomenes II.	61.	370.	25. Eudamidas II.		
26. Areus I.	44.	309.	26. Agis IV.	4.	244.
27. Acrotatus	[1.]	265.	27. Eurydamidas		
28. Areus II.	8.	[264.]	28. Archidamus V.		
29. Leonidas II.			<i>Lycurgus</i>		219.
30. Cleombrotus II.			<i>Machanidas</i>		210.
<i>Leonidas again</i>		240.	<i>Nabis</i>	14.	206.
31. Cleomenes III.	16.	236.			
32. Agesipolis III.		219.			

One of the preceding Tables exhibits the *genealogy* of the Eurysthenidæ and Proclidæ, the other, the *reigns* of the double race of kings. In the table of reigns, Aristodemus is inserted, as first king of Sparta. In the genealogy, Aristodemus is not computed. But, to give every possible advantage to the computation of time by the generations, Aristodemus should also be inserted. In that case, *Cleomenes* the *third*, who died B. C. 220, is the 25th from *Aristodemus*; and *Eurydamidas*, who was put to death by Cleomenes about B. C. 224, is the 27th, Aristodemus himself being included.

The first reigns of this race, to which we can assign a date, are those of Anaxandrides and Ariston; who are made contemporary with each other, and with Cræsus, by Herodotus. The time of Cræsus is known. That of Anaxandrides may be probably fixed by many incidents. But the duration of the reigns of the fifteen predecessors of Anaxandrides, and of the fourteen

predecessors of Ariston, is left to the conjectures of chronologers. Polydorus and Theopompus are known to have been contemporary, and to have reigned through the long period of the first Messenian war. But the exact time of that war is not perhaps determined upon irresistible evidence. Nor is it consistent with the usual length of generations, that Theopompus and his four successors should have reigned 210 years;—Polydorus and his four successors, 182 years: that is to say, ten reigns in 392 years, nearly 40 years to each.

The Chronology which fixes the date of the “Return” to B. C. 1104, allows about 540 years to the fifteen predecessors of Anaxandrides, and as many to the fourteen predecessors of Ariston. Larcher’s Chronology enlarges this amount: he assigns 620 years to the fifteen reigns of one line, and 616 years to the fourteen reigns of the other^a. In the times of known chronology, ten generations and sixteen reigns, from Anaxandrides to Cleomenes III. both inclusive, fill 340 years: and twelve generations and fourteen reigns, from Ariston to Archidamus V. occupy the same period. Larcher extends it to 350 years. These 350 years would give, for ten generations, 35 years each; and for twelve generations, 29 years each: for the sixteen reigns, 22 years nearly; and for the fourteen, 25 years. In the preceding periods, Larcher and the Vulgar Chronology assume reigns and generations to be equivalent. The Vulgar Chronology, in 540 years, assigns 36 years each to the fifteen reigns or generations, and 38 years each, to the fourteen. Larcher’s calculation leaves to the fifteen reigns 41 years each, and upwards;—to the fourteen reigns, 44 years each. The inferences to be drawn from this wide diversity between the times of known chronology and the times of conjecture and hypothesis, do not belong to the present inquiry. It may be sufficient here to state shortly this general result from the preceding computations. In the times of known chronology, the reigns of the Spartan kings are found to be from 22 to 25 years each, on an average, and the generations from 29 to 35 years. If we take the mean of these two last numbers, 32 years, and suppose reigns to be equivalent to generations, and if we compute fifteen predecessors of Ariston before B. C. 560 instead of fourteen, the result, $32 \times 15 = 480$, will nevertheless be an amount, 150 years below the date of Larcher for the Return of the Heraclidæ, and 64 below the date of the Vulgar Chronology.

But the predecessors of Anaxandrides and Ariston belong to another period. It is proposed at present to collect the testimonies which remain, concerning the reigns and history of those kings in either line, who fall within the era of Pisistratus; namely, Anaxandrides and his descendants, in the one line, and Ariston and his successors, in the other.

^a He assumes for the date of the *Return* B. C. 570. and for the accession of *Ariston* B. C. 574. 1190. for the accession of *Anaxandrides* B. C. Hérodote tom. VII. p. 500. 501. 584.

AGIDÆ.

16. ANAXANDRIDES. The sixteenth king of Sparta, and the fifteenth from Eurysthenes, both extremes included. Contemporary with Cræsus: Herodotus I. 67. κατὰ τὸν κατὰ Κροῖσον χρόνον, καὶ τὴν Ἀναξανδρίδεω τε καὶ Ἀρίστωνος βασιλῆην ἐν Λακεδαίμονι. *Anaxandrides* reigned long; for *Cleomenes* was not born till a considerable time after the accession of his father. Herodot. V. 39—41. And yet *Cleomenes* had attained maturity when he succeeded. Even his younger brother *Dorieus* was grown up, at the death of *Anaxandrides*. Herodot. V. 42. And, as *Cleomenes* was king as early as B. C. 520, *Anaxandrides* came to the throne, probably, in B. C. 560. about the period at which Cræsus began his reign. Herodotus V. 39—41. and Pausanias III. 3. relate the two marriages of *Anaxandrides*. By his second marriage, he had *Cleomenes*, his eldest son: by his former wife, he had *Dorieus*, *Leonidas*, and *Cleombrotus*. *Dorieus*, the second son, upon the death of his father, οὐκ ἀξιῶν ὑπὸ Κλεομένεος βασιλεύεσθαι, withdrew with a band of adventurers to seek a foreign settlement. He was slain a few years after in Sicily, with most of his followers. His adventures are related by Herodotus V. 42—47. Pausanias III. 3, 8. Δωριεύς μὲν δὴ, οὐ γὰρ ἠνείχετο ὑπακούειν Κλεομένει μένων ἐν Λακεδαίμονι, ἐς ἀποικίαν στέλλεται. *Cleombrotus*, youngest son of *Anaxandrides*, was father of Pausanias, who commanded at Platæa: and from him the future kings of this branch descended. In the reign of *Anaxandrides*, the Spartans were successful in a war with the Tegeans. Herodot. I. 67. 68. Pausanias III. 3, 5. speaks of this war, following Herodotus. The Lacedæmonians had concluded that war,—ἤδη τῷ πολέμῳ κατυπέρτεροι,—when Cræsus sent into Greece for succours against the Persians. Herodot. I. 65—69. That embassy may be fixed with probability at about B. C. 554. These incidents suppose *Anaxandrides* and *Ariston* to have been already kings of Sparta as early as B. C. 560.

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15. ARISTON. The fifteenth king of Sparta, the fifteenth from Procles, and the seventh from Theopompus: (including both extremes.) Pausan. IV. 15, 2. Θεοπόμπου Ἀρίστων ἀπόγονος ἑβδομος. *Ariston*, like his colleague, had a long reign: for he married three wives successively, and remained long without issue, after he was king. And *Demaratus*, son of the third wife, was grown up when he succeeded his father. Herodotus VI. 61—66. relates the marriage of *Ariston*, and the birth of *Demaratus*, under peculiar circumstances. Pausanias III. 7, 7. abridges the narrative of Herodotus. *Ariston* was king as early as B. C. 560, on account of the Tegean war, which was carried on in his reign, and was yet concluded before B. C. 554. (See ANAXANDRIDES.) He was eminent among the kings of Sparta: Herodot. VI. 63. πανδημὶ Σπαρτιῇται Ἀρίστωνι ὡς ἀνδρὶ εὐδοκίμεοντι διὰ πάντων δὴ τῶν βασιλῆων τῶν ἐν τῇ Σπάρτῃ γενομένων, ἀρὴν ἐποιήσαντο παῖδα γενέσθαι. This was not for want of heirs to the family of the Proclidæ, (as appeared the case with his colleague, of the house of the Eurysthenidæ, —οὐ περιοπτέον γένος τὸ Εὐρυσθένης γενέσθαι ἐξίτηλον. Herodot. V. 39.) since another branch of the descendants of Theopompus was then living at Sparta. As *Ariston* was king as early as B. C. 560, from the date of the war with Tegea, and as *Demaratus* was deposed in B. C. 491, the reign of *Ariston* must have been long, since the two reigns of the father and son were equal to seventy years; of which the son *Demaratus* might reign twenty.

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17. CLEOMENES. The seventeenth king. Was king when the Platæans put themselves under the protection of Athens: Herodot. VI. 108. ἐδίδosan πρῶτα παρατυχοῦσι Κλεομένει τε τῷ Ἀναξανδρίδῳ καὶ Λακεδαιμονίοισι σφέας αὐτούς. This happened in B. C. 519. (See the Tables.) He commanded the forces sent to expel the Pisistratidæ B. C. 510. Herodot. V. 64. Λακεδαιμόνιοι μέζω στόλον στείλαντες ἀπέπεμψαν ἐπὶ τὰς Ἀθήνας, στρατηγὸν τῆς στρατῆς ἀποδέξαντες βασιλῆα Κλεομένεα τὸν Ἀναξανδρίδῳ. Cleomenes was king when Darius sent to demand earth and water of the Æginetans. Herodot. VI. 49. 50. And, after those transactions at Ægina, Demaratus was deposed through the influence of Cleomenes. VI. 61. Those transactions happened in B. C. 491, the year before the battle of Marathon. Μετὰ δὲ ταῦτα, Κλεομένης ἐπαίιστον γεγόμενον κακοτεχνήσαντα ἐς Δημάρτην δαίμα ἔλαβε Σπαρτιητέων, καὶ ὑπεξέσχε ἐς Θεσσαλίην. ἐνθεῦτεν δὲ ἀπικόμενος ἐς τὴν Ἀρκαδίην νεώτερα ἔπραξε πρήγματα.—μαθόντες δὲ Λακεδαιμόνιοι,—κατήγον αὐτὸν ἐς Σπάρτην.—κατελθόντα δὲ αὐτὸν αὐτίκα ὑπέλαβε μανίῃ νοῦσος. Herodot. VI. 74. 75. Cleomenes therefore died about B. C. 491. Between the first mention of Cleomenes and the last is a space of 29 years.

I have supposed with Dodwell Ann. Thuc. p. 42. that Cleomenes was *king* at the first mention of him by Herodotus, in B. C. 519, although he is not absolutely called so in that narrative. He was certainly king in B. C. 510, which implies that he reigned at the least 19 years. And, in the beginning of the reign of Darius, when Syloson was restored, Μαιάνδριος, ἀποδράς ἐκ τῆς Σάμου, ἐκπλέει ἐς Λακεδαίμονα.—ὁ δὲ ἂν τῷ Κλεομένει ἐν λόγοις ἐὼν, βασιλεύοντι Σπάρτης, προῆγέ μιν ἐς τὰ οἰκία, κ. τ. λ. Herodot. III. 148. These things happened at least as early as B. C. 519, the third year of Darius: (cf. Herod. III. 140.) which confirms Dodwell in understanding Herodotus VI. 108. to speak of *king* Cleomenes. And yet Herodotus observes, (V. 48,) οὐ γὰρ τινα πολλὸν χρόνον ἦρξε ὁ Κλεομένης. A descrip-

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16. DEMARATUS. The sixteenth king of the house of the Proclidæ. Herodot. VI. 64. χρόνου δὲ προϊόντος Ἀρίστων μὲν ἀπέθανε Δημάρτητος δὲ ἔσχε τὴν βασιλείην. He was king in B. C. 510, at the expulsion of the Pisistratidæ: Pausan. III. 7, 7. Δημάρατον βασιλεύοντα καὶ τὰ τε ἄλλα εὐδοκιμοῦντα ἐν Σπάρτῃ καὶ ἀπὸ τῶν Πεισιστρατιδῶν Κλεομένει συνελευθέρωσαντα Ἀθηναίους. He was joined in command with Cleomenes soon afterwards, (about B. C. 507,) in an expedition into Attica, which Demaratus disapproved: Herodot. V. 75. (ἀπαλλάσσετο) Δημάρτητος ὁ Ἀρίστωνος, ἐὼν καὶ οὗτος βασιλεὺς Σπαρτιητέων, καὶ συνεξαγαγὼν τε τὴν στρατὴν ἐκ Λακεδαιμόνος, καὶ οὐκ ἐὼν διάφορος ἐν τῷ πρόσθεν χρόνῳ Κλεομένει. His dissensions with his colleague in the affairs of Ægina are related Herodot. VI. 50. 51. 61. Pausan. III. 4, 3. [B. C. 491.] And Cleomenes immediately afterwards procured his deposition. Herodot. VI. 65. 66. Pausanias, in his account of this matter, (III. 4, 4.) merely follows Herodotus. Demaratus withdrew to the court of Persia. Herodot. VI. 67. He was well received by Darius, and accompanied Xerxes, about ten years after, in B. C. 480. His descendants were said to have continued long in Persia: Pausan. III. 7, 7. τοῦ μὲν παρὰ βασιλείᾳ Δαρεῖον ἐλθόντος ἐς Πέρσας ἐπὶ πολλὸν ἐν τῇ Ἀσίᾳ χρόνον διαμεῖναι τοὺς ἀπογόνους φασί. Xenophon Hellen. III. 1, 6. mentions *Eurysthene*s and *Procles*, descendants of Demaratus, as possessing Pergamus, Teuthrania, and Halisarna, the gift of the king of Persia to their ancestor Demaratus. The Cyrean army found *Procles* at Teuthrania in B. C. 400. Xenoph. Anab. VII. 8, 17. According to an anecdote in Plutarch Themist. c. 29. Demaratus was still living, when Themistocles was in exile in Persia, in B. C. 465. So that this king of Sparta survived his deposition almost thirty years. He reigned at least nineteen years; B. C. 510—491. and, as he was grown up at his accession, he might be upwards of seventy when Themistocles arrived at the Persian court.

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tion hardly consistent with the space of 29, or even of 19 years. Pausanias III. 4, 1—5. briefly relates the events of the reign of Cleomenes.

The attempt of Cleomenes, in conjunction with Isagoras, to seize Athens, is alluded to by Aristophanes Lysist. 273—282. *Gorgo*, the only daughter of Cleomenes, who was eight or nine years old when Aristagoras visited Sparta, in B. C. 500, Herodot. V. 51. and was therefore born about B. C. 509, was married to her uncle Leonidas. Herodot. VII. 239.

18. **LEONIDAS**, the third son of Anaxandrides, succeeded a little before the battle of Marathon. His genealogy is given by Herodotus VII. 204. 205. He was the twenty-first from Hercules, including both extremes. He was slain at Thermopylæ in about the eleventh year of his reign. Pausanias III. 4, 5—6. mentions the reign of Leonidas, and Diodorus relates the action at Thermopylæ: XI. 4—11.

In *Leonidas* we arrive at an exact chronology, which we have gradually approached in the two preceding reigns. We can determine the beginning of the reign of Anaxandrides, within a very few years, by the incidents of the Tegean war, and the reign of Cræsus: we can fix the death of Cleomenes, perhaps, within a year: but the actual period of the death of Leonidas is determined with precision; and this is, properly speaking, the first epoch in this series of reigns, the date of which is established upon good evidence.

19. **PLEISTARCHUS**.—*Cleombrotus*, youngest son of Anaxandrides, died B. C. 479, when the Peloponnesians fortified the Isthmus: Herodot. IX. 10. ἐγένετο μὲν νυν ἡγεμονίῃ Πλειστάρχου τοῦ Λεωνίδεω. ἀλλ' ὁ μὲν ἦν ἔτι παῖς, ὁ δὲ (Παυσανίας) τοῦτου ἐπίτροπός τε καὶ ἀνεψιός. Κλεόμβροτος γάρ, ὁ Πausανίεω μὲν πατὴρ Ἀναξανδρίδεω δὲ παῖς, οὐκέτι περιῖν. ἀλλὰ ἀπαγαγὼν ἐκ τοῦ Ἰσθμοῦ τὴν στρατιὴν τὴν τὸ τεῖχος δέμασαν μετὰ ταῦτα οὐ πολλὸν χρόνον τινα βιούς ἀπέθανε. Pausanias, therefore, succeeded to the com-

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This king was distinguished for being the only king of Sparta, to the time of Herodotus, who had gained an Olympic victory with the chariot of four horses: Herodot. VI. 70. ἀλλὰ τε Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνώμησι ἀπολαμπρυνθεῖς, ἐν δὲ δὴ καὶ Ὀλυμπιάδα σφι ἀνελόμενος τεθρίπῳ προσέβαλε, μῶνος τοῦτο πάντων δὴ τῶν γενομένων βασιλῆων ἐν Σπάρτῃ ποιήσας.

17. **LEOTYCHIDES**, the successor of Demaratus, was of a collateral branch of the Proclidæ: the common ancestor of Demaratus and Leotychides being Theopompus. Demaratus was the eighth, and Leotychides the ninth, from Theopompus. His descent is given by Herodot. VIII. 131. Λευτυχίδης ὁ Μενάρεος, τοῦ Ἠγησίλεω, τοῦ Ἱποκρατίδεω, τοῦ Λευτυχίδεω, τοῦ Ἀναξίλεω, τοῦ Ἀρχιδήμου, τοῦ Ἀναξανδρίδεω, τοῦ Θεοπόμπου. In Herodot. VI. 65. he is called Λευτυχίδης ὁ Μενάρεος τοῦ Ἁγίος. The grandfather is *Agis* in one passage, and *Agesilaus* in the other: which is right, can hardly be pronounced. The text in VIII. 131. is corrupted in what follows. See Wesseling and Larcher ad VIII. 131.

Leotychides succeeded by the management of Cleomenes, and Demaratus was deposed, about B. C. 491. He commanded jointly with Xanthippus the father of Pericles, at Mycalæ, in B. C. 479. Herodot. VIII. 131. IX. 98—104. He afterwards went into exile for taking bribes in Thessaly: Herodot. VI. 72. ἐστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην. παρὲν δὲ οἱ ὑποχείρια πάντα ποιήσασθαι, ἐδωροδόκησε ἀργύριον πολὺ. ἐπ' αὐτοφώρῳ δὲ ἀλούς ἔφυγε ἐκ Σπάρτης—ἐς Τεγέην, καὶ ἐτελεύτησε ἐν ταύτῃ. Pausan. III. 7, 8. Λευτυχίδης ἀντὶ Δημαράτου γενομένου βασιλεὺς μετέσχε μὲν τοῦ ἔργου τοῦ πρὸς Μυκάλῃ, ἐστράτευσε δὲ ὕστερον τούτων καὶ ἐπὶ τοὺς Ἀλεονίδας ἐς Θεσσαλίαν· καὶ δῶρα ἔλαβεν.—ὑπαγόμενος δὲ ἐν Λακεδαίμονι ἐς δίκην ἔφυγεν ἑθελοντῆς ἐς Τέγεαν. The time of the exile of Leotychides is determined by the first year of his successor Archidamus; whose 4th year was completed at the time of the earthquake in B. C. 464. Leotychides, then, went into exile in B. C. 469.

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mand as regent: he commanded at Plataea. Herodot. IX. passim. His ambitious views are noticed by Herodotus V. 32. ἔρωτα σχῶν τῆς Ἑλλάδος τύραννος γενέσθαι. VIII. 3. ὡς γὰρ δὴ, ὠσάμενοι τὸν Πέρσεια, περὶ τῆς ἐκείνου ἤδη τὸν ἀγῶνα ἐποιεῦντο, πρόφασιν τὴν Πausanίῳ ὕβριν προῖσχύμενοι (οἱ Ἀθηναῖοι) ἀπείλοντο τὴν ἡγεμονίην τοὺς Λακεδαιμονίους. Pausanias commanded the confederates for one year after the retreat of Xerxes, and was then recalled. See *Appendix* c. 6. His death, which happened a few years afterwards, is related by Thucydides I. 128—135. At the time of his death he was still regent: Thucyd. I. 132. Πλείσταρχον τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἀνεψιὸς αὖν ἐπετρόπευε. Pausanias is sometimes called *king*, though improperly. Aristot. Polit. V. 1, 5.—φασὶ τινες Πausanίαν τὸν βασιλέα ἐπιχειρῆσαι καταλῦσαι τὴν ἐφορίαν. Id. VII. 13, 13.—ἐγκαλοῦσιν οἱ Λάκωνες Πausanίᾳ τῷ βασιλεῖ, κ. τ. λ. In another place Aristotle speaks of him as general: V. 6, 2. Πausanίας ὁ στρατηγός κατὰ τὸν Μηδικὸν πόλεμον. Demosth. Neær. p. 1378. Πausanίας ὁ τῶν Λακεδαιμονίων βασιλεὺς ἐπέγραψεν ἐπὶ τὸν τρίποδα τὸν ἐν Δελφοῖς, κ. τ. λ. Schol. Aristoph. Equit. 84. μετὰ τὴν Ξέρξου φυγὴν Λακεδαιμόνιοι προδοσίας κρίνουσι καὶ φονεύουσι Πausanίαν τὸν ἴδιον βασιλέα, Κλεομβρότου καὶ Ἀλκαθίας υἱόν. Suidas: Πausanίας, Κλεομβρότου καὶ Ἀγχιθέας, βασιλεὺς Λακεδαιμονίων. The term *king* was sometimes applied improperly in other cases. Thus, Cleonymus was called king, though only general in the lifetime of his father. See below, CLEOMENES II.

Nicomedes, brother of Pausanias, and younger son of Cleombrotus, commanded during the minority of Pleistoanax at the battle of Tanagra, in B. C. 457. Thucyd. I. 107.

Pleistarchus reigned but a short time; Pausan. III. 5, 1. Πλείσταρχος ὁ Λεωνίδου νεωστὶ τὴν βασιλείαν παρειληφώς ἐτελεύτησε. But from the date of the accession of his successor in Diodorus, B. C. 458, his reign extended to 22 years: We may perhaps understand Pausanias to speak of the period of his ma-

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This corresponds with the duration assigned to his reign by Diodorus XI. 48. Λεωτυχίδας ἐτελεύτησεν, ἄρξας ἔτη εἴκοσι καὶ δύο. although its termination is erroneously placed in the year of Phædon B. C. 476. But Diodorus himself enables us to correct his error: he adds, τὴν δὲ ἀρχὴν διαδεξάμενος Ἀρχέλαος (Ἀρχιδάμος) ἐβασίλευσεν ἔτη τεσσαράκοντα καὶ δύο. The two reigns, then, are equal to 22 + 42, or 64 years. But Archidamus died in B. C. 427, as we know from Thucydides: precisely 64 years after the date which is fixed by circumstances for the commencement of the reign of Leotychides, B. C. 491. We obtain, then, B. C. 469 for the banishment of Leotychides and the accession of Archidamus, upon the concurrent testimony of Herodotus, Thucydides, Plutarch, and Diodorus himself, when corrected. Diodorus is consistent in his error, from whatever cause it originated. “Leotychides dies, and Archidamus succeeds B. C. 476.” XI. 48.—“Archidamus dies, having “reigned 42 years, B. C. 434.” XII. 35.

Zeuxidamus, son of Leotychides, died before his father: Herodot. VI. 71. Ζευξίδημος οὐκ ἐβασίλευσε Σπάρτης· πρὸ Λεωτυχίδεω γὰρ τελευτᾷ, λιπὼν παῖδα Ἀρχίδημον. Λεωτυχίδης δὲ στερηθεὶς Ζευξίδημου γαμέει δευτέρην γυναῖκα Εὐρυδάμην.—ἐκ τῆς οἱ γίνεται θυγάτηρ Λαμπιτώ. τὴν Ἀρχίδημος ὁ Ζευξίδημου γαμέει, δόντος αὐτῷ Λεωτυχίδεω. Pausan. III. 7, 8. Λεωτυχίδου ὁ μὲν παῖς Ζευξίδαμος ζῶντος ἔτι Λεωτυχίδου, καὶ οὐ πεφευγόςτος πω, τελευτᾷ νόσῳ.

18. ARCHIDAMUS II. nineteenth from Procles, and eleventh from Theopompus, succeeded on the deposition of his grandfather. Diodorus twice states his reign at 42 years, XI. 48. XII. 35. although he places these 42 years about seven years too high: that is, B. C. 476—434. instead of B. C. 469—427. His reign is determined to forty-two years by Plutarch and Thucydides. It appears from Thucydides, that Archidamus—Ἀρχιδάμος ὁ Ζευξίδαμου Λακεδαιμονίων βασιλεὺς—led the first expedition into Attica, in the Peloponnesian

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jority; which he would survive but a few years. He left no issue.

20. **PLEISTOANAX.** Diod. XIII. 75. Πλειστονάξ ὁ βασιλεὺς ἐτελεύτησεν ἄρξας ἔτη πεντήκοντα. In the year of Euctemon B. C. 408. His accession, therefore, was in B. C. 458. *Pleistoanax*, son of *Pausanias*, and grandson of *Cleombrotus*, and the eighteenth from *Eurysthene*s, was a minor at his accession: in B. C. 457, οἱ Λακεδαιμόνιοι, Νικομήδους τοῦ Κλεομβρότου ὑπὲρ Πλειστοάνακτος τοῦ Πausανίου, νέου ὄντος ἔτι, ἡγουμένου, ἐβοήθησαν τοῖς Δωριεῦσιν. Thucyd. I. 107. Twelve years afterwards, in B. C. 445, *Pleistoanax* commanded in person, in the invasion of Attica, fourteen years before the Peloponnesian war. (See the Tables B. C. 445, 2.) After that expedition, he was banished, on a suspicion of having been bribed to retire. Thucyd. II. 21.^a He was nineteen years in exile: Thucyd. V. 16. χρόνῳ δὲ προτρέψαι τοὺς Λακεδαιμονίους φεύγοντα αὐτὸν ἐς Λύκαιον [in Arcadia]—ἔτει ἐνὸς δέοντι εἰκοστῶ—καταγαγεῖν, κ. τ. λ. He was still in exile in B. C. 427, when his son *Pausanias*, a minor, reigned in his stead: Thucyd. III. 26. ἡγεῖτο Κλεομένης ὑπὲρ Πausανίου τοῦ Πλειστοάνακτος υἱέος βασιλέως ὄντος καὶ νεωτέρου ἔτι, πατὴρ δὲ ἀδελφὸς αὖν. And he had returned before B. C. 421, the date of the fifty years' truce. Thucyd. V. 16. His exile, then, seems to have continued from B. C. 444 to B. C. 426. and was included in his reign of fifty years.

Wesseling ad Diod. XIII. 75. (tom. V. p. 600. ed. Bipont.) well defends the number of *Diodorus*, *fifty* years, against the criticism and correction of *Dodwell*.

21. **PAUSANIAS**, son of *Pleistoanax*, had reigned, though a minor, during his father's

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war, [B. C. 431] and the second, [B. C. 430] and the third. [B. C. 428] In the fourth, *Cleomenes* commanded: [B. C. 427] and in the fifth, [B. C. 426] *Agis* son of *Archidamus*. This king, therefore, died between the third and the fifth expedition: about B. C. 427. *Plutarch* *Cimon*. c. 16. mentions the fourth year of his reign as coincident with the earthquake at Sparta in B. C. 464. But B. C. 464—427 will give thirty-eight years, both extremes included. And four being added will make the forty-two years reckoned by *Diodorus*. His accession, then, was in B. C. 469, and his death towards the end of B. C. 427. In B. C. 464, at the period of the earthquake, his fourth year would be completed, and his fifth year current.

Archidamus and his reign and chief transactions are briefly touched upon by *Pausanias* III. 7, 9—10. His daughter *Cynisca* gained an Olympic victory: *Pausan.* III. 8, 1. πρώτη ἵπποτρόφῃσε γυναικῶν, καὶ νίκην ἀνείλετο Ὀλυμπιακὴν πρώτη. She had the name of *Cynisca* after her grandfather *Zeuxidamus*. *Conf.* *Herod.* VI. 71.

19. **AGIS II.** Diod. XII. 35. τὴν ἀρχὴν διαδεξάμενος Ἄγῖς ἐβασίλευσεν ἔτη εἰκοσιεπτά. *Pausan.* III. 8, 2. ἐπὶ δὲ Ἄγιδος τοῦ Ἀρχιδάμου—ἄλλα τε ἐγένετο ἐς Ἡλείους ἐγκλήματα, καὶ τοῦ ἀγῶνος τοῦ Ὀλυμπιακοῦ ὑπ' αὐτῶν εἰσγόμενοι μάλιστα ἤχθοντο. *Agis* was already king early in the year B. C. 426. Thucyd. III. 89. τοῦ ἐπιγιγνομένου θέρους [B. C. 426] Πελοποννήσιοι—ἦλθον ὡς ἐσβαλοῦντες, Ἄγιδος τοῦ Ἀρχιδάμου ἡγουμένου, Λακεδαιμονίων βασιλέως. And he survived the war with *Elis*: *Xen. Hel.* III. 3, 1. μετὰ δὲ τοῦτο Ἄγῖς ἀφικόμενος ἐς Δελφοὺς καὶ τὴν δεκάτην ἀποθύσας πάλιν ἀπὶ αὐτῶν ἔκαμεν ἐν Ἡραίᾳ,

^a According to *Plutarch* *Pericl.* c. 22. he was fined; and not being able to pay the fine withdrew from Sparta. *Cleandrides*, his counsellor, who was also involved in the charge, was sentenced to death: οἱ Λακεδαιμόνιοι τὸν μὲν βασιλέα χρήμασιν ἐζημίωσαν, ὃν τὸ πλῆθος οὐκ ἔχων ἐκτίσαι μετέστησεν ἑαυτὸν ἐκ Λακεδαιμόνος· τοῦ δὲ Κλεανδρίδου φεύγοντος θάνατον κατέγνωσαν· οὗτος δ' ἦν πατὴρ Γυλῖππου [cf. Thucyd. VI. 93.] τοῦ περὶ Σικελίαν Ἀθηναίου καταπολεμήσαντος. *Plutarch* probably followed *Ephorus*: *Schol.* *Aristoph.* *Nub.* 857. φησὶ δὲ Ἐφῆρος ὅτι μετὰ ταῦτα μαθόντες οἱ Λακεδαιμόνιοι Κλεανδρίδην μὲν ἐδήμεισαν [alius *Scholias*tes ἐφόνεισαν] Πλεισιτιάνακτα δὲ μ' ἐταλάντοισι ἐζημίωσαν. The concise expressions of *Thucydides*—ἡ φυγὴ αὐτῶ ἐγένετο ἐκ Σπάρτης—are not inconsistent with the account of *Ephorus* and *Plutarch*.

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exile. After the death of Pleistoanax, in B. C. 408, διαδεξάμενος τὴν ἀρχὴν Πausanίας ἤρξεν ἔτη δεκατέσσαρα. Diod. XIII. 75. The same number is repeated by Diodorus XIV. 89. Πausanίας ὁ τῶν Λακεδαιμονίων βασιλεὺς ἐγκαλούμενος ὑπὸ τῶν πολιτῶν ἔφυγεν, ἄρξας ἔτη δεκατέσσαρα. in the year of Eubulides B. C. 394. His exile was soon after the death of Lysander: Pausan. III. 5, 5—6. Λύσανδρος ἔπεσε· Πausanίας δὲ ὑστέρησε τοῦ ἀγῶνος.—οὐχ ὑπέμεινεν ἐσελθεῖν ἐς δικαστήριον, Τεγέεται δὲ αὐτὸν τῆς Ἀθηνᾶς ἰκέτην ἐδέξαντο τῆς Ἀλέας. Xenoph. Hel. III. 5, 7—25. ὁ δὲ Πausanίας, ἐπεὶ τὰ διαβατήρια ἐγένετο αὐτῷ, καθεζόμενος ἐν τῇ Τεγέᾳ τοὺς ξεναγοὺς διέπειμπε.—ὁ δὲ Λύσανδρος ἔφθη τὸν Πausanίαν ἐν τῷ Ἀλιάρτῳ γενόμενος.—ἐπεὶ δὲ ἀποθανόντος Λυσάνδρου ἐφευγον οἱ ἄλλοι—ἐδίωκον οἱ Θηβαῖοι.—ὁ δὲ Πausanίας—ἐβουλεύετο πότερον μάχην ξυνάπτοι ἢ ὑπόσπονδον τὸν Λύσανδρον ἀναιροῖτο.—ὁ μέντοι Πausanίας, ἐπεὶ ἀφίκετο οἴκαδε, ἐκρίνετο περὶ θανάτου.—καὶ ἔφυγεν ἐς Τεγέαν καὶ ἐτελεύτησεν ἐκεῖ νόσῳ. Plutarch. Lysand. c. 30. τοιαύτης τῷ Λυσάνδρῳ τῆς τελευτῆς γενομένης, παραχρῆμα μὲν οὕτως ἤνεγκαν βαρέως οἱ Σπαρτιάται, ὥστε τῷ βασιλεῖ κρίσιν προγράψαι θανατικὴν. ἦν οὐχ ὑποστάς ἐκείνος εἰς Τεγέαν ἔφυγε. Lysander was slain towards the close of B. C. 395, which sufficiently confirms the date of Diodorus for the deposition of Pausanias.

Pausanias was still living in B. C. 385. when Mantinea was besieged by his son Agesipolis. Conf. Xen. Hellen. V. 2, 3—6.

22. AGESIPOLIS I. Diod. XIV. 89. Πausanίας ἔφυγεν, ἄρξας ἔτη δεκατέσσαρα, τὴν δὲ βασιλείαν διαδεξάμενος ὁ υἱὸς Ἀγησίπολις ἤρξε τὸν ἴσον τῷ πατρὶ χρόνον. Id. XV. 23. Ἀγησίπολις ἐτελεύτησε νόσῳ, βασιλεύσας ἔτη τέσσαρα καὶ δέκα. In the year of Pytheas B. C. 380. This date is confirmed by incidents in Xenophon. He died, κατὰ θέρους ἀκμῆν, in the third campaign of the Olynthian war, of a fever. Hellen. V. 3, 19. He was a minor at his accession. The victory at Corinth B. C. 394 was gained by his guardian Aristodemus: Pausan. III. 5, 7. Ἀριστόδημος ἐπετρόπευε γένους ἐγγύτατα ὧν καὶ

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γέρων ἤδη ὧν, καὶ ἀπηνέχθη μὲν ἐς Λακεδαίμονα—ἐκεῖ δὲ ταχὺ ἐτελεύτησεν. As that war lasted till the summer, θέρος, B. C. 399, Agis consequently reigned twenty-eight years instead of twenty-seven. In the Table of Reigns p. 205, the reign of Agis II. is stated at twenty-nine years *current*, and the reign of Agesilaus II. at thirty-seven years *complete*: the one reigned something more than twenty-eight years, the other, something less than thirty-eight.

The son of Agis, *Leotychides*, was excluded from the succession, and *Agesilaus* was preferred, through the interest of Lysander. The history is related by Pausan. III. 8, 4—5. Plutarch. Lysand. c. 22. Agesil. c. 3. and by Xenophon Hel. III. 3, 1—4.

20. AGESILAUS II. younger son of Archidamus, and twentieth from Procles, succeeded his brother Agis. He passed into Asia with an army in B. C. 396, was recalled when he had already completed the second year in Asia, and gained the battle of Coronea in August B. C. 394. He continued to possess the chief direction of the affairs of Lacedæmon to the period of the death of Epaminondas, which happened in June B. C. 362. After that, he undertook the Egyptian expedition, when he was past eighty: ὑπὲρ ὀγδοήκοντα γεγονώς ἔτη. Plutarch. Ages. c. 36. and died on his return home, βιώσας μὲν ὀγδοήκοντα καὶ τέσσαρα ἔτη βασιλεύσας δὲ τῆς Σπάρτης ἐν τῶν τεσσαράκοντα πλέον, καὶ τούτων ὑπὲρ τριάκοντα πάντων μέγιστος γενόμενος. καὶ σχεδὸν ὅλης τῆς Ἑλλάδος ἡγεμὼν καὶ βασιλεὺς νομισθεὶς, ἄχρι τῆς ἐν Λεύκτροις μάχης. Plutarch. Ages. c. 40. Diodorus XV. 93. relates the death of Agesilaus among the transactions of the year after the battle of Mantinea, B. C. 367. placing it in the same year in which the Egyptian expedition was undertaken. But the war in

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τὸ ἐν Κορίνθῳ κατόρθωμα Ἀριστοδήμου ἐγένετο ἡγουμένου. Xen. Hel. IV. 2, 9. οἱ ἔφοροι φρουρὰν ἔφαινον· ἡ δὲ πόλις, ἐπεὶ Ἀγησίπολις παῖς ἔτι ἦν, Ἀριστόδημον, τοῦ γένους ὄντα, καὶ τοῦ παιδὸς πρόδικον, ἡγεῖσθαι τῇ στρατιᾷ ἐκέλευον. Plutarch. Agid. c. 3. enumerates the descent from Pausanias to Agesipolis: Πausanίας (ὁ νικήσας ἐν Πλαταιαῖς) υἱὸν ἔσχε Πλειστῶνακτα, Πλειστῶναξ δὲ Πausanίαν, οὗ φυγόντος εἰς Τεγέαν ὁ πρεσβύτερος υἱὸς Ἀγησίπολις ἐβασίλευσε.

23. CLEOMBROTUS I. Diod. XV. 23. τὴν ἀρχὴν διαδεξάμενος Κλεόμβροτος ὁ ἀδελφὸς ἐβασίλευσεν ἔτη ἐννέα. The nine years are determined by the battle of Leuctra, in which he fell July B. C. 371. Pausanias III. 6, 1. Ἀγησιπόλιδος ἀπαίδος τελευτήσαντος ἐς Κλεόμβροτον περιήλθεν ἡ ἀρχή. καὶ ὑπὸ ἡγεμονίᾳ τούτῳ ἡγωνίσαντο ἐν Λεύκτροις.

24. AGESIPOLIS II. Diod. XV. 60. Ἀγησίπολις ὁ τῶν Λακεδαιμονίων βασιλεὺς μετέλλαξεν, ἄρξας ἐνιαυτόν. In the year of Dyscinetus B. C. 370. Pausan. III. 6, 1. Κλεομβρότου ὁ πρεσβύτερος τῶν παίδων Ἀγησίπολις παρέσχετο μέγα οὐδὲν ἐς μνήμην. Plutarch. Agid. c. 3. thus continues the genealogy of the Agidæ: Ἀγησίπολις ἐβασίλευσε· καὶ τούτου τελευτήσαντος ἀτέκνου Κλεόμβροτος ὁ νεώτερος. ἐκ δὲ Κλεομβρότου πάλιν ἄλλος Ἀγησίπολις ἦν καὶ Κλεομένης. ὧν Ἀγησίπολις μὲν οὐτ' ἤρξε πολὺν χρόνον οὔτε παῖδας ἔσχε.

25. CLEOMENES II. Succeeded his brother: Diod. XV. 60. τὴν ἀρχὴν διαδεξάμενος Κλεομένης ὁ ἀδελφὸς ἐβασίλευσεν ἔτη τριάκοντα καὶ τέτταρα. Id. XX. 29. ἐπ' ἄρχοντος Ἀθήνησι Δημητρίου [B. C. 309]—Κλεομένης ὁ τῶν Λακεδαιμονίων βασιλεὺς ἐτελεύτησεν ἄρξας ἔτη ἐξήκοντα καὶ μῆνας δέκα. The interval between his accession and his death, B. C. 370—309=61 years, corresponds with the larger number: and the circumstances of history confirm it. For Arcus, the immediate successor of Cleomenes, was still living in B. C. 272, ninety-eight years after the accession of Cleomenes, when Pyrrhus invaded Laconia. Plutarch. Pyrrho c. 27. Wesseling, therefore, ad Diod. XV. 60.

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Egypt must have occupied at least a year, and he could not have set out upon it till the spring of B. C. 361, seven or eight months after the battle of Mantinea. Xenophon Ages. c. 2, 28—31. gives the following circumstances: ἤδη μὲν ἐγγόνει ἔτη ἀμφὶ τὰ ὀγδοήκοντα· κατανενοηκὼς δὲ τὸν Αἰγυπτίων βασιλέα ἐπιθυμοῦντα τῷ Πέρσῃ πολεμεῖν,—ἄσμενος ἤκουσεν ὅτι μετεπέμπετο αὐτόν.—ἐνταῦθα δὲ Ἀγησίλαος—τὸν ἕτερον [of the Egyptian competitors] συγκαθίστησι, καὶ φίλον ποιήσας τῇ Λακεδαίμονι ἀποπλεῖ οἴκαδε, καίπερ μέσου χειμῶνος ὄντος, σπεύδων ὥς μὴ ἄργος ἡ πόλις ἐς τὸ ἐπὶ τὸν θέρους πρὸς τοὺς πολέμιους γένοιτο. Plutarch. Ages. c. 40. ἀγαπῶν δὲ καὶ φιλοφρονούμενος (ὁ Νεκτάναβις) ἐδεῖτο μείναι καὶ συνδιαχειμάσαι μετ' αὐτοῦ τὸν Ἀγησίλαον· ὃ ὤρμητο πρὸς τὸν οἶκον πόλεμον.—χειμῶνος δ' ὄντος ἤδη, τῆς γῆς ἐχόμενος ταῖς ναυσὶ καὶ παρὰ τὴν Λιβύην εἰς χωρίον ἔρημον κομισθεὶς, ὃ καλοῦσι Μεγέλαον λιμένα, ἀποθνήσκει. The winter noticed in these passages could not have been earlier than December B. C. 361 or January B. C. 360. which allows a single campaign for the Egyptian war. Diodorus, in another place, gives twenty-three years to Archidamus, who was slain in August B. C. 338. which places his accession after August B. C. 361. Agesilaus, then, reigned from B. C. 398 to B. C. 361, both inclusive: a space of thirty-eight years current, instead of forty-one ascribed to him by Plutarch; whose computation of *more than thirty* years to the battle of Leuctra is likewise inaccurate: that battle happened in B. C. 371, the twenty-eighth year of the reign of Agesilaus.

He began to reign in about the tenth year of Pausanias. His colleagues of the other house were Agesipolis I. Cleombrotus I. Agesipolis II. and Cleomenes II. in the ninth or tenth year of whose long reign Agesilaus died.

21. ARCHIDAMUS III. Diod. XVI. 63. ἐβασίλευσε τῶν Λακεδαιμονίων. ἔτη τρία πρὸς τοῖς εἴκοσι. Id. XVI. 88. ἤρξε τῶν Λακεδαιμονίων ἔτη τρία καὶ εἴκοσιν. Archidamus is mentioned as a young man in B. C. 378, at the time of the

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rightly prefers the larger number, and rejects the *thirty-four* years. Scaliger, *δλυμπ. ἀναγρ.* makes *Cleomenes* begin to reign in the year of *Asteius* B. C. 373. although immediately afterwards he himself states that *Cleombrotus* was slain at Leuctra in the year of *Phrasiclides* B. C. 371. And he omits all notice of the reign of *Agesipolis II.* who came between them. In *Olymp.* 117. 4. [B. C. 309] he records the death of *Cleomenes*, in the archonship of *Demetrius*, after a reign of sixty years and ten months. (*ἄρξας ἔτη ζ'. μῆνας ι'.* an error of the press for *ἔτη ξ'.*) which is the true date for the death of *Cleomenes*.

Acrotatus, son of *Cleomenes*, died before his father: *Pausan.* III. 6, 1—2. *Κλεομένης ὁ νεώτερος μετὰ τὸν ἀδελφὸν τελευτήσαντα ἔσχε τὴν ἀρχήν. γενομένων δὲ αὐτῷ παίδων Ἀκροτάτου καὶ Κλεωνύμου, κατήγαγε τὸ χρεὼν Ἀκροτάτου ἔτι πρότερον ἢ αὐτὸν Κλεομένην. Καὶ ὡς Κλεομένης ἀπέθανεν—δικάζουσιν οἱ γέροντες Ἀρεῖ τῷ Ἀκροτάτου καὶ οὐχὶ Κλεωνύμῳ πατρώαν εἶναι τὴν τιμήν. Plutarch. Agid. c. 3. Κλεομένης δὲ βασιλεύσας μετ' Ἀγησίπολιν τὸν μὲν πρεσβύτερον τῶν υἱῶν Ἀκροτάτου ἔτι ζῶν ἀπέβαλε, νεώτερον δὲ Κλεώνυμον κατέλιπε, ὃς οὐκ ἐβασίλευσεν, ἀλλ' Ἀρεὺς, υἱὸν δὲ Κλεομένους. Ἀκροτάτου δὲ υἱὸς Ἀρεὺς. Acrotatus is erroneously supposed by *Pausan.* VIII. 27, 8. to have been slain in a war between *Lacedæmon* and *Megalopolis*. *Pausanias* has mistaken this *Acrotatus* for his grandson, *Acrotatus* son of *Areus*. See below, *ACROTATUS*.*

Cleonymus, younger son of *Cleomenes*, is alluded to by *Polyæn.* II. 29, 1. by the title of *Κλεώνυμος Λακεδαιμονίων βασιλεύς*. He is described as opposed to the generals of *Craterus*, who was in Greece in B. C. 322, and who was slain in B. C. 321, towards the end of the reign of *Cleomenes*. *Cleonymus*, therefore, improperly called *king*, was the son of *Cleomenes*, and afterwards competitor for the kingdom with his nephew *Areus*.

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attempt of *Sphodrias*: *Xenoph.* *Hel.* V. 4, 25—33. He gained the *tearless battle*, *ἄδακρυν μάχην*, B. C. 367. See the Tables.

Archidamus supported the *Phocians* in the Sacred war, which began in the fifth year of his reign. He assisted *Philomelus* secretly at first: *Diod.* XVI. 24. ὁ *Φιλόμηλος* ἐν ἀπορρήτοις διελέχθη τῷ βασιλεῖ τῶν *Λακεδαιμονίων* Ἀρχιδάμῳ. According to *Theopompus*, *Archidamus* was corrupted by bribes: *Pausan.* III. 10, 4. Θεόπομπος—τόν τε Ἀρχίδαμον μετασχεῖν τῶν χρημάτων αὐτὸν, καὶ ἔτι Δεινίχαν τὴν Ἀρχιδάμου γυναῖκα παρὰ τῶν δυναστεύοντων ἐν *Φωκεῦσιν* ἔφη λαμβάνουσιν δωρεὰν ἐτοιμότερον ποιεῖν σφισιν ἐς τὴν συμμαχίαν Ἀρχίδαμον. And the *Messenians* affirmed, *ἦνίκα οἱ Φωκέων δυνάσται τὸ ἱερὸν τὸ ἐν Δελφοῖς κατειλήφασιν, ἰδίᾳ τε κατὰ ἄνδρα τοὺς βασιλεύοντας ἐν Σπάρτῃ* [*Archidamus* and *Cleomenes*] καὶ τῶν ἄλλων τοὺς ἐπ' ἀξιώματος, καὶ κοινῇ τῶν τε ἐφόρων τὴν ἀρχὴν καὶ τὴν γερουσίαν, μετασχόντας τῶν τοῦ θεοῦ. *Pausan.* IV. 5, 1.

Archidamus was slain in Italy, in August B. C. 338. *Diod.* XVI. 63. συμμαχήσας τοῖς *Ταραντίνοις* ἐν τινὶ μάχῃ διαγωνισάμενος λαμπρῶς ἐτελεύτησεν. As he is mentioned by *Xenophon* as a young man forty years before, he might be perhaps sixty years of age.

22. AGIS III. *Diod.* XVI. 88. τὴν βασιλείαν διαδεξάμενος ὁ υἱὸς Ἀγίς ἤρξεν ἔτη ἐννέα. *Id.* XVII. 63. ἐπὶ ἄρχοντος Ἀριστοφῶντος [B. C. 330]—κατέστρεψε τὸν βίον ἄρξας ἔτη ἐννέα. These numbers enable us to correct *ἔτη πεντεκαίδεκα*, in *Diod.* XVI. 63. Nine years, however, are too long for the reign of *Agis*. For he succeeded his father in August B. C. 338, the second month of the archon *Chærondas*. But the cause of the Crown was pleaded in the year of *Aristophon*, the ninth archon from *Chærondas*: and in the very beginning of the year of *Aristophon*. Only eight years, therefore, elapsed between the death of *Archidamus* and the cause of the Crown. And yet *Agis* was already dead at that time: *Æschin.* *Ctes.* p. 72, 33. *Λακεδαιμόνιοι οἱ ταλαίπωροι—νῦν μέλλουσιν ὡς Ἀλέξανδρον ἀνα-*

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26. AREUS I. grandson of Cleomenes, and twenty-third in descent from Eurysthenes, began to reign B. C. 309. Diod. XX. 29. ἐπ' ἄρχοντος Δημητρίου—τὴν βασιλείαν διαδεξάμενος ὁ Ἀρεὺς^b υἱὸς [υἱωνὸς] ἤρξεν ἔτη τέσσαρα πρὸς τοῖς τεσσαράκοντα. The correction, υἱωνὸς, for υἱὸς, is obvious. But Wesseling ad loc. with his accustomed judgment observes—*Ego vero non mutavi, incertum arbitratus auctorisne peccatum sit an librariorum*. A similar error, of Diodorus or his transcriber, may be remarked in his mention of the younger *Sophocles*. See the Tables B. C. 396, 4.

Cleonymus, the uncle of Areus, being disappointed of the succession, brought Pyrrhus against Sparta: Plutarch. Pyrrho c. 26. Κλεωνύμου τοῦ Σπαρτιάτου παραγενομένου καὶ καλοῦντος αὐτὸν ἐπὶ τὴν Λακεδαίμονα, προθύμως ὑπήκουσαν. ὁ δὲ Κλεώνυμος ἦν μὲν γένους βασιλικοῦ, δοκῶν δὲ βίαιος εἶναι—οὐτ' εὐνοίαν οὔτε πίστιν εἶχεν, ἀλλ' Ἀρεὺς ἐβασίλευε. κ. τ. λ. Pausan. III. 6, 2. ἐς ἀντιλογίαν ἀφίκοντο ὑπὲρ τῆς βασιλείας Κλεωνυμὸς τε ὁ Κλεομένους καὶ Ἀρεὺς ὁ Ἀκροτάτου.—Κλεωνύμῳ δὲ ἀπελαθέντι τῆς βασιλείας περισσῶς δὴ τι ὁ θυμὸς εἶλε.—τέλος δὲ—Πύρρον τὸν Αἰακίδου σφίσιν ἐπηγάγετο ἐς τὴν χώραν. This attempt of Pyrrhus was made B. C. 272. consequently in the 37th year of Areus, when his son Acrotatus was grown up: ὁ νεανίας Ἀκρότατος. Plutarch. Pyrrho c. 28. Areus assisted the Athenians in a war against Antigonos son of Demetrius, who began to reign B. C. 283. Conf. Pausan. III. 6, 3. This king of Sparta was slain at Corinth: Plutarch. Agid. c. 3. Ἀρεὺς πεσόντος περὶ Κόρινθον, υἱὸς αὖν Ἀκρότατος τὴν βασιλείαν κατέσχεν. Areus I. was contemporary with *Onias I.* high-priest of the Jews; who died in the ninth year of the reign of Areus, and to whom the embassy was sent: 1 Maccab. xii. 20. which Josephus Ant. XII. 4, 10. improperly refers to the time of a later Onias, when no king Areus was reigning at Sparta.

^b This name is written Ἀρεὺς in Plutarch, but Ἀρεὺς in Diodorus and Pausanias.

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πέμπεσθαι, τοῦτο πεισόμενοι καὶ αὐτοὶ καὶ ἡ πατρίς ὅ τι αὖν ἐκείνῳ δόξῃ. cf. p. 77, 15—21. The action in which Agis fell happened about the time of the battle of Arbela; (see *Appendix* c. 4. ALEXANDER III.)—towards the end of B. C. 331. We may therefore place the death of Agis in the archonship of *Aristophanes*; and he reigned eight years instead of nine.

At the time of the battle of Issus B. C. 333, Agis was communicating with the Persian naval commanders in the Ægean, to obtain supplies for the war against the Macedonians: Arrian. Exped. II. 13. παρ' αὐτοῦς ἀφικνεῖται Ἀγίς ὁ τῶν Λακεδαιμονίων βασιλεὺς ἐπὶ μιᾶς τριήρους χρήματα αἰτήσων ἐς τὸν πόλεμον.

23. EUDAMIDAS I. younger son of Archidamus, succeeded his brother Agis in the year B. C. 330, in the 40th year of *Cleomenes II.* Pausan. III. 10, 6. τοῦ δὲ Ἀρχιδάμου τὸν μὲν πρεσβύτατον παῖδα Ἀγιν κατέλαβεν ἀποθανεῖν Μακεδόσιν ἐναντία καὶ Ἀντιπάτρῳ μαχεσάμενον. Εὐδαμίδας δὲ ὁ νεώτερος Λακεδαιμονίοις ἐβασίλευσεν ἄγουσιν εἰρήνην. Among the sayings ascribed to Eudamidas in Plutarch. Apophthegm. p. 220. D.—221. A. are some which bespeak his peaceful character or policy. In that collection Apophthegm. θ'. refers to the decree made by Alexander, in B. C. 324.

24. ARCHIDAMUS IV. son of Eudamidas, was already king in B. C. 296, when he was defeated by Demetrius Poliorcetes: Plutarch. Demet. c. 35. ἐχομένων τῶν Ἀθηνῶν, εὐθὺς ἐπεβούλευε τῇ Λακεδαίμονι καὶ περὶ Μαντίνειαν Ἀρχιδάμου τοῦ βασιλέως ἀπαντήσαντος αὐτῷ, νικήσας μάχῃ καὶ τρεψάμενος εἰς τὴν Λακωνικὴν ἐνέβαλε. This would coincide with the fourteenth year of Areus I.

25. EUDAMIDAS II. Plutarch. Agid. c. 3. thus deduces his descent from the great Agesilaus: ἦν Ἀγησιλάου μὲν Ἀρχιδάμος ὁ περὶ Μανδόνιον τῆς Ἰταλίας ὑπὸ Μεσσηπίων ἀποθανών. Ἀρχιδάμου δὲ πρεσβύτερος μὲν υἱὸς Ἀγίς, Εὐδαμίδας δὲ νεώτερος ὅς, Ἀγίδος ὑπ' Ἀντιπάτρου περὶ Μεγάλην πόλιν ἀναιρεθέντος ἀτέκνου, τὴν βασιλείαν ἔσχ'.

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27. ACROTATUS. Plutarch. Agid. c. 3.—'Ακρότατος τὴν βασιλείαν κατέσχευεν. ἀπέθανε δὲ καὶ οὗτος, ἡττηθεὶς μάχῃ περὶ Μεγάλην πόλιν ὑπ' Ἀριστοδήμου τοῦ τυράννου. Aristodemus lived in the times of Aratus of Sicyon, and was put to death by Ecdemus and Demophanes, who had studied under the philosopher Arcesilaus. Polyb. X. 25. This agrees with the time of Acrotatus son of Areus. Pausanias, relating the history of the death of Acrotatus, in the war with Aristodemus, calls him by mistake the son of Cleomenes: VIII. 27, 8. He repeats his mistake, VIII. 50, 3. ἥνικα τὸ πταῖσμα ἐγένετο Ἀκροτάτῳ τῷ Κλεομένει—μαχεσάμενῳ πρὸς Ἀριστόδημον. But Acrotatus son of Cleomenes died in the lifetime of his father, fifty years before the times of this Aristodemus, as Plutarch and Polybius testify. Nor could the son of Cleomenes have been slain in that former war between Lacedæmon and Megalopolis, which happened in B. C. 352. For that war was eighty-six years before the death of Areus his son. Pausanias, however, rightly gives the descent of his family: III. 6, 3. After relating that the kingdom was adjudged to Areus, in preference to Cleonymus, he adds, 'Ἀρέως δὲ ἐγένετο υἱὸς Ἀκρότατος' τοῦ δὲ, Ἀρεῦς.

The valour of Acrotatus saved Sparta from Pyrrhus in B. C. 272. during the absence of his father Areus in Crete. Plutarch. Pyrrho c. 28. This Acrotatus may perhaps be intended by Plutarch Apophthegm. p. 216. D.

Areus and Acrotatus, οἱ μικρὸν πρὸ Κλεομένους βασιλεύσαντες, [before Cleomenes III.] are accused by Phylarchus apud Athen. IV. p. 142. b. of having changed the mode of living, and corrupted the ancient simplicity of Sparta.

28. AREUS II. A posthumous son, died at eight years of age: Plutarch. Agid. c. 3. κατέλιπεν [Acrotatus] ἐγκύμονα τὴν γυναῖκα. παιδίου δ' ἄρρενος γενομένου, Λεωνίδας ὁ Κλεωνύμου τὴν ἐπιτροπὴν ἔσχευεν. εἴτα πρὶν ἐν ἡλικίᾳ γενέσθαι τελευτήσαντος, οὕτως εἰς αὐτὸν ἡ βασιλεία περιήλθεν. Pausan. III. 6, 3. Ἀρεῦς ὀκτῶ μάλιστα

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τούτου δ' Ἀρχίδαμος· Ἀρχιδάμου δὲ ἕτερος Εὐδαμίδας· Εὐδαμίδα δὲ Ἄγης.

26. AGIS IV. son of Eudamidas II. the twenty-fifth from Procles, and the sixth from Agesilaus II. Plutarch. Agid. c. 3. Ἄγης Εὐρυτιωνίδης καὶ Εὐδαμίδα παῖς, ἕκτος ἀπ' Ἀγησιλάου τοῦ διαβάντος εἰς τὴν Ἀσίαν. Idem Agesil. c. 40. ἡ βασιλεία διέμεινε τῷ γένει μέχρις Ἀγίδος, ὃν ἐπιχειροῦντα τὴν πάτριον ἀναλαβεῖν πολιτείαν ἀπέκτεινε Λεωνίδας πέμπτον ἀπ' Ἀγησιλάου γεγονότα. Agis was the sixth in descent, both extremes being included.

He led an army against Aratus, after the liberation of Corinth by Aratus; and was worsted: Pausan. II. 8, 4. ἐλευθερώσαντος Ἀράτου Κόρινθον,—Λακεδαιμόνιοι καὶ Ἄγης ὁ Εὐδαμίδου βασιλεὺς ἔφθισαν μὲν Πελλήνην ἐλόντες, ἤκοντι δὲ Ἀράτῳ καὶ τῇ στρατιᾷ συμβαλόντι ἐκρατήθησαν. Corinth was liberated when Aratus was prætor the second time, the year before the defeat of the Carthaginians by Lutatius Catulus: Polyb. II. 43, 6. ταῦτ' ἐγένετο τῷ προτέρῳ ἔτει τῆς Καρχηδονίαν ἡττῆς ἐν ᾗ καθόλου Σικελίας ἐκχωρήσαντες πρῶτον ὑπέμειναν τότε φόρους ἐνεγκεῖν Ῥωμαίοις. Whence we obtain B. C. 243 for the date of the liberation of Corinth.

In a war between the Achæan league and the Ætolians, Agis joined his forces with Aratus: Plutarch. Arat. c. 31. συμβαλεῖν μὲν τοῖς Αἰτωλοῖς πρὸ τῆς Μεγαρικῆς ὠρμημένων τῶν Ἀχαιῶν, καὶ τοῦ βασιλέως τῶν Λακεδαιμονίων Ἀγίδος ἀφικνουμένου μετὰ δυνάμεως καὶ συνεξορμῶντος ἐπὶ τὴν μάχην τοὺς Ἀχαιοὺς, (ὁ Ἀρατος) οὐ πρόηκατο τὸν τοῦ συμφέροντος λογισμόν. This war, by the course of the narrative, seems to have occurred after the liberation of Corinth, and before the death of Antigonus. Consequently, between B. C. 243 and 239. This last expedition is again mentioned by Plutarch Agid. c. 13. στρατεία συνέβη τῷ Ἀγίδι μεταπεμπομένων τῶν Ἀχαιῶν, συμμάχων ὄντων, βοήθειαν ἐκ Λακεδαιμόνος. Αἰτωλοὶ γὰρ ἦσαν ἐπίδοχοι διὰ τῆς Μεγαρικῆς ἐμβαλοῦντες. This happened while Cleombrotus was his colleague. Plu-

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ἔτη γεγονῶς τελευτᾷ νόσῳ. καὶ ἐλείπετο γὰρ τῆς Εὐρυσθέους οἰκίας γένος τὸ πρὸς ἀνδρῶν Λεωνίδας ὁ Κλεωνύμου παντάπασιν ἦδη γέρων.

Areus II. the 28th king, was the sixth from *Cleombrotus*, (who fell at *Leuctra* about 110 years before the birth of *Areus*.) and the 25th from *Eurysthenes*. *Leonidas*, who succeeded him, was only the twenty-third from *Eurysthenes*, and the great-grandson of *Cleombrotus*.

29. *LEONIDAS* II. After having been regent for eight years, during the life of *Areus* II. he became king on the death of the infant. By the management of the party of *Agis* his colleague, *Leonidas* was deposed, and his son-in-law *Cleombrotus* made king in his stead. The first reign, therefore, of *Leonidas* continued to about the year B. C. 243.

30. *CLEOMBROTUS*. *Pausan.* III. 6, 4. ἐπαύθῃ Λεωνίδας βασιλείας, καὶ ἀντ' αὐτοῦ Κλεόμβροτος ἔσχε τὴν τιμὴν.—ἔτεσι δὲ ὕστερον οὐ πολλοῖς κατάγουσιν αὐτὸν καὶ αὐτὶς βασιλέα ἐποιήσαντο. *Plutarch.* *Agid.* c. 11. relates the expulsion of *Leonidas* by the faction of *Agis*, and the election of *Cleombrotus*: Κλεόμβροτον ἐπειθε τῆς βασιλείας ἀντιποιεῖσθαι γάμβρον ὄντα τοῦ Λεωνίδου, γένους δὲ τοῦ βασιλικοῦ. *Polyb.* IV. 35. Κλεομβρότου.—τὸν δὲ συνέβαινε βεβασιλευκέναι καθ' οὓς καιροὺς ἐξέπεσε Λεωνίδης ἐκ τῆς ἀρχῆς.

During the absence of *Agis* upon a military expedition, *Leonidas* returned, about B. C. 240, [see *AGIS* IV.) and put *Agis* to death.

31. *CLEOMENES* III. the thirty-first king, the twenty-fourth in descent from *Eurysthenes*, and the eighth from *Pausanias* who fought at *Platæa*, succeeded his father *Leonidas* about four years after the death of *Agis*. He reigned sixteen years: *Plutarch.* *Cleom.* c. 38. Κλεομένης ἐκκαίδεκα βασιλεύσας ἔτη κατέστρεψεν. His death happened the third year after his flight from Greece: *Polyb.* IV. 35.—σχεδὸν ἦδη τρεῖς ἐνιαυτοὺς μετὰ τὴν Κλεομένους ἔκπτωσιν οὐδ' ἐπενόησαν οὐδέποτε βασιλεῖς καταστήσαι τῆς Σπάρτης· ἅμα δὲ τῷ τὴν φήμην ἀφικέσθαι περὶ τῆς Κλεομένους τελευτῆς, εὐθέως ὤρμησαν ἐπὶ τὸ βασιλεῖς καθιστάναι. He conse-

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tarch. *Ibid.* The death of *Agis* followed immediately afterwards.

Pausanias VII. 7, 2. mentions that *Agis* captured *Pellenë*, and was driven out again by the *Achæans*: that he made an attempt upon *Megalopolis*, which nearly succeeded: VIII. 27, 9. and relates the particulars of a great battle between *Agis* and the *Achæans* and *Mantineans*, in which *Agis* was slain: VIII. 10, 4. a manifest error, and contrary to the known history of *Agis*. *Larcher Hérodote.* tom. VII. p. 511. has noticed this mistake. It is, however, the blunder of *Pausanias* himself, and not of a transcriber; for he alludes to the death of *Agis* in this battle in another passage. (VIII. 27, 9.) Perhaps he followed a tradition of the *Mantineans*, invented for the credit of their city. *Scaliger* *Ὀλυμπ. ἀναγρ.* p. 367. has been misled by the authority of *Pausanias* upon this occasion, and makes *Agis*, the last of the *Proclidæ*, fall in battle.

27. *EURYDAMIDAS*. *Pausan.* II. 9, 1. Κλεομένης ὁ Λεωνίδου τοῦ Κλεωνύμου παραλαβὼν τὴν βασιλείαν ἐν Σπάρτῃ—βασιλέα τε τῆς οἰκίας τῆς ἐτέρας Εὐρυδαμίδαν παῖδα ἔτι ἀνελὼν φαρμάκῳ διὰ τῶν ἐφορευόντων ἐς Εὐκλείδαν τὸν ἀδελφὸν μετέστησε τὴν ἀρχήν. *Pausanias* elsewhere (III. 10, 6.) calls him Εὐρυδαμίδαν τὸν Ἀγίδος. This son of *Agis* is mentioned by *Plutarch*; παιδίου νεογνόν. *Cleomen.* c. 1.

28. *ARCHIDAMUS* V. son of *Eudamidas*, and brother of *Agis* IV. reigned at the same time with *Cleomenes*, by whom he was put to death: *Plutarch.* *Cleom.* c. 1. Ἀποθανόντος Ἀγίδος, τὸν μὲν ἀδελφὸν Ἀρχίδαμον οὐκ ἔφθη συλλαβεῖν ὁ Λεωνίδας εὐθὺς ἐκφυγόντα. Some time after the accession of *Cleomenes*, he was slain by those who had been parties to the death of *Agis*: *Plutarch.* *Cleom.* c. 5. Ἀρατος—ὥρμησε μεταπέμπεσθαι τὸν Ἀγίδος ἀδελφὸν Ἀρχίδαμον ἐκ Μεσσηνίας, ᾧ βασιλεύειν ἀπὸ τῆς ἐτέρας οἰκίας ἦν προσήκον,—οἱ δ' ἀνηρηκότες πρότερον τὸν Ἀγιν αἰσθόμενοι τοῦτο—ἐδέξαντο μὲν αὐτὸν εὐθὺς δ' ἀπέκτειναν· εἴτ' ἄκοντος τοῦ Κλεομένους, ὡς οἶεται Φύ-

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quently died Olymp. 139. 4. B. C. 22 $\frac{1}{2}$. Polyb. V. 39. from whence we obtain the date of his accession B. C. 236.

The war of Cleomenes, πόλεμος Κλεομενικὸς, had lasted three years, when he fled. The first campaign is described Polyb. II. 51. 52. The second campaign Polyb. II. 54, 4—13. The third campaign and the battle of Sellasia II. 64. 65.

The death of Cleomenes is best described by Polybius: V. 35—39. Pausanias III. 6, 5. remarks that he was the last of the Agidæ that reigned at Sparta: γένους μὲν δὴ τοῦ Εὐρυσθένου, καλουμένων δὲ Ἀγιάδων, Κλεομένης ὁ Λεωνίδου βασιλεὺς ὕστατος ἐγένετο ἐν Σπάρτῃ. probably not considering *Agesipolis III.* as entitled to be numbered among the kings of Sparta.

32. AGESIPOLIS III. After the death of Cleomenes, Agesipolis III. a minor, the grandson of Cleombrotus, was elected king, and was given to Lycurgus for a colleague. Polyb. IV. 35. ἅμα τῷ τὴν φήμην ἀφικέσθαι περὶ τῆς Κλεομένους τελευτῆς, εὐθέως ὤρμησαν ἐπὶ τὸ βασιλεῖς καθιστάναί. — τὸν μὲν ἔνα νομίμως καὶ καθήκοντως, Ἀγησίπολιν, ὄντα μὲν παῖδα τὴν ἡλικίαν, υἱὸν δὲ Ἀγησιπόλιδος τοῦ Κλεομβρότου. — ἐπίτροπον δὲ εἶλοντο Κλεομένην, Κλεομβρότου μὲν υἱὸν Ἀγησιπόλιδος δ' ἀδελφόν. He was soon deposed by his colleague. Among those who joined Flamininus, in B. C. 195, *princeps erat exulum Agesipolis, cujus jure gentis regnum Lacedæmone erat, pulsus infans a Lycurgo tyranno post mortem Cleomenis.* Liv. XXXIV. 26. He was murdered by pirates about B. C. 183. Polyb. XXIV. 11. ἐξαπεστάλησαν ὑπὸ τῶν ἐκ Λακεδαιμόνος φυγάδων πρέσβεις· ἐν οἷς ἦν—Ἀγησίπολις, ὃς ἔτι παῖς ὦν ἐγενήθη βασιλεὺς ἐν τῇ Σπάρτῃ. τούτους μὲν οὖν λησταὶ τινες διέφθειραν. Agesipolis, who might be forty years of age at his death, would be the twenty-fifth in descent from Eurysthenes, if his grandfather Cleombrotus was in the same generation with Leonidas II.

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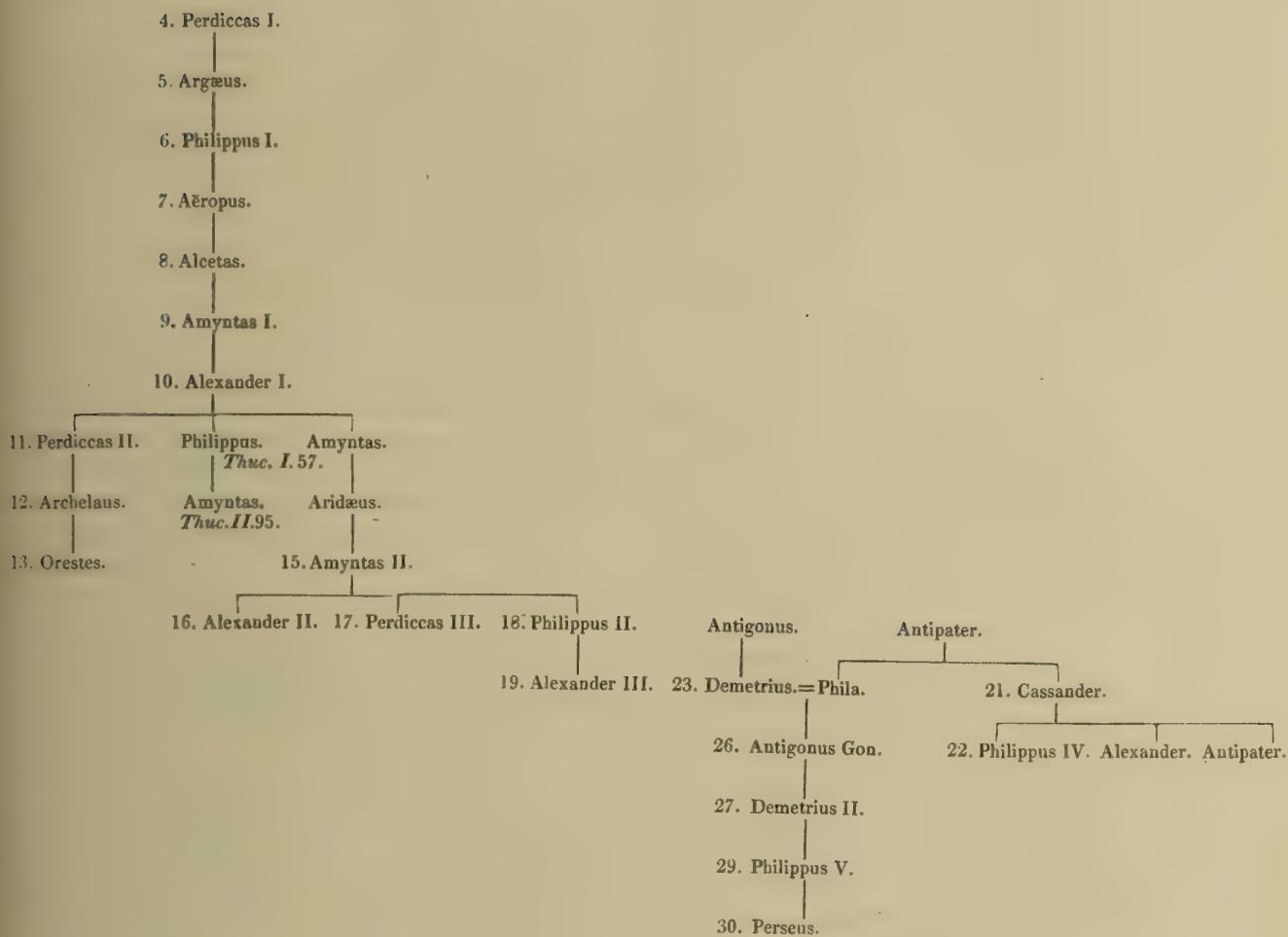
λαρχος, εἴτε πεισθέντος. Polyb. V. 37. Ἀρχίδαμος ὁ Λακεδαιμονίων βασιλεὺς ἐκ τῆς Σπάρτης ἔφυγε δείσας τὸν Κλεομένην, καὶ παρεγένετ' εἰς Μεσσηνίαν. — μετὰ ταῦτα τοῦ Κλεομένου ὑποδείξαντος ἐλπίδα καθόδου καὶ διαλύσεως πρὸς τὸν Ἀρχίδαμον, — ὁ μὲν Ἀρχίδαμος εἰς τὴν Σπάρτην κατήκει· ὁ δὲ Κλεομένης ἀπαντήσας τὸν μὲν Ἀρχίδαμον ἐπανείλετο, κ. τ. λ. Idem VIII. 1. Ἀρχίδαμος ὁ τῶν Λακεδαιμονίων βασιλεὺς ὑπιδόμενος τὴν Κλεομένου φιλαρχίαν ἔφυγεν ἐκ τῆς Σπάρτης· μετ' οὐ πολὺ δὲ πάλιν πεισθεὶς ἐνεχείρισεν ἑαυτόν. τοιγαροῦν ἅμα τῆς ἀρχῆς καὶ τοῦ βίου στερηθεὶς, κ. τ. λ.

Archidamus V. left sons, who were living at the death of Cleomenes in B. C. 220, but were passed over, and the kingdom was given to a stranger: Polyb. IV. 35. ἀπὸ τῆς ἐτέρας οἰκίας, ὄντων ἐκ τῆς Ἰππομέδοντος θυγατρὸς Ἀρχιδάμῳ δυοῖν παίδων, ὃς ἦν υἱὸς Εὐδαμίδου, ζώντος δὲ καὶ Ἰππομέδοντος—ὃς ἦν υἱὸς Ἀγησιλάου τοῦ Εὐδαμίδου, — τούτους μὲν ἅπαντας ὑπερεῖδον, Λυκοῦργον δὲ βασιλέα κατέστησαν. Archidamus V. was therefore the last king of the race of the Proclidæ.

Agisilaus and his son Hippomedon are mentioned by Plutarch. Agid. c. 6. Ἀγησίλαον θεῖον ὄντα τοῦ βασιλέως [Agidis]—ὁ υἱὸς Ἰππομέδων ἐκίνει καὶ παρεθάρρυνεν. He seems to have been the son of Eudamidas I. and consequently great-uncle to Agis IV.

LYCURGUS, not of the royal family, bribed the Ephori to elect him king, about three years after the battle of Sellasia. His accession is marked by Polybius IV. 2. He was followed by MACHANIDAS and NABIS. The last of these tyrants, Nabis, was slain in the consulship of L. Quinctius Flamininus and Cn. Domitius B. C. 192. Liv. XXXV. 35.

IV. KINGS OF MACEDONIA.



(1. <i>Caranus.</i>)					
(2. <i>Coenus.</i>)					
(3. <i>Thurimas.</i>)					
4. Perdiccas I.					
5. Argæus.					
6. Philippus I.					
7. Aëropus.					
8. Alcetas.	Y.	B.C.			
9. Amyntas I. ....	..	[540.]			
10. Alexander I. ....	..	[500.]			
11. Perdiccas II. ....	..	[454.]			
12. Archelaus	14. ..	413.			
13. Orestes and Aëropus (6.)	5. ..	399.			
14. Pausanias.	1. ..	394.			
15. Amyntas II.	24. ..	393.			
16. Alexander II. (1.)	2. ..	369.	Y.	B.C.	
Ptolemæus Alorites	3. ..	367.			
17. Perdiccas III.	5. ..	364.			
18. Philippus II.	23. ..	359.			
19. Alexander III.	13. ..	336.			
20. Philippus III. Aridæus. .	7. ..	323.			
Olympias .....	..	..	316.		
21. Cassander	19. ..	315.			
22. Philippus IV.	[1.]..	296.			
23. Demetrius Poliorcetes. .	7. ..	294.			
24. Pyrrhus	7.m. ..	287.			
25. Lysimachus (5.y. 6.m.)	3. ..	286.	Y.	M.	D.
Ptolemæus Ceraunus	[1. .. 5.]				
{ Meleager	(2.)				
{ Antipater	45.	Y.	B.C.		
{ Sosthenes	(2.)	3. ..	280—277		
{ Ptolemæus					
{ Alexander					
{ Pyrrhus again					
26. Antigonus Gonatas	44. ..	283.			
27. Demetrius II.	10. ..	239.			
28. Antigonus Doson	9. ..	229.			
29. Philippus V.	42. ..	220.			
30. Perseus.	11. ..	178.			

The first kings of Macedonia do not belong to the present subject. It will be sufficient to state the years which chronologers have pretended to assign to the first ten kings in the preceding list. The years of their reigns are specified in Eusebius, and, with some variation, in Dexippus^c.

EUSEBIUS.	Y.	DEXIPPUS.	Y.
1. Caranus . .	28.	Caranus . . .	30.
2. Coenus . . .	12.	Coenus	28.
3. Thurimas .	38.	Turimmas .	45.
4. Perdiccas .	51.	[Perdiccas . .	48.]
5. Argæus . .	38.	Argæus . . .	34.
6. Philippus .	38.	Philippus . .	35.
7. Aëropus . .	26.	Aëropus . .	23.
8. Alcetas . .	29.	Alcetas . . .	28.
9. Amyntas .	50.	Amyntas . .	42.
10. Alexander.	43.	Alexander .	44.
	353.		357.

These numbers are obviously manufactured by chronologers, upon no certain or positive testimony, since none existed. In Dexippus, *Perdiccas* seems omitted by corruption of the text^d.

It is well known that Herodotus and Thucydides omit all notice of the three first kings, and make *Perdiccas* the first king of Macedonia; at least of the dynasty founded by the Temenidæ.

AMYNTAS, the ninth king, (or the sixth, according to Herodotus,) was king of Macedonia at the time of the expulsion of the Pisistratidæ from Athens in B. C. 510^e. He was already advanced in years, and his son *Alexander* arrived at manhood, when Megabazus, the Persian general, subdued Thrace, and sent ambassadors to Amyntas to require his submission: Herodotus^f. Ἀλέξανδρος ὁ Ἀμύντεω, ἄτε νέος τε ἐὼν καὶ κακῶν ἀπαθής, οὐδαμῶς ἔτι κατέχευεν οἷός τε ἦν· ὥστε—εἶπε πρὸς Ἀμύντεα τάδε: “Σὺ μὲν, ὦ πάτερ, εἶκε τῇ ἡλικίῃ ἀπιῶν τε ἀναπαύεο, κ. τ. λ.” These transactions happened about the year B. C. 507. Our knowledge of the chronology of the early kings of Macedonia is confined to these few particulars. Of the predecessors of Amyntas, with respect to the times in which they reigned, nothing is known.

ALEXANDER, son of Amyntas, (the tenth king, according to chronologers,) who was king at the Persian invasion in B. C. 480, was still living in B. C. 463, when Cimon recovered Thasos: Plutarch^g. (Κίμων) ἐκείθεν ῥαδίως ἐπιβῆναι Μακεδονίας καὶ πολλὴν ἀποτεμέσθαι παρασχόν, ὡς ἐδόκει,

^c Apud Syncell. p. 262. 263. Scalig. Euseb. p. 57.

^d In the Paris edition of Syncellus, *Perdiccas* is supplied in the marginal list entitled *Marginale interculum e MS. Regio*. In this the kings are thus given:

Κάρανος ἔτη λ'.
Κοῖνος κη'. ὁμοῦ νη'.
Τυρριμᾶς με'. . . . ργ'.
Περδίκκας . . μη'. . . . ρνα'.
Ἀργαῖος λδ'. . . . ρπέ'.

Φίλιππος ἔτη (λε'.) ιε'. ὁμοῦ σ'.

Ἀεροπᾶς . . (κγ'.) ιγ'. . . . σγ'.

Ἀλκέτας κη'. . . . σμά'.

Ἀμύντας μβ'. . . . σπγ'.

Ἀλέξανδρος . (μδ'.) μγ'. . . . τκς'.

From the variation in the numbers of the 6th, 7th and 10th reigns, there is a deficiency of 31 years in the total.

^e See the Tables.

^f V. 19.

^g Cimon. c. 14.

μη θέλῃσας, αἰτίαν ἔσχε δάροις ὑπὸ τοῦ βασιλέως Ἀλεξάνδρου συμπεῖσθαι. According to Justin^b, Alexander succeeded Amyntas soon after the events related by Herodotusⁱ: *Post discessum Bubaris Amyntas rex decedit: cujus filio et successori Alexandro cognatio Bubaris non Darii tantum temporibus pacem præstitit verum etiam Xeræen conciliavit.* If Alexander succeeded soon after B. C. 507, and was still alive in B. C. 463, he might reign something more than forty years.

According to Herodotus^k, he presented himself at the Olympic games as a competitor, and made out his title to be admitted as a Greek by descent^l.

11. PERDICCAS II. Athenæus^m has the following account: Περδίκκας πρὸ Ἀρχελάου βασιλεύει, ὡς μὲν ὁ Ἀκάνθιος φησι Νικομήδης, ἔτη μα'. Θεόπομπος δὲ φησι λέ'. Ἀναξιμένης, μ'. Ἰερώνυμος, κη'. Μαρσύας δὲ καὶ Φιλόχορος, κγ'ⁿ. Dexippus^o: Περδίκκας ἐβασίλευσεν ἔτη κγ'. The Parian Marble P: ἀφ' οὗ Ἀλέξανδρος ἐτελεύτησεν ὁ δὲ υἱὸς Περδίκκας Μακεδόνων ἐβασίλευεν ἔτη Η[Δ|ΔΔΔΔΠ . . . ἄρχοντος Ἀθήνησιν Εὐθίππου. [B. C. 461.] ἡ ἀφ' οὗ Ἀρχέλαος Μακεδόνων ἐβασίλευσε Περδίκκου τελευτήσαντος ἔτη Η οντος Ἀθήνησιν Ἀστυφίλου. [B. C. 420.]

The variations, then, respecting the years of Perdiccas, are these:

Nicomedes, and the Parian Marble, 41 years.	
Theopompus	35.
Anaximenes	40.
Hieronymus	28.
Marsyas, Philoch. and Dexipp.	23.

Perdiccas was living at the latter end of B. C. 414^r, at least *eighty-six* years after the accession of his father Alexander, and about *ninety-three* years after the transactions in B. C. 507, when Alexander was already a young man. The shorter date for his reign, twenty-three years, which places his accession at B. C. 437, is consequently the less probable, because it would extend the reign of Alexander to more than sixty years; [B. C. 500—437.] and would suppose him to have lived seventy years after a period at which he was already grown up to manhood. Dodwell^s, therefore, with reason supposes the longer periods to be nearer the truth, and assumes the accession of Perdiccas to have fallen within B. C. 454. This date for Perdiccas would suppose the two reigns to have been 45 + 41 = 86 years. From the uncertainty which prevails in writers so near the times as Theopompus, Anaximenes, Marsyas, and Hieronymus, with regard to the reign of *Perdiccas*, we may form some judgment with what degree of credit we ought to receive the numbers which chronologers have undertaken to assign to the reigns of the preceding kings. In *Amyntas I.* and *Alexander I.* we gradually arrive at greater certainty; and are enabled nearly to determine their times and periods. But the first epoch in this series of reigns, of which we can fix the year, is the *last year of Perdiccas*;

^h VII. 4. ⁱ V. 17—22.

^k V. 22. ^l Compare Justin VII. 2.

^m V. p. 217. d. e.

ⁿ The lacuna in Athenæus V. p. 217. e. is thus supplied by Casaubon:—ἄρχοντος Ἐπαμεινόνος, ἐφ' οὗ τελευτᾷ [Ἀλέξανδρος, καὶ τὴν βασιλείαν Περδίκκας διαδέχεται, ὃς ἐβασίλευεν ἕως Καλλίου, ἐφ' οὗ τελευτᾷ] Περδίκκας—. But both these dates are incompatible with history. The first, equivalent to B. C. 429, would give to Alexander a reign of more than se-

venty years; and is contrary to Thucydides I. 57. who mentions Perdiccas as king in B. C. 432. The other, B. C. 406, is contrary to Diodorus XIII. 49. who describes Archelaus as already reigning in B. C. 410.

^o Apud Syncellum p. 262. D.

^p N^o. 59.

^q N^o. 62.

^r See the Tables 414, 2.

^s Annal. Thucyd. p. 92. 93.

whose death may be placed, upon a comparison of Thucydides and Dexippus, in the archonship of *Pisander*, [B. C. 41 $\frac{1}{2}$,] the third year of the 91st Olympiad.

Demosthenes^t, by a singular oversight, has made *Perdiccas* king of Macedonia, instead of *Alexander*, at the Persian invasion: Περδίκκᾱ τῷ κατὰ τὴν τοῦ βαρβάρου ποτ' ἐπιστρατεῖαν βασιλεύοντι Μακεδονίας. The error is repeated in the oration (whether genuine or not) περὶ συντάξεως^u. Reiske^x attempts to justify Demosthenes, by supposing that *Perdiccas*, as the heir to the kingdom, might be properly said to reign, although in the lifetime of his father: *Quia Perdiccas regii generis et regni hæres erat, jam tum dici poterat βασιλεύων*. This excuse might have been valid, if *Perdiccas* had been grown up at that period, and capable of taking a part in affairs. But between the Median war B. C. 480 and the death of *Perdiccas* B. C. 414 is a space of sixty-six years; and this prince was either not yet born, or at least in infancy, at the expedition of Xerxes. Consequently, the great orator cannot be absolved from the charge of negligence on this occasion.

12. *Archelaus*, the ninth in descent from *Perdiccas* I. began to reign in the archonship of *Pisander*, the beginning of B. C. 413^y. He reigned fourteen years: ^zμετὰ Περδίκκᾱν Ἀρχέλαος ὁ υἱὸς αὐτοῦ ἐβασίλευσεν ἑτὶ ἰδ'. πρὸς δὲ καὶ Εὐριπίδης τραγωδιοποιὸς παραγεννηθεὶς πάντα τὸν χρόνον διῴξε τιμώμενος παρ' αὐτῷ. *Archelaus* therefore was assassinated B. C. 399, in the archonship of *Laches*; where *Diodorus*^a rightly places his death, although there is an error in the number of the years assigned to him: Ἀθήνησι μὲν ἤρχε Λάχης—κατὰ τὴν Μακεδονίαν Ἀρχέλαος ὁ βασιλεὺς ἔν τινι κυνηγίῳ πληγθεὶς ἀκουσίως ὑπὸ Κρατεροῦ τοῦ ἐρωμένου τὸν βίον μετέλλαξε, βασιλεύσας ἑτὶ ἑπτὰ. The error of seven years is sufficiently refuted by *Diodorus* himself^b, who mentions *Archelaus* as king ten years before, in the year of *Glaucoippus* B. C. 410^o. The *Parian Marble*, as is well known, has committed an opposite error, placing the accession of *Archelaus* in B. C. 420, seven years too high.

Archelaus is recognised as the son of *Perdiccas* by *Thucydides*^c: Ἀρχέλαος ὁ Περδίκκου υἱὸς, βασιλεὺς γενόμενος, τὰ νῦν ὄντα ἐν τῇ χώρᾳ ὑποκόμῃσεν, καὶ ὁδοὺς εὐθείας ἔτεμε, καὶ τᾶλλα διεκόσμησεν τὰ τε κατὰ τὸν πόλεμον ἵπποις καὶ ὅπλοις καὶ τῇ ἄλλῃ παρασκευῇ κρείσσονι ἢ ξυμπαντες οἱ ἄλλοι βασιλεῖς ὁκτῶ οἱ πρὸ αὐτοῦ γενόμενοι. But, according to *Plato*^d, he was of spurious birth, and usurped the kingdom: προσῆκε μὲν τῆς ἀρχῆς οὐδὲν ἦν νῦν ἔχει, ὅντι ἐκ γυναικὸς ἢ ἦν δούλη Ἀλκέτου τοῦ Περδίκκου ἀδελφοῦ.—ὅς γε πρῶτον μὲν τοῦτον αὐτὸν τὸν δεσπότην καὶ θεῖον μεταπεμφάμενος ὡς ἀποδώσω τὴν ἀρχὴν ἣν Περδίκκας αὐτὸν ἀφείλετο, ξενίσας καὶ καταμεθύσας αὐτόν τε καὶ τὸν υἱὸν αὐτοῦ Ἀλέξανδρον—ἀπέσφαξε.—καὶ ταῦτ' ἀδικήσας ἔλαβεν ἑαυτὸν ἀθλιώτατος γενόμενος, καὶ οὐ μετεμέλησεν αὐτῷ, ἀλλ' ὀλίγον ὕστερον τὸν ἀδελφὸν τὸν γνήσιον, τὸν Περδίκκου υἱὸν, παῖδα ὡς ἑπταετῇ, οὗ ἢ ἀρχὴ ἐγίγνετο κατὰ τὸ δίκαιον,—εἰς φρέαρ ἐμβαλὼν καὶ ἀποπνίξας, κ. τ. λ.^e *Ælian*^f preserves the name of his mother: Ἀρχέλαος ὁ Μακεδόνων βασιλεὺς δούλης υἱὸς ἦν τῆς Σιμίχης. According to *Dio*^g, *Archelaus*, the ancestor of *Alexander* the Great, was a goatherd: ὁ πρόγονός σου Ἀρχέλαος—ἢ οὐκ αἰπόλος ἦν ὁ Ἀρχέλαος, οὐδὲ ἦλθεν εἰς Μακεδονίαν αἰγας ἐλαύνων; But *Archelaus* is probably here

^t In *Aristocrat.* p. 687.

^u P. 173.

^x In *Indice Historico* v. *Perdiccas*.

^y See the *Tables* B. C. 414, 2.

^z *Dexippus* apud *Syncellum* p. 263. A.

^a XIV. 35. 37. ^b XIII. 43. 49.

^c II. 100. ^d *Gorg.* p. 471. a.

^e *Athenæus* XI. 506. d. e. censures *Plato* for relating these anecdotes of *Archelaus*. But it is remarked by *Perizonius* ad *Ælian.* VIII. 9. that he does not charge *Plato* with falsehood in this

narrative, but rather with ingratitude: reprehenditur hoc nomine *Plato* ab *Athenæo*, non ille quidem, quod falsa dixerit, verum quod ea scripserit de *Archelao*, quum tamen *Speusippus* dicat eum fuisse φίλτατον Ἀρχελάφ. And the circumstances respecting the character of this prince, which are touched upon by *Aristotle*, make it credible that he might have risen to the throne, especially in those rude and unsettled times, by irregular means. ^v

^f V. H. XII. 43. ^g *Orat.* IV. p. 163. *Reisk.*

named by mistake for *Perdiccas*, the founder of the dynasty: to whom Herodotus^h ascribes a similar occupation.

According to Diodorus, the death of Archelaus happened by an accident. But according to better authorities he was assassinated by conspirators; among whom was *Crataeus*, *Cratenus*, or *Craterus*: Platoⁱ:—οἶμαι δὲ σε οὐκ ἀνήκοον εἶναι ἐνιά γε χθιζά τε καὶ πρωΐζα γεγεννημένα· ὅτε Ἀρχέλαον τὸν Μακεδόνων τύραννον τὰ παιδικὰ—ἀπέκτεινε,—κατασχὼν δὲ τρεῖς ἢ τέτταρας ἡμέρας τὴν τυραννίδα πάλιν αὐτὸς ἐπιβουλευθεὶς ὑφ' ἐτέρων τινῶν ἐτελεύτησε^k. Aristotle^l:—διὰ τὸ εἰς τὸ σῶμα αἰσχύνησθαι—ἡ Κραταίου (ἐπίθεσις) εἰς Ἀρχέλαον· αἰεὶ γὰρ βαρέως εἶχε πρὸς τὴν ὁμιλίαν· ὥστε ἱκανὴ καὶ ἐλάττων ἐγένετο πρόφασις, διότι τῶν θυγατέρων οὐδεμίαν ἔδωκεν ὁμολογήσας αὐτῷ.—ἀλλὰ τῆς γε ἀλλοτριότητος ὑπῆρχεν ἀρχὴ τὸ βαρέως φέρειν πρὸς τὴν ἀφροδισιαστικὴν χάριν. Συνεπέθετο δὲ καὶ Ἑλλανοκράτης ὁ Λαρισσαῖος διὰ τὴν αὐτὴν αἰτίαν.—Καὶ τῆς Ἀρχελάου δ' ἐπιθέσεως Δεκάμνιχος ἡγεμὼν ἐγένετο, παροξύνων τοὺς ἐπιθεμένους πρώτος· αἴτιον δὲ τῆς ὀργῆς, ὅτι αὐτὸν ἐξέδωκε μαστιγῶσαι Εὐριπίδῃ τῷ ποιητῇ. Plutarch^m;—Ἀρχέλαον ἀπέκτεινε Κρατεύας ἐρώμενος γεγωνῶς. Ælianⁿ transcribes the account of Plato, to which he adds a circumstance from Aristotle.

13. ORESTES, son of Archelaus. After the assassin Craterus was removed, *Orestes*, son of Archelaus, was made king under the guardianship of *Aëropus*: ὁ τὴν ἀρχὴν διεδέξατο Ὁρέστης παῖς ὦν, ὃν ἀνελὼν Ἀέροπος ἐπίτροπος ὦν κατέσχε τὴν βασιλείαν ἔτη ἕξ. Ἦ Ἀρχελάου δὲ ἀναιρεθέντος, διεδέξατο τὴν βασιλείαν Ὁρέστης υἱὸς αὐτοῦ ἔτη δ'. ὃν ἀνείλεν Ἀεροπαῖς ἐπίτροπος, καὶ ἐβασίλευσε μετ' αὐτὸν ἔτη δ'. Diodorus^q;—περὶ τὸν αὐτὸν χρόνον [in the year of *Diophantus* B. C. 39½.] Ἀέροπος ὁ τῶν Μακεδόνων βασιλεὺς ἐτελεύτησε νόσῳ, βασιλεύσας ἔτη ἕξ. Aëropus reigned four years of this period jointly with Orestes, and the remainder alone. Diodorus ascribes the whole period to Aëropus; Dexippus specifies the distinct portions of each. But the two reigns were not *eight* years collectively, because Pausanias succeeded in the sixth year from the death of Archelaus. We may therefore assign, with Dexippus, *four* years to Orestes the minor; and *two* to the sole reign of Aëropus. But the six years were not complete: for between *Laches*, in whose year Archelaus died, and *Diophantus*, in whose year Pausanias succeeded, are only four archons.

14. PAUSANIAS. Diodorus^r;—Ἀθήνησι μὲν τὴν ἀρχὴν ἔλαβε Διόφαντος—Ἀέροπος ὁ τῶν Μακεδόνων βασιλεὺς ἐτελεύτησε νόσῳ.—τὴν δὲ ἡγεμονίαν διαδεξάμενος Πausανίας ὁ υἱὸς ἤρξεν ἐνιαυτόν. Diodorus is consistent in the date:—^s Ἀθήνησι μὲν Εὐβουλίδης ἤρξεν [the successor of *Diophantus*]—ἐτελεύτησε δὲ Πausανίας ὁ τῶν Μακεδόνων βασιλεὺς, ἀναιρεθεὶς ὑπὸ Ἀμύντου δόλῳ, ἄρξας ἐνιαυτόν. In the fragments of Dexippus, *Pausanias* is not mentioned, and *Amyntas* is made the successor of *Aëropus*.

15. AMYNTAS II. According to Diodorus^t, *Amyntas* began to reign in the archonship of

^h VIII. 137.

ⁱ Alcib. II. p. 141. d.

^k Those who labour to adjust the allusions of Plato to historical exactness may add this circumstance to the examples which Athenæus V. p. 216—218. XI. p. 505—509. (or rather Demochares, from whom Athenæus draws a part of his materials) has collected of the anachronisms of Plato. The death of Archelaus happened four or five years after the death of Alcibiades, and in the same year as the death of Socrates himself; and yet, in a dialogue which must be supposed to have occurred some years before the death of Alcibiades himself, mention is made of the assassination of Archelaus. But such minute criticism is idle and

superfluous. As if the object of Plato had been to study chronological precision, rather than truth of character and dramatic effect, in the scenery and colouring of his dialogues! This remark is equally applicable, on the supposition that the *Second Alcibiades* is to be ascribed to Xenophon rather than Plato; since the same petty cavils have been levelled at Xenophon.

^l Polit. V. 8, 11—13.

^m Amator. p. 768. F.

ⁿ V. H. VIII. 9.

^o Diod. XIV. 37.

^p Dexippus apud Syncellum p. 263. A.

^q XIV. 84.

^r XIV. 82. 84.

^s XIV. 85. 89.

^t XIV. 89.

Eubulides B. C. 39 $\frac{1}{2}$. τὴν βασιλείαν κατέσχεν Ἀμύντας καὶ ἤρξεν ἔτη εἰκοσιτέσσαρα. and he died in the year of Dyscinetus B. C. 32 $\frac{5}{8}$. ^u Ἀθήνησι μὲν ἤρχε Δυσκίνητος.—Ἀμύντας Θαρράλεος βασιλεύων τῆς Μακεδονίας ἐτελεύτησεν, ἄρξας ἔτη εἴκοσι καὶ τέτταρα, υἱοὺς ἀπολιπὼν τρεῖς, Ἀλέξανδρον καὶ Περδίκκαν καὶ Φίλιππον. διεδέξατο δὲ τὴν βασιλείαν αὐτοῦ Ἀλέξανδρος, καὶ ἤρξεν ἐνιαυτόν. He did not however reign these twenty-four years without interruptions: Diodorus^x;—Ἀθήνησι μὲν παρέλαβε τὴν ἀρχὴν Δημόστρατος. [B. C. 39 $\frac{1}{2}$.]—κατὰ δὲ τὴν Μακεδονίαν Ἀμύντας ὁ Φιλίππου πατήρ, Ἰλλυριῶν ἐμβαλόντων εἰς Μακεδονίαν, ἐξέπιπτεν ἐκ τῆς πόλεως· ἀπογνοὺς δὲ τὴν ἀρχὴν Ὀλυνθίοις μὲν τὴν σύνεγγυς χώραν ἐδωρήσατο, αὐτὸς δὲ τότε μὲν ἀπέβαλε τὴν βασιλείαν· μετ' ὀλίγον δὲ χρόνον ὑπὸ Θεταλῶν καταχθεὶς ἀνεκτίσαστο τὴν ἀρχὴν καὶ ἐβασίλευσεν ἔτη εἰκοσιτέσσαρα. Ἐνιοὶ δὲ φασὶ μετὰ τὴν ἐκπτώσιν τὴν Ἀμύντου διετῆ χρόνον Ἀργείοι βασιλεύσαντα Μακεδόνων τότε τὸν Ἀμύνταν ἀνακτίσασθαι τὴν βασιλείαν. Amyntas, therefore, was expelled after having reigned a year: which is confirmed by Dexippus. Ten years afterwards, he is mentioned as having been in great difficulties, but as having recovered his authority: Diodorus^y;—ἐπ' ἄρχοντος Ἀθήνησι Φανοστράτου [B. C. 38 $\frac{1}{2}$.]—κατὰ τὴν Μακεδονίαν Ἀμύντου τοῦ βασιλέως ἡττηθέντος ὑπὸ Ἰλλυριῶν καὶ τὰ κατὰ τὴν ἀρχὴν ἀπογόντος,—μετὰ δὲ ταῦτ' ἀνελπίστως ἀναλαβόντος ἑαυτὸν καὶ τὴν ὅλην ἀρχὴν ἀνακτησαμένου. and as engaged in war against the Olynthians, with the Lacedæmonians for his allies: Ἀμύντας ἰδίαν τε δύναμιν συνεστήσατο καὶ τοὺς Λακεδαιμονίους ποιησάμενος συμμάχους ἐπεισεν ἐξαποστεῖλαι στρατηγὸν καὶ δύναμιν ἀξιόλογον ἐπὶ τοὺς Ὀλυνθίους. Confirmed by Isocrates^z: who has also described^a the vicissitudes of the reign of Amyntas; his expulsion by the barbarians; his recovery of the kingdom; and the final establishment of his authority. But it appears, from the testimony of Xenophon^b, that Amyntas in B. C. 383 was still in great difficulties; which are noticed by the Acanthian ambassador^c: Ἀμύνταν αἰσθανόμεθα ἀποχωροῦντά τε ἐκ τῶν πόλεων καὶ ὅσων οὐκ ἐκπεπτωκότα ἤδη ἀπάσης Μακεδονίας. Dexippus^d seems to have specified the detached portions of his reign: Ἀμύντας ἔτος α' βασιλεύσας ὑπὸ Μακεδόνων ἐξεβλήθη· καὶ Ἀμύντας ὁ προῤῥηθεὶς καθεῖρχθη, υἱὸς μὲν Ἀριδαίου τοῦ υἱοῦ Ἀμύντου τοῦ Ἀλεξάνδρου, καὶ ὃν γέγονεν ἡ Ξέρξου διάβασις ἐπὶ τὴν Ἑλλάδα Ἀμύντου τοίνυν τούτου βασιλεύσαντος ἔτη ιβ', διεδέξατο τὴν ἀρχὴν Ἀλέξανδρος υἱὸς αὐτοῦ πρῶτος, ἔτος α'. But the amount, twenty-four years, three times repeated by Diodorus, represents the whole interval from the first accession of Amyntas to his death, including the interruptions.

With *Orestes*, the direct descendants of *Perdiccas II.* had failed; and Amyntas was of a collateral branch of the royal family, being descended from Alexander I. in the fourth degree. The father of Amyntas, who is called *Aridæus* by Dexippus, is named *Menelaus* by Justin^e and Ælian^f, and Θαρράλεος by Diodorus^g. Justin makes *Menelaus* brother to Alexander I. and consequently omits two steps in the pedigree: *regnum Macedonia ad Amyntam fratris ejus (Alexandri) Menelai filium pervenit. Amyntas son of Philip*, mentioned by Thucydides^h, is supposed by a scholiastⁱ to be this king Amyntas II. But this is inconsistent with chronology; for it is not probable that Amyntas, who was grown up in B. C. 429 according to Thucydides^k, should have reigned till B. C. 369: and is contrary to the accounts of Dexippus, Justin, and Diodorus.

16. ALEXANDER II. the eldest son of Amyntas, reigned one year: ^l ἤρξεν ἐνιαυτόν. One year is specified by Dexippus. But the narrative of Diodorus implies a longer space. He

^u XV. 57. 60.^x XIV. 90. 92.^y V. H. XII. 43.^z XIV. 92.^h II. 95.^v XV. 15. 19. ^z See the Tables B. C. 382, 2.ⁱ Cod. Cassel. apud Duker. Annot. in Schol. ad^a Archidam. c. 18. p. 125. ^b Hellen. V. 2, 38.

II. 95.

^c Apud Xenoph. Hel. V. 2, 13.^k II. 100.^l Diod. XV. 60.^d Apud Syncellum p. 263. A. ^e VII. 4.

succeeded in the year of Dyscinetus^m B. C. 370. He is noticed as king of Macedonia in the year of the next archon, Lysistratus; [B. C. 368.] ⁿἐπ' ἄρχοντος Ἀθήνησι Λυσιστράτου—οἱ Ἀλευάδαι—ἀπελθόντες ἐκ Λαρίσσης εἰς Μακεδονίαν ἔπεισαν Ἀλέξανδρον τὸν βασιλέα συγκαταλῦσαι τὸν τύραννον. And his death is recorded under the year of a third archon, Nausigenes^o. [B. C. 367.] And the account of his reign, which is given by Justin^p, also supposes a longer duration: *Alexander inter prima initia regni bellum ab Illyriis pacta mercede, et Philippo fratre dato obside, redemit. Interjecto quoque tempore, per eundem obsidem cum Thebanis gratiam pacis reconciliat.* He might therefore have reigned nearly two years; from B. C. 369 to B. C. 367. conformably with the dates of Diodorus.

Alexander was assassinated by *Ptolemy Alorites*: ^qἐπ' ἄρχοντος Ἀθήνησι Ναυσιγένους—Πτολεμαῖος ὁ Ἀλωρίτης ὁ Ἀμύντου υἱὸς ἐδολοφόνησεν Ἀλέξανδρον τὸν ἀδελφὸν καὶ ἐβασίλευσε τῆς Μακεδονίας ἔτη τρία. Diodorus is confirmed by Marsyas^r, who ascribes the assassination to Ptolemy. Demosthenes^s mentions one of the persons concerned in this murder: καίτοι τῶν ἀποκτεινάντων ἦν Ἀλέξανδρον τὸν ἀδελφὸν τὸν Φιλίππου οὗτος ὁ Ἀπολλοφάνης.

The following picture of the condition of Macedonia at the death of Alexander is drawn by Æschines^t: Ἀμύντου νεωστὶ τετελευτηκότος καὶ Ἀλεξάνδρου τοῦ πρεσβυτάτου τῶν ἀδελφῶν, Περδίκκου δὲ καὶ Φιλίππου παίδων ὄντων, Εὐρυδίκης δὲ τῆς μητρὸς αὐτῶν προδιδομένης ὑπὸ τῶν δοκούντων αὐτοῖς εἶναι φίλων, Πausanius^u δ' ἐπὶ τὴν ἀρχὴν αὐτῶν κατιόντος, φυγάδος μὲν ὄντος τῷ καιρῷ δ' ἰσχύοντος, κ. τ. λ. In this distress, Eurydice placed her sons under the protection of Iphicrates the Athenian general; who drove out Pausanias: ^u*Eurydice, mater Perdiccæ et Philippi, cum his duobus pueris, Amynta mortuo, ad Iphicratem confugit, ejusque opibus defensa est.*

PTOLEMÆUS ALORITES was neither king, nor the son of Amyntas, although called so by Diodorus^x.—Dexippus^y:—μετὰ δὲ τοῦτον [Alexander] Πτολεμαῖος ἦρξεν ὁ λεγόμενος Ἀλωρίτης, ἀλλότριος τοῦ γένους, ἔτη γ'. Τοῦτον δὲ ἀνελθὼν Περδίκκας υἱὸς καὶ αὐτὸς Ἀμύντου Æschines^z:—μετὰ ταῦτα εἶπον περὶ Πτολεμαίου, ὃς ἦν ἐπίτροπος καθεστηκὼς τῶν πραγμάτων, ὡς ἀχάριστον καὶ δεινὸν ἔργον διεπράξατο, διδάσκων ὅτι πρῶτον μὲν ὑπὲρ Ἀμφιπόλεως ἀντέπραττε τῇ πόλει.—καὶ πάλιν ὡς Περδίκκας εἰς τὴν ἀρχὴν καταστάς ὑπὲρ Ἀμφιπόλεως ἐπολέμησε τῇ πόλει. It seems probable, from a comparison of Æschines with the fragment in Syncellus, that Ptolemy was appointed regent in a regular way, during the minority of Perdiccas^a; that he afterwards abused his trust, and was in consequence cut off by Perdiccas. The duration of his administration, three years, is

^m Diod. XV. 60.

ⁿ Diod. XV. 61. Compare also c. 67.

^o Diodor. XV. 71. ^p VII. 5.

^q Diod. XV. 71.

^r Apud Athen. XIV. p. 629. d. Mr. Mitford vol. VII. p. 329. 332. places this fact of the assassination of Alexander by Ptolemy among the stories of Justin and Athenæus which seem unworthy of credit. We have this fact, however, that Ptolemy was the murderer, upon the authority, not of Athenæus, but of Marsyas; almost a contemporary; whose means of information upon Macedonian affairs cannot be disputed. See, for the historian Marsyas, the Tables B. C. 308, 3.

^s Fals. Leg. p. 402. ^t Fals. Leg. p. 31, 33.

^u Nepos Vit. Iphicrat. c. 3. ^x XV. 71.

^y Apud Syncellum p. 263. B.

^z Fals. Leg. p. 32, 7.

^a The account of Plutarch implies that Ptolemy

was appointed regent in due form, by the consent of the parties, although Plutarch ascribes to Theban influence what Æschines ascribes to Athenian: Pelopid. c. 27. ὁ Πτολεμαῖος ἀνῆρθεὶς τὸν βασιλέα καὶ τὴν ἀρχὴν κατέσχεν· οἱ δὲ φίλοι τοῦ τεθνηκότος ἐκάλουν τὸν Πελοπίδαν.—ὡς δ' ἐγγὺς ἀλλήλων ἐγένοντο,—Πτολεμαῖος δεξιωσάμενος καὶ δεηθεὶς ὁμολόγησε τὴν μὲν ἀρχὴν τοῖς τοῦ τεθνηκότος ἀδελφοῖς διαφυλάξειν.—According to Justin VII. 4, 5. Eurydice conspired with a paramour first against her husband Amyntas, and afterwards against her own children; and Alexander and Perdiccas perished by the arts of Eurydice. The paramour would in this case be Ptolemy Alorites. But this account of the conduct of Eurydice, which is unsupported by other testimony, is virtually contradicted by the narrative of Æschines. For these reasons, Mr. Mitford, with his accustomed judgment, has rejected the tale as fabulous. Vol. VII. p. 332, note.

expressed by Diodorus^b: ἐπ' ἄρχοντος Χίωνος—[B. C. 36 $\frac{5}{8}$.]—Πτολεμαῖος ὁ Ἀλωρίτης ἐδολοφονήθη ὑπὸ Περδίκκα, βασιλεύσας ἔτη τρία· τὴν δὲ ἀρχὴν διαδεξάμενος ὁ Περδίκκας ἐβασίλευσεν ἔτη πέντε.

17. PERDICCAS III. The dates of Diodorus^c are consistent: ἐπ' ἄρχοντος Καλλιμήδους, [B. C. 35 $\frac{5}{8}$.] Φίλιππος παρέλαβε τὴν βασιλείαν.—μετὰ γὰρ τὴν Ἀμύντου τελευτὴν Ἀλέξανδρος ὁ πρεσβύτατος τῶν υἱῶν διεδέξατο τὴν ἀρχήν. τοῦτον δὲ Πτολεμαῖος ὁ Ἀλωρίτης δολοφονήσας παρέλαβε τὴν βασιλείαν· καὶ τοῦτον ὁμοίως Περδίκκας ἐπανελόμενος ἐβασίλευσε· τούτου δὲ παρατάξει μεγάλη λειψθέντος ὑπὸ Ἰλλυριῶν καὶ πεσόντος, Φίλιππος ὁ ἀδελφὸς παρέλαβε τὴν βασιλείαν. Between *Chion* and *Callimedes* are four archons: which would give five years for the reign of Perdiccas. And the space of forty years between the death of Archelaus in the beginning of B. C. 399, and the accession of Philip in the beginning of B. C. 359, corresponds with the detached numbers in Diodorus, who has specified the following years.

Aëropus (including Orestes)	6 years.
Pausanias	1
Amyntas	24
Alexander	1
Ptolem. Alorites	3
Perdiccas III.	5
	<hr/> 40

It has been shewn that the joint reigns of Aëropus and Orestes were something less than six years. But, to compensate for this, the reign of Alexander was something more than one. So that the total amount of forty years is not affected.

18. PHILIPPUS II. the eighteenth king, computed from *Caranus*; and the eleventh in descent from *Perdiccas I.* (the founder of the dynasty, according to Herodotus,) both extremes being included; and the third son of *Amyntas*, succeeded at twenty-three years of age, in the beginning of the year B. C. 359.

That Philip succeeded in B. C. 359 is probable from the following considerations.

His death happened in the beginning of the archonship of Pythodemus, soon after midsummer B. C. 336. Diodorus ascribes to him a reign of twenty-four years: ^d εἴκοσι καὶ τέτταρα ἔτη τῶν Μακεδόνων ἐβασίλευσεν.—^e ἄρξας ἔτη τέτταρα πρὸς τοῖς εἴκοσι. But Satyrus^f, the author of a life of Philip, states his reign at twenty-two years: ἐν ἔτεσι γοῦν εἴκοσι καὶ δυσὶν, οἷς ἐβασίλευσεν, ὡς φησι Σάτυρος ἐν τῷ περὶ τοῦ βίου αὐτοῦ β. And Dexippus^h twice expresses twenty-three years as the amount: . . . ἔτη κγ' κρατήσας τῆς βασιλείας Μακεδόνων, δεόντως δὲ ἅπαντα πράξας καὶ κατὰ τάξιν, μεγίστην πασῶν τῶν κατὰ τὴν Εὐρώπην ἀναδείξας τὴν Μακεδόνων ἀρχήν.—βασιλεύσας, ὡς προλέλεκται, ἔτη κγ', καὶ ἀναιρεθεὶς ὑπὸ Παισανίου. We may therefore conclude his reign to have been less than twenty-four years. Between *Callimedes* and *Pythodemus* are twenty-three archons: and, if his accession happened about the seventh month of Callimedes, the actual duration of his reign would be twenty-three years and a half. Dexippus and Diodorus would be reconciled: the one speaking of complete, the other of current years.

^b XV. 77.

^c XVI. 2.

^d XVI. 1.

^e XVI. 95.

^f Apud Athen. XIII. p. 557. c.

^g This passage is marked in the edition of Schweighæuser tom. V. p. 10. as a fragment of Dicaearchus. But, as *Dicaearchus* could not quote

Satyrus, (who lived after him,) these are the words of Athenæus: and the only words quoted from *Dicaearchus* are these; ὅς περὶ τῶν ὅλων πολεμῶν τριακοσίας πενήκοντα περιήγετο παλλακὰς, ὡς ἱστορεῖ Δικαίρχος ἐν τῷ περὶ τοῦ τῆς Ἑλλάδος βίου.

^h Apud Syncellum p. 263.

The eleventh month of the archon Theophilus, or May B. C. 347, coincided with the thirteenth year of the reign of Philipⁱ; since the death of Plato, on the seventh of Thargelion, was in that year of his reign. But, Theophilus being the thirteenth archon from Callimedes, (both included,) this computation also agrees with the accession of Philip about the seventh month of Callimedes. The precise interval to the death of Plato being twelve years and four months, this would be accurately described as the thirteenth year (current) of his reign. Corsini^k is negligent in treating the commencement of the reign of Philip.

Philip, from the moment of his accession, without any interval of repose or preparation, was immediately engaged in encountering the dangers which surrounded him. This we collect from Diodorus^l. The defeat of Argæus and the Athenians, the peace concluded with Athens, the expedition into Pæonia and Illyria, were operations of one campaign. But these operations are recorded by Diodorus partly under the year of Callimedes, and partly under the year of the next archon, Eucharistus^m. The account of Justinⁿ also implies that the first measures of Philip were prompt and rapid. According to Diodorus^o, the Illyrians were anticipated before they had followed up their victory over Perdiccas by new ravages: ὑπολειπομένων δὲ πολεμίων τῶν Ἰλλυριῶν, ἐφιλοτιμεῖτο καὶ τούτους καταπολεμῆσαι. εὐθὺς οὖν συναγαγὼν ἐκκλησίαν καὶ τοὺς στρατιώτας οἰκείοις λόγοις προτρεψάμενος εἰς τὸν πόλεμον ἐστράτευσεν εἰς τὴν τῶν Ἰλλυριῶν χώραν. It is not likely that many months should have elapsed between the battle in which Perdiccas fell, and this expedition. And yet it is placed by the historian in the year of Eucharistus; and is preceded by a victory over the Pæonians, in the year of the same archon. That expedition, then, into Illyria was undertaken, at the soonest, in the autumn of B. C. 359, and the death of Perdiccas may be placed in the beginning of the same year^p.

According to Justin^q, Philip died at the age of forty-seven: *Decessit Philippos quadraginta et septem annorum, cum annis viginti et quinque regnasset*. If this account of his age may be trusted, he was born in B. C. 382, and was thirteen years of age at the death of his father Amyntas, and the accession of his elder brother Alexander, in B. C. 369. When he was presented by Eurydice to the Athenian general Iphicrates, about a year after, he is thus described by Æschines^r: μετεπέμψατο Ἰφικράτην Εὐρυδικήν ἢ μήτηρ ἢ σὴ, καὶ, ὥς γε δὴ λέγουσιν οἱ παρόντες πάντες, Περδίκκαν μὲν τὸν ἀδελφὸν τὸν σὸν καταστήσασα εἰς τὰς χεῖρας τὰς Ἰφικράτους, σὲ δὲ εἰς τὰ γόνατα τὰ ἐκείνου θέῖσα παιδίον ὄντα, κ. τ. λ. Philip must have been then in his fifteenth year. These positions respecting his age will enable us to determine the value of some of the anecdotes concerning his residence at Thebes. Diodorus^s supposes him to have been received as a hostage from Alexander in B. C. 368, and carried to Thebes by Pelopidas. The same writer in another passage^t relates that he had been delivered by Amyntas to the Illyrians, and by them committed to the father of Epaminondas; that Philip was educated with Epa-

ⁱ See the Tables. ^k Fast. Att. tom. iv. p. 18.

^l XVI. 2. 4. ^m See the Tables B. C. 359.

ⁿ VII. 6. ^o Diod. XVI. 4.

^p Gemistus Pletho Hellen. I. 13. allows a longer space: he remarks, δεύτερον ἦν ἔτος Φιλίππῳ, ὅτε Παίονας ὑπεργάγετο. And, after recording the war with the Illyrians, as the last remaining antagonists,—λοιπὸς δ' αὐτῷ ὁ πρὸς Ἰλλυριοῦς πόλεμος ἦν—the success of Philip; and the submission of the Illyrians, he subjoins: καὶ Φίλιππος, ἐπισφαλέστατα ἔχουσαν τὴν Μακεδονικὴν βασιλείαν παρεληφώς, πρὶν δεύτερον αὐτῷ ἔτος ἐξῆκειν βασιλεύοντι, ἐς τὸ ἀσφαλέστατον κατεστή-

σατο. But Gemistus had no sources of information which are not accessible to us. He drew his materials from Diodorus and Plutarch. Following the narrative of Diodorus, he would compute Olymp. 105. 1. 2. as the two first years of the reign of Philip: and all that is recorded by Diodorus under Olymp. 105. 2. (which corresponds with the archonship of Eucharistus,) would belong, in the estimate of Gemistus, to the second year of Philip.

^q IX. 8.

^s XV. 67.

^r Fals. Leg. 32, 1.

^t XVI. 2.

minondas in the Pythagorean discipline; and that he escaped from Thebes, to take possession of the vacant throne, after the death of Perdiccas. Plutarch^u agrees with the former narrative. According to Justin^x, Alexander delivered Philip as a hostage first to the Illyrians, and then to the Thebans; and it is affirmed that he remained three years at Thebes. *Thebis triennio obses habitus prima pueritiæ rudimenta in urbe severitatis antiquæ, et in domo Epaminondæ—deposuit.* The residence of Philip at Thebes is alluded to by other writers: Ælian^y;—ὡμήρευσεν παρ' αὐτοῖς ὁ Φίλιππος ἔτι παῖς ὢν. Dio^z;—ἐν Θήβαις ὁμηρεῦσαν Πελοπίδα τε συνῆν, ἀνδρὶ πεπαιδευμένῳ—καὶ Ἐπαμινώνδου τά τε ἔργα ἐώρα καὶ τῶν λόγων δὲ ἤκουσεν.—ὄθεν, οἶμαι, πολὺ διήνεγκεν ὁ Φίλιππος τῶν πρότερον ἐν Μακεδονίᾳ βασιλευσάντων. Plutarch^a;—Πρὸς Φίλωνα τὸν Θηβαῖον εὐεργέτην αὐτοῦ γενόμενον καὶ ξένον, ὁπηνίκα διήγεν ἐν Θήβαις ὁμηρεῦσαν, κ. τ. λ.—Wesseling^b has brought this subject to the test of a severe and exact criticism. He arrives at these conclusions: 1. That, if Philip had been committed to the Thebans in the lifetime of his father, he would have been too young to have profited by his Pythagorean instructors. 2. That Epaminondas, from his age, (he would be thirty years older than Philip,) could not have been his fellow-pupil; especially under Lysis, who was already dead in B. C. 379, while Philip was in infancy. 3. That, upon the testimony of Æschines, Philip was not at Thebes at the death of his brother Alexander. 4. That, upon the evidence of Speusippus^c, he was already in Macedonia, and in the government of a province, (to which he had been recommended by Plato,) when Perdiccas was slain. These propositions seem indisputable. But we may admit the main fact, supported by so many testimonies, that Philip, during some period of his early youth, was placed at Thebes, where he profited by the instructions of Pelopidas and Epaminondas. That an alliance was made with Thebes, during the reign of the regent Ptolemy, is attested by Æschines^d: εἶπον περὶ Πτολεμαίου, ὅτι—πρὸς Θηβαίους διαφερομένων Ἀθηναίων συμμαχίαν ἐποιήσατο.

19. ALEXANDER III. The chronology of his life and reign is sufficiently determined by the authorities quoted in the Tables, at the years B. C. 356. 336. 323. He was born in the Macedonian month *Loüs*, on the 6th of the Attic *Hecatombæon*. Plutarch^e: ἐγεννήθη δ' οὖν Ἀλέξανδρος ἵσταμένου μηνὸς ἑκατομβαιῶνος, ὃν Μακεδόνες Λῶον καλοῦσιν, ἕκτη. He died on the 28th or 30th of the Macedonian month *Dæsius*^f; which corresponded with the Attic *Thargelion*^g. And the date of Ælian is justified by the testimonies which Plutarch has preserved to us. ^h καὶ ὁμολογοῦσι τοῦ αὐτοῦ μηνὸς (θαρρηλιῶνος) πάντα. καὶ αὐτὸν δὲ τὸν Ἀλέξανδρον καὶ γενέσθαι καὶ ἀπελθεῖν τοῦ βίου τῇ αὐτῇ ἡμέρᾳ πεπίστευται. Corsiniⁱ supposes the 28th of *Dæsius* to have been also the 28th of *Thargelion*: *Alexander Thargelione mense, ut ait Ælianus, hoc est, Plutarcho teste, 28 Dæsi sive Thargelionis die e vivis excessit.—Plutarchus ex diariis asserit*

^u Pelopid. c. 26.

^x VII. 5.

^y V. H. XIII. 7. ^z Tom. II. p. 248. Reisk.

^a Apophthegm. p. 178. C.

^b Ad Diod. XVI. 2.

^c Apud Athen. XI. p. 506. f.

^d Fals. Leg. p. 32, 10.

^e Alex. c. 3.

^f Plutarch. Alex. c. 75. 76. See the detail in Plutarch compared with Arrian (VII. 26.) by Mr. Mitford vol. X. p. 452—458.

^g Plutarch. Alex. c. 16. τῶν Δαρείου στρατηγῶν—παρεταταγμένων ἐπὶ τῇ διαβάσει τοῦ Γρανικοῦ, μάχεσθαι μὲν ἴσως ἀναγκαῖον ἦν, ὥσπερ ἐν πύλαις τῆς Ἀσίας—ἐνίων δὲ τῶν περὶ τὸν μῆνα νενομισμένων οἰομένων δεῖν φυλάξασθαι· Δαισίον γὰρ οὐκ εἰώθεισαν οἱ βασιλεῖς τῶν

Μακεδόνων ἐξάγειν τὴν στρατίαν· τοῦτο μὲν ἐπηρεαζέσασατο, κελεύσας δεύτερον Ἀρτεμισίον ἄγειν. Idem Camill. c. 19. Ἀλέξανδρος ἐπὶ Γρανικῷ τοὺς βασιλέως στρατηγούς θαρρηλιῶνος ἐνίκησεν. Ælian. V. H. II. 25. Καὶ Ἀλέξανδρον δὲ τὸν Μακεδόνα τὰς πολλὰς μυριάδας τὰς τῶν βαρβάρων φθεῖραι καὶ αὐτὸν λέγουσιν ἕκτη ἵσταμένου, (θαρρηλιῶνος,) ὅτε καὶ Δαρεῖον καθεῖλεν Ἀλέξανδρος. Corsini (Fast. Att. tom. II. p. 459.) rightly understands Ælian here to speak of the victory at the Granicus; which Ælian places, with Plutarch, in the month Thargelion.

^h Ælian. Var. Hist. II. 25.

ⁱ Fast. Att. tom. IV. p. 50. 51.

Alexandrum 28 *Dæsi* sive *Thargelionis* die obiisse. And Larcher^k likewise assumes the two months to be conumerary: *Mort d'Alexandre le 29 du mois Macédonien Dæsius, qui répond au 30 Thargélion*. In the same manner Dodwell^l has understood Plutarch as if he had asserted that the 6th of *Hecatombæon* was also the 6th of *Loüs*. *Natalem Alexandri Loi VI^m. docet fuisse Plutarchus, &c.* But it is not affirmed that these months were conumerary. A part only of *Thargelion* coincided with a part of *Dæsius*, as a part of *Hecatombæon* would coincide with a part of *Loüs*. According to Ælian, Alexander died on the *sixth* of the month *Thargelion*. If this account be true, the 6th of *Thargelion*, in that year, corresponded with the 28th of *Dæsius*; consequently, the 1st of *Thargelion* fell upon the 23d of *Dæsius*. The observation of Ælian, that the death of Alexander, and his birth, happened upon the same day of the month, namely the *sixth*, is confirmed by Plutarch^m. He was born on the *sixth* of *Hecatombæon*; he died on the *sixth* of *Thargelion*ⁿ.

It has been shewn in the Tables that Alexander's accession must be placed in the beginning of the archonship of Pythodemus. And this is farther confirmed by Arrian^o; who gives the following date for the voyage of Nearchus: ὁρμητο ἐπὶ ἄρχοντος Ἀθήνησι Κηφισοδώρου, εἰκάδι τοῦ βοήδρομιῶνος μηνὸς, καθότι Ἀθηναῖοι ἄγουσιν. ὡς δὲ Μακεδόνες τε καὶ Ἀσιανοὶ ἦγον, τὸ ἐνδέκατον βασιλεύοντος Ἀλεξάνδρου. The name of the archon is corrupted; but the date of the voyage of Nearchus is determined upon other testimony to Boëdromion of the archon Chremes, October B. C. 326 P. The eleventh year, then, of Alexander was *current*, and ten years of his reign were *completed*, in the third month of the archon *Chremes*: consequently, his first year commenced before the third month of the archon *Pythodemus*. We may also remark, that, according to Aristobulus, Alexander lived thirty-two years and eight months, and reigned twelve years and eight months: Aristobulus, therefore, reckoned him at his accession to be just twenty years of age, and no more: which fixes the beginning of his reign to *Hecatombæon* of the archon *Pythodemus*^q.

^k Hérodote tom. VII. p. 708.

^l Dissert. IX. s. 3.

^m Alex. c. 3.

ⁿ Josephus in Apion. I. p. 1184. places the death of Alexander in the *eleventh* year before the battle of Gaza: Ἐκαταῖος ὁ Ἀβδηρίτης—μνημονεύει τῆς Πτολεμαίου περὶ Γάζαν πρὸς Δημήτριον μάχης· αὕτη δὲ γέγονεν ἐνδεκάτῳ μὲν ἔτει τῆς Ἀλεξάνδρου τελευτῆς, ἐπὶ δὲ Ὀλυμπιάδος ἐβδόμης καὶ δεκάτης καὶ ἑκατοστῆς, ὡς ἱστορεῖ Κάστωρ. προσθεὶς γὰρ ταύτην τὴν Ὀλυμπιάδα φησὶν· Ἐπὶ ταύτης Πτολεμαῖος ὁ Λάγος ἐνίκα κατὰ Γάζαν μάχῃ Δημήτριον τὸν Ἀντιγόνου τὸν ἐπικληθέντα Πολιορκητήν. This passage will illustrate the Tables B. C. 312, 2. The battle is accurately placed in that Olympiad: for it was fought in the beginning of the year of Polemon, and of Olymp. 117. 1. [B. C. 312.] The years from the death of Alexander are not quite correctly expressed; the actual space between the two events being eleven years complete, and twelve years current.

^o Indic. c. 21. p. 550.

^p See the Tables.

^q These considerations far outweigh the opinion of Josephus, if, as Petitus imagines, he placed the death of Philip at the 24th of January, the seventh month of this archon: that is, on the same day of the same month on which Caligula perished. (who

was slain *nono Calendas Februarias*. Sueton. Calig. c. 58.) The passage from which Petitus Leg. Att. p. 331. establishes this date is as follows: Joseph. Ant. XIX. 1, 13. μῆμος εἰσάγεται καθ' ὃν σταυροῦται ληστῶν ἡγεμῶν, ὃ τε ὀρχιστῆς δρᾶμα εἰσάγει Κινύραν ἐν ᾧ αὐτὸς τε ἐκτείνετο καὶ ἡ θυγάτηρ Μύρρα, αἷμά τε ἦν τεχνητὸν πολλὸν, καὶ τὸ περὶ τὸν σταυρωθέντα ἐκκεχυμένον καὶ τὸ περὶ τὸν Κινύραν. ὁμολογεῖται δὲ καὶ τὴν ἡμέραν ἐκείνην γενέσθαι ἐν ᾗ Φίλιππον τὸν Ἀμύντα Μακεδόνων βασιλέα κτείνει Πανσανίας εἰς τὸν ἑταῖρον εἰς τὸ θέατρον εἰσόντα. The true account of this matter is thus related by Suetonius Calig. c. 57. *Pantomimus Mnester tragædiam saltavit quam olim Neoptolemus tragædus ludis, quibus rex Philippus occisus est, egerat.* [conf. Stob. Serm. 98, 70.] The same piece was represented on both occasions; and Josephus might be charged with an inaccurate account of the anecdote; which is the opinion of Usher Annal. ad A. M. 3668. p. 200. But a slight emendation clears him from this charge, and brings his words into an exact conformity with Suetonius: αἷμά τε ἦν τεχνητὸν πολλὸν τὸ περὶ τὸν σταυρωθέντα ἐκκεχυμένον. Καὶ τὸ περὶ τὸν Κινύραν ὁμολογεῖται καὶ τῇ ἡμέρᾳ ἐκείνῃ γενέσθαι ἐν ᾗ Φίλιππον—κτείνει Πανσανίας, κ. τ. λ. If this emen-

Our faithful guide, Arrian, determines the campaigns of Alexander by marking the dates of the principal events. Mr. Mitford has too much neglected Arrian in fixing the times of the transactions of Alexander's reign. It will be seen by the Tables, that Alexander passed into Asia in spring B. C. 334; that *four winters* intervened between his arrival in Asia and the death of Darius; that this event happened in the *fifth* campaign of Alexander in Asia. It will be farther seen, that *three winters* intervened between the death of Darius and the defeat of Porus; that two campaigns were consumed in the northern provinces, and a third in India, in which Porus was encountered. Now, Mr. Mitford has deranged the times of these transactions. He supposes Alexander to be ^r "toward twenty-seven" at the conclusion of that campaign in which Bessus was tried and put to death, during the winter quarters at Bactra: and "twenty-two" when he passed into Asia: which nearly describes the actual interval. Again, he rightly specifies the date of Arrian for the battle of Arbela^s B. C. 331^t. And yet he calls the operations of the following year ^u "Alexander's *fourth* campaign in Asia." He rightly dates the pursuit of Darius B. C. 330.^x But the operations of the next year are called^y "the *fifth* campaign in Asia." Having marked the date B. C. 330, for the death of Darius^z, he dates the winter quarters of Alexander at Nautaca, after the Sogdian war, B. C. 329, 328^a, which implies an interval of only *one* winter between the death of Darius and the Sogdian war. And yet Mr. Mitford himself, following Arrian, has marked *two* winters between the death of Darius and the quarters at Nautaca: ^b "Autumn was already advanced." And he arrived at the Oxus ^c "with advancing spring." This, then, is the *first* winter, B. C. 328^d. He notices the ^e "advanced summer" during the operations beyond the Oxus; and afterwards, ^f "winter approaching, he moved for quarters to Zariaspa." This was the *second* winter: B. C. 327^g. Then he relates the Sogdian war^h. After which ⁱ "winter approached" again. A *third* winter, then, after the death of Darius: consequently the winter of B. C. 326^j.

Mr. Mitford had supposed the battle of Issus, and the siege and capture of Tyre, to have happened in the same summer, and to have formed parts of the *second* campaign^k. Hence he assigns a year too little to the succeeding campaigns: the *fourth* campaign is called the *third*; the *fifth* is called the *fourth*; and so of the rest. This defect of a year it seems his purpose to supply by supposing the sieges of the two hill forts and the marriage of Roxana to have ^l "consumed the summer." So that, after Chorienes had surrendered, another winter arrived, which was passed at Bactra, or Zariaspa^m. He again mentions these ⁿ "winter quarters "at Bactra" as the period of the death of Clitus, and the conspiracy of the band of pages; ^o "in the winter quarters still of Bactra." And Alexander waited in these winter quarters ^p "till the spring was considerably advanced," before he set out for the Indus. Mr. Mitford, therefore, although he rightly dates the Indian expedition in the spring of B. C. 327, yet in the detail has made it a year later, and has interposed *four* winters after the death of Darius, instead of three.

dation be admitted, the sense will be this: "Two exhibitions occurred at the death of Caligula, the representation of a crucified robber, and the tragedy of Cinyras. One of these exhibitions, the drama on the subject of Cinyras, τὸ περὶ τὸν Κινύραν, (sc. δράμα) is agreed to have also occurred on the day of the death of Philip."

^r Vol. X. p. 88.

^s Except that he supposes the month Hecatomæon to correspond with the end of May or beginning of June, which is an error of about one

month.

^t Vol. IX. p. 399.

^u Vol. X. p. 1.

^x Vol. X. p. 10.

^y Vol. X. p. 45.

^z P. 10. and 51.

^a P. 96.

^b Vol. X. p. 51.

^c P. 65.

^d P. 80.

^e P. 84.

^f P. 91—95.

^g P. 96.

^h See c. 48. s. 4. His marginal date, at p. 366. vol. IX. is inconsistent with his own description p. 307. 392.

ⁱ Vol. X. p. 108.

^k P. 108.

^l P. 120.

^m P. 125.

ⁿ P. 136.

g g 2

After the passage of the Indus, he supposes, with Diodorus, another winter, before the battle with Porus. ° “At Taxila he took his winter quarters.” When Alexander forded the Hydaspes, p “spring was advanced.” Thus he renders ἡ ὥρα ἔτους ἢ μετὰ τροπὰς μάλιστα ἐν θέρει τρέπεται ὁ ἥλιος^r: misled, as it should seem, by the false reading ^sμουνοχιῶνος. He has therefore enumerated *five* winters between the death of Darius and the passage of the Hydaspes. These five winters would obviously bring down the engagement with Porus as low as B. C. 325. a date, at which it is confessed that Alexander had already arrived in Susiana.

When Alexander took his head quarters at Zariaspa, after his marriage with Roxana, he is said to be “now but about in his twenty-sixth year:” and yet this period is the winter of B. C. 32^s/₇, according to Mr. Mitford himself. And, according to Mr. Mitford himself, Alexander passed into Asia at twenty-two, in the spring of B. C. 334. an interval of near seven years, instead of five. It is correctly stated^u that “at the early age of twenty-four” Alexander took possession of Egypt.

Mr. Mitford, therefore, by neglecting the true time of the surrender of Tyre, has lost a year between the first passage of Alexander into Asia, and the death of Darius. He has again, by neglecting the chronology of the campaigns in the northern provinces, interpolated two years between the death of Darius and the defeat of Porus.

His arrangement, however, is judicious in the period which follows the voyage of Nearchus: and he determines rightly that Alexander approached Babylon in the spring of the 324th year before Christ. On the concluding transactions of Alexander’s life, he has some just remarks. Dr. Vincent^x had supposed the voyage of Nearchus to have occurred in B. C. 326, and the death of Alexander in B. C. 324. He finds it, however, to be y “more probable that “Alexander died May B. C. 323.” “One objection, however,” he observes, “only remains; “which is, that I cannot discover in any of the historians two winters after Alexander’s return “to Susa. One is evident: that in which he subdued the Cossæi. But the year and five “months afterwards is not filled up by the transactions recorded.” This objection Mr. Mitford^z undertakes to answer; and has answered it most sufficiently by shewing that the leisure of one winter at Babylon was little enough for the performance of the things which were accomplished in that interval:—the building and preparation of a powerful fleet; the excavation of a dock to receive it; extensive surveys for the improvement of the inland navigation; the erection of a town on a hostile frontier; the arrangement of the administration in the provinces of that vast empire. And he points out the two voyages down the river to the lake, requiring two distinct seasons of flood for their performance. Mr. Mitford in these observations has cleared this part of the history from much of the difficulty with which it was supposed to be embarrassed.

In describing the march of Alexander through the Upper Asia^a, I have followed the geography of Major Rennell, in his “Memoir of a Map of Hindostan^b:” where that great geographer traces the route of Alexander from the Caspian sea to the Indus. The distances have been corrected from the recent map of Arrowsmith, which, under the modest title of “Out-lines of the Countries between Delhi and Constantinople,” contains most valuable geogra-

° Vol. X. p. 166.

p P. 168.

q Arrian. V. 9. p. 330.

r Arrian uses similar expressions elsewhere:—
ἐπὶ τροπὰς ἄστιας τοῦ θέρους ὁ ἥλιος ἐπιστρέφει. (VII. 21.) which Mr. Mitford vol. X. p. 427. has rightly interpreted.

s In Arrian. V. 19. See the Tables B. C. 327.

t Vol. X. p. 109.

u Vol. X. p. 359.

x Voyage of Nearchus p. 36.

y P. 530.

z Vol. X. p. 424—427.

a In the Tables B. C. 330. 329. 328.

b P. 200. third edit. 1793.

phical information respecting those countries. Those who are curious to follow Alexander's route from Zadracarta to the Iaxartes will find the distances in English miles nearly these.

<i>Zadracarta to Herat</i> ^c	522 miles.
<i>Herat to Zarang</i> ^d	232.
<i>Zarang to Agriaspæ</i> ^e	207.
<i>Agriaspæ through Arachosia (Arokhage) to Alexandria</i> ^f	188.
<i>From Alexandria, northwards, to Ghizni</i>	213.
<i>Ghizni to Bactra</i> ^g	307.
<i>Bactra to Nautaca</i>	230.
<i>Nautaca to Maracanda (Samarcand)</i>	22.
<i>Maracanda to Cyropolis</i>	163.
	2084.

Strabo^h, describing the course of Alexander's march into Bactriana, confirms and verifies the authorities quoted in the Tables, both with respect to the position of the several provinces, and the season at which the march was performed. The army passed through *Aria*, the *Drangæ*, the *Euergetæ*, the *Arachoti*, and arrived among the mountains of *Paropamisus* in the autumn. There a city was founded, (the *Paropamisian Alexandria*,) and after wintering there, the army, proceeding in a N. W. direction over the mountains, reached Bactriana in fifteen days from Alexandria: εἰς τὴν Ἀριανὴν ἦκεν· εἴτ' εἰς Δράγγας·—εἴτ' ἐκ Δραγγῶν ἐπὶ τε τοῦς Εὐεργέτας ἦκεν,—καὶ τοὺς Ἀραχωτοὺς, ἥτοι διὰ τῶν Παροπαμισαδῶν ὑπὸ Πλειάδος δύσιν. ἔστι δ' ὀρεινὴ καὶ κεχιονοβόλητο τότε, ὥστε χαλεπῶς ᾤδεύετο.—διαχειμάσας δ' αὐτόθι, ὑπερδέξιον ἔχων τὴν Ἰνδικήν, καὶ πόλιν κτίσας, ὑπερήκρυσεν εἰς τὴν Βακτριανὴν διὰ ψιλῶν ὁδῶν.—πεντεκαίδεκαταῖος δὲ ἀπὸ τῆς κτισθείσης πόλεως καὶ τῶν χειμαδίων ἦκεν εἰς Ἀδραψα, πόλιν τῆς Βακτριανῆς. According to Strabo's account, conformably with that of Arrian and Curtius, Alexander entered the province of *Bactriana* in the spring of B. C. 329.

^c *Herat*, in the modern Korasan, corresponds in name and situation with the ancient *Aria*, which is described by Strabo XV. p. 724. as bounded, in its more limited sense, by the *Paropamisadæ* on the east: by *Drangiana* on the south: and by *Parthia proper*, and the *Caspæ Pylæ*, on the west.

^d "*Zarang* appears in the Tables of Nasereddin " and *Ulugbeig*; and no doubt represents the ancient capital of the *Zarangæi*. It is reckoned a " very ancient city." Rennell, *Geography of Herodotus* p. 196. *Zarang*, nearly due south of *Herat*, is situated on the northern bank of the river *Hindmend*, in the modern province of *Seistan*.

^e The *Agriaspæ* (the *Εὐεργέται* of Alexander's historians) are recognised in the modern *Der-gaspæ*: likewise on the banks of the *Hindmend*, nearly due east of the city of *Zarang*.

^f The *Paropamisian Alexandria*, or *Alexandria ad Caucasum*, was founded by Alexander before he passed northwards to Bactria: Arrian. III. p. 230.

πρὸς τὸν Καύκασον τὸ ὄρος ἦγεν, ἵνα καὶ πόλιν ἐκτίσῃ, καὶ

ὠνόμασεν Ἀλεξάνδρειαν. καὶ θύσας ἐνταῦθα τοῖς θεοῖς ὑπερέβαλε τὸ ὄρος τὸν Καύκασον. Bactriana was to the north and west, at the distance of fifteen days' march: Strabo XV. p. 725. ἔστι τὰ προσάρκτια καὶ τὰ πρὸς ἐσπέραν Βάκτρια.—πεντεκαίδεκαταῖος δὲ ἀπὸ τῆς κτισθείσης πόλεως ἦκεν εἰς Ἀδραψα, πόλιν τῆς Βακτριανῆς. These positions make the site assigned to Alexandria in Arrowsmith's map highly probable; where it is placed 213 English miles SSW. of *Ghizni*, and 75 miles to the east of *Arokhage*, or *Arachosia*. The narrative of Curtius VII. 3. places Alexandria on the north of the mountains, and nearer to the borders of Bactriana.

^g The city of *Bactra*, or *Zariaspa*, (the modern *Balk*,) is situated less than forty miles from the river *Oxus*. But the province of *Bactria* extended far to the south; and its borders, which Alexander entered at *Adrapsa*, would be not many miles from *Ghizni*, although the precise limits and extent of the ancient province are uncertain.

^h XV. p. 724. 725.

While Alexander was engaged in his *fourth* campaign in Asia B.C. 331, the action between Agis and Antipater happened in Peloponnesus. The date of this action is not easily fixed. The words of Alexander, recorded by Plutarchⁱ, imply that it occurred about the time of the battle of Arbela. When Alexander was at Susa, about a month after that battle, he had not heard of it; for he directed his officers on the sea-coast ^k ἀποστείλαι παρ' Ἀντίπατρον ὅσων ἂν δέηται Ἀντίπατρος ἐς τὸν πρὸς Λακεδαιμονίους πόλεμον. Curtius^l supposes the battle to have preceded the victory at Arbela: *Prius finitum est (bellum) quam Darium Alexander apud Arbela superaret.* According to Justin^m, Alexander received the news of Antipater's success after the death of Darius: *Dum hæc aguntur, epistolæ Antipatri e Macedonia ei redduntur, quibus bellum Agidis—continebatur.* As the action had certainly happened before the cause of the Crown was pleaded, all these authorities concur in placing it at least within the archonship of *Aristophanes*.

Diodorus places this battle, and the death of Agis, one year lower, in the archonship of *Aristophon*. He supposes the report of the battle of Arbela to have already reached Greece before the Lacedæmonians began the war with Antipater. But it is plain from Arrianⁿ that the war between them already existed, when the battle of Arbela was fought. And the expressions of Diodorus himself^o,—ἕως ἔτι τὰ Περσῶν πράγματα διαμένη τῆς ἐλευθερίας ἀντέχεσθαι. βοηθήσειν γὰρ αὐτοῖς Δαρεῖον.—εἰ δὲ περιόφονται τοὺς Πέρσας καταπολεμηθέντας, μονωθήσεσθαι τοὺς Ἕλληνας, κ. τ. λ.—these expressions sufficiently shew that the event of the great battle with Darius was still doubtful; for this reasoning would have been absurd *after* it. Moreover, Diodorus relates the death of Darius as subsequent to the defeat of Agis. But, as the death of Darius happened in the very first month of Aristophon, from hence again it appears that the defeat of Agis occurred in the year of the preceding archon.

Dinarchus^p alludes to this war between Agis and Antipater: οἷα ἐπ' Ἀγίδος [according to the happy correction of Wesseling ad Diod. XVII. 62.] ἐγένετο, ὅτε Λακεδαιμόνιοι μὲν ἅπαντες ἐξεστράτευσαν, Ἀχαιοὶ δὲ καὶ Ἡλεῖοι τῶν πραγμάτων ἐκοινώνουν, ὑπῆρχον δὲ ξένοι μύριοι, Ἀλέξανδρος δὲ, ὡς οἱ λέγοντες, ἐν Ἰνδοῖς ἦν. This assertion of Alexander's being then in India must not be taken in its literal meaning. He did not reach India till three years after. The orator only expresses the vast distance at which Alexander was then removed from the affairs of Greece.

For the revolutions in the Macedonian government, during a space of about forty-three years which followed the death of Alexander, our best guide is Dexippus. As I frequently refer to that fragment, it will be convenient to give the whole passage at once.—Ἡ Θάπτεται τὸ σῶμα (Ἀλεξάνδρου) σταλὲν εἰς Ἀλεξάνδρειαν ὑπὸ Ἀριδαίου ἀδελφοῦ αὐτοῦ πρὸς πατρός, ὃς μετὰ Ἀλέξανδρον ἦρξε Μακεδόνων μετονομασθεὶς ὑπ' αὐτῶν Φίλιππος, σὺν Ἀλεξάνδρῳ ἐκ Ῥωξάνης τῆς Δαρείου(?) παιδὸς τοῦ μεγάλου Ἀλεξάνδρου, ἐγγὺς ἔτη ζ'.—Ὅσα μὲν οὖν ἐχρῆν πρὸ τῆς Ἀλεξάνδρου βασιλείας περὶ τῆς Μακεδόνων ἀρχῆς παραθέσθαι συνοπτικῶς ἤδη προτέτακται μέχρις αὐτοῦ. λοιπὸν δὲ καὶ τοὺς μετ' αὐτὸν διαδεξαμένους τὴν ἡγεμονίαν ἐπισημοτέρους ἄξιον εἰπεῖν καὶ αὐτοὺς ἐν κεφαλαίῳ. Μετὰ τὴν Ἀλεξάνδρου τελευτὴν διαιροῦνται τὴν ἡγεμονίαν Μακεδόνων μὲν, ὡς ἤδη λέλεκται, Ἀριδαῖος, ἀδελφὸς αὐτοῦ πρὸς πατρός ἐκ Φιλίνης τῆς Θετταλῆς, ὁ ἐπικληθεὶς Φίλιππος πότῳ τῶν Μακεδόνων τῷ πρὸς τὸν πατέρα Φίλιππον, καὶ Ἀλέξανδρος παῖς ἐκ Ῥωξάνης τῆς Ὀξυάρτου· εἶτα καὶ οἱ λοιποὶ καθ' ἑαυτοὺς ἕκαστος· ὧν οἱ προύχοντες

ⁱ Agesil. c. 15.^k Arrian. III. p. 198.^l VI. 1.^m XII. 1.ⁿ III. p. 198.^o XVII. 62.^p In Demosth. p. 94, 30.^q Syncell. p. 264. B.—267. B. ed. Paris. Scaliger. Euseb. p. 58. This fragment of Macedonian

history is rather an abstract of Dexippus than a transcript. Porphyry apud Scalig. p. 62. 63. who has drawn from the narrative of his contemporary Dexippus, has some variations, and some additional particulars.

ἦσαν Πτολεμαῖος ὁ Λάγου κληρωσάμενος τὴν Αἰγύπτου βασιλείαν· Σέλευκος ὁ Νικάτωρ Συρίας καὶ Κιλικίας μέχρι Βαβυλῶνος· Περδίκκας ὁ λαβὼν παρ' Ἀλεξάνδρου τὸν ἑτακτύλιον ἐπὶ τῆς μεγάλης τάττεται Φρυγίας· Λυσίμαχος τὴν εἰς δεξιὰ τοῖς πλέουσι τὸν Πόντον ἡγεμονίαν παραλαμβάνει· Ἀντίγονος Φρυγίας τῆς μικρᾶς καὶ Παμφυλίας καὶ Λυκίας ἄρχει· Εὐμένης Παφλαγονίας καὶ Καππαδοκίας κληροῦται· Κάσανδρος ὁ Ἀντιπάτρου σὺν τῷ πατρὶ τὴν Ἀριδαίου καὶ Ἀλεξάνδρου διοικεῖ βασιλείαν ἐν Μακεδόσι καὶ τῆς Ἑλλάδος κρατεῖ. Ταῦτα πάντα συντρέχει κατὰ τὴν ἑτὶ δ' Ὀλυμπιάδα, καθ' ἣν ἀρχομένην, πρὶν ἄρξασθαι τὸν Ἀριδαῖον, Ὀλυμπίας κτείνεται ἡ Ἀλεξάνδρου μήτηρ, ἡ παρὰ Αἰάκου σταλεῖσα τοῦ βασιλέως Ἡλείου, ἣ τοῦτον φυγοῦσα καὶ πρὸς Μακεδόνας ἔλθοῦσα, διττῶς γὰρ ἰστορεῖται. τοῦτον μὲν οὖν ἀνελοῦσα σὺν τῇ γαμετῇ ζ' ἔτει τῆς μετὰ Ἀλεξάνδρον βασιλείας αὐτοῦ καὶ αὕτῃ μετὰ βραχὺν χρόνον ἀναίρεται ὑπὸ Κασάνδρου τοῦ Ἀντιπάτρου. βασιλεύει δὲ Μακεδόνων ἀρξαμένη σὺν δύο ὑπασίην Ἀλεξάνδρου τῷ τε ἐκ Βαρσίνης τῆς Ἀρταβάζου Ἡρακλεῖ καλουμένῳ, καὶ Ἀλεξάνδρῳ τῷ προῤῥηθέντι ἐκ Ῥωξάνης τῆς θυγατρὸς Ὁξυάρτου Βάκτρων βασιλέως· οὓς καὶ αὐτὸς ὁ Κάσανδρος ἀνελών, τὴν δὲ Ὀλυμπιάδα καὶ ἄταφον ἐκρίψας, ἑαυτὸν Μακεδόσι βασιλείᾳ ἀνηγόρευσεν, γήμας τὴν Φιλίππου τοῦ βασιλέως γαμετὴν Θεσσαλονίκην, καὶ βασιλεύσας ἔτη ιθ', φθινάδι τε νόσῳ διαλυθεὶς ἐπὶ τρισὶν υἱοῖς, Φιλίππῳ, Ἀλεξάνδρῳ, καὶ Ἀντιπάτρῳ. ὧν Φίλιππος πρῶτος ἤρξε μετὰ Κασάνδρον ἐν Ἑλατεῖα θανών· Ἀντίπατρος δὲ Θεσσαλονίκην ἀνελών τὴν ἰδίαν μητέρα συμπράττουσαν Ἀλεξάνδρῳ τῷ ἀδελφῷ περὶ τῆς βασιλείας^a [εἰπόντων] φεύγει πρὸς Λυσίμαχον, καὶ ἀναίρεται ὑπ' αὐτοῦ καίπερ γήμας θυγατέρα αὐτοῦ. Ἀλέξανδρος δὲ Λυσάνδραν τὴν Πτολεμαίου γαμεῖ, παρὰ Δημητρίου δὲ ἀναίρεται τοῦ Πολιορκητοῦ, συμμαχήσειν κατὰ Ἀντιπάτρου τοῦ νεωτέρου ἀδελφοῦ τοῦτον προσκαλεσαμένου. καὶ ἄρχει Μακεδόνων Δημήτριος ὁ Ἀντιγόνου μὲν παῖς οὗτος, (τοῦ τὴν μικρὰν κληρωσαμένου Φρυγίαν, ὡς ἀνωτέρω προεῖρηται, φοβερωτάτου δὲ τῶν τότε κατὰ τὴν Ἀσίαν βασιλέων, ὃς καὶ ἐν Φρυγίᾳ θνήσκει, πάντων αὐτῷ διαφόρων ἐπιτεθέντων δυναστῶν, ἔτη ιη' τῆς βασιλείας κρατήσας,) Πολιορκητῆς δὲ ἐπικληθεὶς, διότι ἠώθη δεινότητος ἐν τῇ πολιορκίᾳ βασιλεύσας ἀπάντων τῶν τῆναικαῦτα. Οὗτος τῆς μὲν Ἀσίας τῆς μικρᾶς ἔτη ιζ', Μακεδόνων δὲ ε' ἐβασίλευσεν ἔτη μόνα μετὰ τὸ ἀνελεῖν Ἀλεξάνδρον τὸν Κασάνδρου· καὶ ἐκβάλλεται τῆς ἀρχῆς ὑπὸ Πύρρου βασιλέως τῆς Ἡλείου υἱοῦ μὲν Αἰακοῦ Ἡπειρώτου δυνάστου διαδεξαμένου τὴν Ἡπειρωτικὴν ἀρχὴν ἀπ' αὐτοῦ, εἰκοστοῦ δὲ καὶ τρίτου ἀπὸ Ἀχιλλέως τοῦ Θετίδος καὶ Πηλέως, ἀνδρὸς καὶ χειρὶ δυνατοῦ καὶ εὐβουλίας στρατηγικοῦ. ὃς Πύρρος ἐκβαλὼν Δημήτριον, ὡς προσηκούσης αὐτῷ τῆς Μακεδόνων ἀρχῆς μετὰ τὸ γένος Φιλίππου, δι' Ὀλυμπιάδα τὴν Ἀλεξάνδρου τοῦ κτιστοῦ μητέρα φέρουσιν ἐκ Πύρρου (τοῦ καὶ Νεοπτολέμου) παιδὸς Ἀχιλλέως τὸ γένος, ἐκράτησε Μακεδόνων μῆνας ζ'. Λυσίμαχος δὲ ὁ Θετταλὸς, Ἀγαθοκλέους παῖς, εἰς τῶν Ἀλεξάνδρου δορυφόρων, Θράκης τε καὶ Χερρόνησου τῆς λοιπῆς τε^d βασιλεύων ὁμόρου χώρας τῷ Πόντῳ καὶ τῇ Μακεδονίᾳ, ταύτῃ ἐπιδραμὼν ὡς γείτοιν, Πύρρον μὲν διεδέξατο αὐτὸς δὲ ἐβασίλευσε Μακεδόνων ἔτη ε' καὶ μῆνας ε'. οὗτος ἡττηθεὶς ἐν τῇ πρὸς Σέλευκον τὸν Νικάτορα μάχῃ βασιλείᾳ Συρίας καὶ Ἀσίας, αἰχμάλωτον ἐλόντα καὶ τὸν Πολιορκητὴν Δημήτριον, ἐκπίπτει τῆς ἀρχῆς^f. Φανεροῦ δὴ ὄντος τοῦ τρόπου καθ' ὃν Ἀν-

^r Sic Scalig. τὸ δακτυλίδιον Syncell.

^s Sic Syncell. Κάσανδρος Ἀντιπάτρου Scalig.

^t Sic Syncellus; με' Scalig.

^u Hæc corrupta videntur.

^x Sic legendum videtur. ἡ τοῦτον Scalig. ὡς τοῦτον Syncell.

^y Sic Syncell. δύο παισὶ, τῷ τε ἐκ Φαρσίνης τῆς Φαρναβάζου Ἡρ. Scalig.

^z Sic Syncell. α' ἤρξε μετὰ Κ. τὸν πατέρα Μακεδόνων ἐν Ἑλατρίᾳ θανόν Scalig.

^a * εἰπόντων redundat Syncell. in margine. τῶν ἀδελφῶν περὶ βασιλείας εἰπόντων Scalig.

^b Habet Scalig. διὰ τὸ μετὰ θάνατον Ἀντιγόνου τοῦ πατρὸς ἐν Ἐφέσῳ διασωθῆναι φηγὰς, ἥνικα τῆς ὕλης Ἀσίας ἀποσφαλεῖς ᾤφθη—. omitta in Syncell.

^c Sic Syncell. τῆς Μακεδόνων ἀρχῆς Scalig.

^d Sic Syncell. βασιλεύει Scalig.

^e ἔτη β' Syncell. in margine.

^f Porphyrius apud Scalig. p. 63. Ἀριδαῖος ὁ Φιλίππου καὶ Φιλίνης τῆς Θετταλῆς, ὃν οἱ Μακεδόνες πόθῳ τοῦ Φιλίππου γένους Φίλιππον προσαγορεύσαντες βασιλείᾳ ἀνέδειξαν μετ' Ἀλεξάνδρον, καίπερ ἐξ ἐταίρας γεγονότα, — διαδέχεται τὴν ἀρχὴν, ὥσπερ ἔφαμεν, Ὀλυμπιάδος τῆς ριθ' ἔτει δευτέρῃ. λογίζεται δὲ αὐτῷ ἔτη ζ'. ἐπέζησε γὰρ ἄχρι ἑκατοστῆς πεντεκαίδεκατῆς Ὀλυμπιάδος ἔτους τετάρτου. Κατέλιπε δὲ ὁ Ἀλέξανδρος παῖδας, κ. τ. λ. — Ἀριδαῖον μὲν οὖν Ὀλυμπίας ἐκτείνειν ἡ μήτηρ Ἀλεξάνδρου αὐτὴν δὲ καὶ τοὺς δύο παῖδας Ἀλεξάνδρου Κάσανδρος ἀναίρει — γήμας δὲ Θεσσαλονίκην τὴν Φιλίππου, βασιλεύων ἐπέβη ἔτη ιθ'. καὶ φθινάδι νόσῳ ἐπιπὼν διελεύθη. τοῦτον δια-

τίγονός τε, ὁ τῆς μικρᾶς Φρυγίας καὶ Παμφυλίας καὶ Λυκίας ἄρξας εὐθὺς μετὰ Ἀλέξανδρον, τίθησκε· καὶ ὅπως ὁ τούτου παῖς Δημήτριος δόλω κρατήσας Μακεδόνων ὑπὸ Πύρρου ἐξεβλήθη, αἰχμάλωτός τε ἀλούς ὑπὸ Σελεύκου ἐν Κιλικίᾳ τηρούμενος βασιλικῶς θήσκει· καὶ αὖθις ὁ Λυσίμαχος Πύρρον ἐκβαλὼν Μακεδόνων ἐβασίλευσεν καὶ ὑπὸ Σελεύκου τοῦ Νικάτορος καταπολεμηθεὶς ἐκπέπτωκε τῆς ἀρχῆς· ὑπολείπεται δεῖξαι καὶ Σέλευκον ὅπως τῆς βασιλείας ἔτυχεν. Πτολεμαῖος ὁ Λάγου πρῶτος τῆς Αἰγύπτου μετὰ Ἀλέξανδρον βασιλεύσας ἔτη μ' ἐλθὼν εἰς Παλαίγονζαν συνάπτει μάχην Δημητρίῳ τῷ Ἀντιγόνου, καὶ νικήσας ἀναδείκνυσι Σέλευκον βασιλέα Συρίας καὶ τῶν ἄνω τόπων· Σέλευκος δὲ ἀναβὰς μέχρι ἡ Βαβυλωνίας, καὶ κρατήσας τῶν βαρβάρων, βασιλεύει ἔτη λβ'. διὸ καὶ Νικάνωρ ἐπεκλήθη. τῷ γοῦν λβ' ἔτει τῆς βασιλείας αὐτοῦ, οὗ τῆς ὅλης ζωῆς, Λυσίμαχον ἐκβαλὼν τῆς Μακεδονικῆς ἀρχῆς ἐπαρθεὶς δὲ ἐπὶ τῇ νίκῃ καὶ αὐτὸς ἀναιρεῖται ὑπὸ Πτολεμαίου τοῦ Λάγου τοῦ Κεραυνῷ λεγομένου, μέλλων δὲ Μακεδόνων ἄρχειν. καὶ κρατεῖ Μακεδόνων Πτολεμαῖος οὗτος ὁ Λάγου καὶ Εὐρυδίκης παῖς τῆς Ἀντιπάτρου, Σέλευκον ἀνελὼν εὐεργέτην τε ὄντα ἑαυτοῦ καὶ ἐκ φυγῆς ὑποδεξάμενον, ἔτος ¹ ἐν καὶ μῆνας ε', ἀναιρεῖται καὶ αὐτὸς Γαλάταις πολεμῶν κατακοπεῖς μετὰ τῆς δυνάμεως καὶ τῶν ἐλεφάντων. Κατὰ δὲ τοὺς χρόνους τούτους, τῶν Γαλατῶν ἐπικειμένων τῇ Μακεδονίᾳ καὶ λεηλατούντων αὐτὴν, διὰ τὸ πολλοὺς ἐπεμβαίνοντας τῇ βασιλείᾳ πρὸς βραχὺ κρατεῖν καὶ ἐκπίπτειν αὐτῆς· ὧν εἰς καὶ Μελέαγρος ἀδελφὸς Πτολεμαίου τοῦ Λάγου πρὸς ὀλίγας ἡμέρας δυναστεύσας καὶ ἐκπεσὼν· ὡσαύτως δὲ καὶ Ἀντίπατρος ἡμέρας μὲ· μεθ' ὃν Σωσθένης· ἔτι δὲ Πτολεμαῖος· πρὸς δὲ τούτοις Ἀλέξανδρος καὶ Πύρρος Ἡπειρώτης· οἱ πάντες ἔτη ὅτριά κατὰ Διόδωρον ἐβασίλευσαν· Ἀντίγονος ὁ Γονατᾶς ἐπικληθεὶς διὰ τὸ ἐν Γόνις τῆς Θετταλίας τραφῆναι, υἱὸς Δημητρίου τοῦ Πολιόρκητος, βασιλεύει Μακεδόνων ἔτη ρμδ'. προβασιλεύσας ἔτη ιβ' τῆς Ἑλλάδος, καὶ μετὰ ταῦτα τῆς Μακεδονικῆς ἀρχῆς σὺν τῇ Ἑλλαδικῇ ἀντιποισάμενος ἐν κράτος. μετὰ τοῦτον ὁ υἱὸς Δημήτριος ἔτη ι' βασιλεύσας τελευτᾷ καταλιπὼν Φίλιππον υἱὸν νήπιον. τούτου ἐπίτροπος Ἀντίγονος κατασταθεὶς κρατεῖ Μακεδόνων ἔτη ιβ'. κατὰ δὲ τὸν Διόδωρον, ἔτη θ'. μεθ' ὃν ὁ Φίλιππος αὐξηθεὶς ἀπέλαβε τὴν πατρῴαν ἀρχὴν, καὶ ἤρξεν ἔτη μβ'. τούτου τελευτήσαντος διεδέξατο τὴν ἀρχὴν Περσεὺς ἔτη ι'.

According to Dexippus, the nineteen years of CASSANDER are to be computed, not from the death of *Philip Arideus*, but from the death of *Olympias*, about eighteen months afterwards, towards the end of the year of Democles; or spring B. C. 315. Cassander, then, died in the archonship of Antiphates, about the beginning of B. C. 296.

The deaths of LYSIMACHUS, SELEUCUS, and PTOLEMY CERAUNUS, fell nearly within the limits of the 124th Olympiad: ¹ Polybius. Ὀλυμπιάς ἦν εἰκοστὴ καὶ τετάρτη πρὸς ταῖς ἑκατὸν—

δέχονται οἱ παῖδες Φίλιππος καὶ Ἀντίπατρος· οἷτινες ἔτη τρία καὶ μῆνας ε' ἐβασίλευσαν μετὰ τὸν πατέρα. πρῶτος μὲν Φίλιππος· καὶ ἐν Ἑλατείᾳ ἀποθνήσκει. Ἀντίπατρος δὲ Ἀλέξανδρον τῷ παιδί συμπράττουσαν ἀνελὼν τὴν μητέρα Θεσσαλονίκην εἰς Λυσίμαχον ἔφυγε, καὶ τῶν ἐκείνου θυγατέρων γήμας τινὰ ὁμοίως ἀνῆρέθη πρὸς αὐτοῦ Λυσίμαχον. Ἀλέξανδρος δὲ γαμεῖ μὲν Λυσάνδρην τὴν τοῦ Πτολεμαίου· πρὸς τε τὸν νεώτερον Πτολεμαῖον ἀδελφὸν εἰς συμμαχίαν ἐπικαλεῖται Δημήτριον τὸν Ἀντιγόνου, —ἀναιρεῖται τε ὑπ' αὐτοῦ, καὶ Μακεδόσιν αὐτὸς ἄρχει Δημήτριος. τῶν οὖν παίδων Κασάνδρου τῆς ἀρχῆς ἔτη λογίζονται ἀπὸ τοῦ τετάρτου ἔτους τῆς ἑκατοστῆς [ἄχρι] τοῦ τρίτου ἑκατοστῆς εἰκοστῆς πρώτης ὀλυμπιάδος. Δημήτριον δὲ ἔξ ἔτη βασιλεύσαντα Μακεδονίας Πύρρος ἐκβάλλει τῆς Ἡπειροῦ βασιλεὺς. —ἐπτα δὲ μῆνας ἄρχει Μακεδόνων τῷ δὲ ὀγδόῳ τούτου Λυσίμαχος διαδέχεται ὁ Ἀγαθοκλέους, Θετταλὸς ὧν ἐν Κρανῶνος, καὶ Ἀλέξανδρου γεγονὸς δορυφόρος. —βασιλεύει δὲ Μακεδονίας ἔτη ε' καὶ μῆνας ε' ἡτᾶται δὲ ἐν τῇ περὶ Κόρου πεδίον μάχῃ τῇ πρὸς Σέλευκον τὸν τῆς Ἀσίας βασιλέα, —ὅτε καὶ τοῦ ζῆν ἀπαλλάττεται.

Εὐθὺς δ' ἐπὶ τῇ νίκῃ Σέλευκον Πτολεμαῖος ὁ τοῦ Λάγου καὶ Εὐρυδίκης παῖς τῆς Ἀντιπάτρου, ὃ Κεραυνὸς ἐπικληθεὶς ἦν, εὐεργέτην τε ὄντα ἑαυτοῦ καὶ ἐκ φυγῆς ὑποδεξάμενον ἀνελὼν ἤρξεν αὐτὸς Μακεδόσιν· ὅσπερ Γαλάταις πολεμῶν ἀνῆρέθη, βασιλεύσας ἐνιαυτὸν καὶ μῆνας ε'.

² Sic Syncell. ὁ τῆς μικρᾶς Φρυγίας εὐθὺς μετὰ Ἀλέξανδρον βασιλεύσας Scalig.

³ Sic Syncell. Βαβυλῶνος Scalig.

⁴ Memnon apud Photium cod. 224. p. 716. Σέλευκος δὲ τοῖς κατωρθωμένοις κατὰ Λυσίμαχον ἐπαρθεὶς εἰς τὴν Μακεδονίαν διαβαίνειν ὤρμητο. Mallem tamen apud Syncellum εὐθὺς δὲ ἐπὶ—ex Porphyrio.

⁵ Sic Scalig. πρὸς Syncell.

⁶ ἔτος α' καὶ μῆνας ε' Scalig.

⁷ Sic Syncell. τοὺς χρόνους ε-ζ' [ὀλυμπιάδος] Scalig.

⁸ Post αὐτὴν lacunæ signum apposuit Scalig.

⁹ ἔτη γ' κατὰ Διόδωρον Scal. omisso ἐβασίλευσαν.

¹⁰ Sic Syncell. idem quoque in margine. καὶ Scalig.

¹¹ Α. κ. ὁ Δημητρίου Scalig.

¹² II. 41.

καιροὶ δὲ καθ' οὓς Πτολεμαῖος ὁ Λάγου καὶ Λυσίμαχος ἔτι δὲ Σέλευκος καὶ Πτολεμαῖος ὁ Κεραυνὸς μετέλλαξαν τὸν βίον. πάντες γὰρ οὗτοι περὶ τὴν προειρημένην ὀλυμπιάδα τὸ ζῆν ἐξέλιπον. *Ptolemy son of Lagus died after a reign of forty years, computed from the death of Alexander, towards the close of Olymp. 124. 1. or the beginning of B. C. 283.^s Seleucus was slain, after a reign of thirty-two years. Computed from the era of the Seleucidæ, [autumn B. C. 312] thirty-one years would be completed towards the end of B. C. 281, in the very beginning of Olymp. 124. 4. He died seven months after Lysimachus: ^tmenses admodum septem.*

Dexippus places the death of *Seleucus seventeen months* before the death of *Ptolemy Ceraunus*. Dodwell^u, upon the authority of Dexippus and Pausanias, thus determines the dates: *Seleucus interiit anno Olymp. 124. 4. ad exitum vergente: [early in B. C. 280.] inde ergo cæperit regnum Ptolemæi in Macedonas, ab anno Olymp. 124^æ. 4^o. desinente. Huic autem annum unum et menses quinque tribuunt fragmenta.—Exibunt Ol. 125^æ. 2i. anni mense circiter quarto.* [about October B. C. 279.] This chronology is not satisfactory. 1. It is contrary to Polybius; who assigns the death of Ceraunus to the 124th Olympiad, or, at least, near it: περὶ τὴν προειρημένην ὀλυμπιάδα. But this arrangement of the dates places that event in the middle of the 125th Olympiad. 2. The Gauls, after the overthrow of Ceraunus, allowed some time to elapse before their irruption into Greece. According to Pausanias^x, the forces which had destroyed Ceraunus returned into their own country, and the expedition of Brennus into Greece was subsequent: ὁ μὲν Πτολεμαῖος ἀπέθανεν ἐν τῇ μάχῃ.—προελθεῖν δὲ ὡς ἐπὶ τὴν Ἑλλάδα οὐδὲ τότε ἐθάρρησαν οἱ Κελτοὶ, καὶ ὁ δεῦτερος οὕτω στόλος ἐπανῆλθεν εἰς τὴν οἰκίαν. ἐνθα δὴ ὁ Βρέννος πολὺς μὲν ἐν συλλόγοις τοῖς κοινοῖς πολὺς δὲ καθ' ἕκαστον ἦν τῶν ἐν τέλει Γαλατῶν, ἐπὶ τὴν Ἑλλάδα ἐπαίρων στρατεύεσθαι.—ἀνέπεισέ τε δὴ τοὺς Γαλάτας ἐλαύνειν ἐπὶ τὴν Ἑλλάδα.—Υ τοῖς δὲ γε Ἑλλησι—τὰ εἰς Μακεδόνας καὶ Θράκας καὶ Παίονας τὰ ἐπὶ τῆς προτέρας καταδρομῆς τῶν Γαλατῶν ἔτι ἔκειτο ἐν μνήμῃ. The defeat of Ceraunus, then, and the irruption of Brennus into Greece, were the transactions of two distinct campaigns. And this is confirmed by the succession of the reigns in Macedonia. After *Ceraunus*, *Meleager Antipater* and *Sosthenes* reigned in successive order^z:

* *Ptolemy Soter* governed seventeen years, and reigned twenty-three. See the Tables B. C. 306, 2. *Philadelphus* reigned two years with his father, and thirty-six alone. Porphyry. in fragmento apud Scalig. Euseb. p. 59. ἐπεὶ ζῶν ἔτι τῆς ἀρχῆς παρεχώρησε τῇ υἱῷ Πτολεμαίῳ τῷ παιδὶ τὴν ἀρχὴν διαδεξαμένῳ, οὐκέτι δὴ τεσσαράκοντα, τριάκοντα δὲ καὶ ὀκτώ, τὰ τοῦ πρώτου Πτολεμαίου λογίζονται. τοῦτον διαδέχεται Πτολεμαῖος ὁ υἱὸς ὁ ἐπικληθεὶς Φιλάδελφος^ξ καὶ ζῶντος μὲν ἔτι τοῦ πατρὸς δύο πηρωὶ τῆς βασιλείας ἔτη, ἀποθανόντος δὲ ὀκτὼ [legendum ξξ] καὶ τριάκοντα. ὡς καὶ τούτῳ ὀκτὼ καὶ τριάκοντα τοὺς τῆς βασιλείας ἑνιαυτοὺς, ἴσους τοῖς τοῦ πατρὸς, ἀποδιδούσθαι. *Philadelphus* reigned thirty-six years after the death of his father, and not thirty-eight. We must therefore substitute ξξ for ὀκτώ. The reasoning of Porphyry is this: The whole amount of the two reigns was seventy-six years. There were counted to each thirty-eight years of sovereignty, by including in the reign of the son the two years of joint reign with his father, and by leaving to the father the thirty-eight years of his sole reign, before the association of his son. So that 40 + 36 became 38 + 38.

^t Justin. XVII. 2. ^u Dissert. X. p. 564. 565.

^x X. 19, 4. 5. ^y 20, 1.

^z *Meleager*, who has only a few days in Dexippus, has two months in Porphyry and Eusebius. The forty-five days of the *Etesian* are verified by the peculiarity of the number. Porphyry apud Scal. p. 63. gives two years to Sosthenes; whose reign had commenced before the expedition of Brennus into Greece. He thus continues his narration: τὸν δὲ Πτολεμαῖον Μελέαγρος ὁ ἀδελφὸς διεδέξατο. Μακεδόνες δ' αὐτὸν τῆς ἀρχῆς εὐθὺς ἐκβάλλουσιν ἄρξαντα δύο μῆνας ὡς ἀνάξιον φανέντα^κ καὶ ἀντ' αὐτοῦ ποιοῦνται βασιλέα Ἀντίπατρον ἀδελφιδοῦν μὲν ὄντα Κασάνδρου υἱὸν δὲ Φιλίππου, κατ' ἀπορίαν γένους βασιλικῷ. πέντε δ' αὐτὸν καὶ τεσσαράκοντα ἡμέρας ἄρχοντα Σωσθένης^ς τις τῶν δημοτικῶν ἐξελαύνει ὡς ἀδύνατον στρατηγεῖν, Βρέννου τοῦ Γαλάτου ἐπιόντος, τοσοῦτον πολέμιον. καὶ αὐτὸν οἱ Μακεδόνες Ἐτησίαν ἐκάλεσαν, ὅτι χρόνῳ τισσάδε οἱ ἐτήσiai πνέουσι. Σωσθένης δὲ Βρέννον ἐξελάσας, καὶ ὄλων δύο ἐτῶν προστὰς τῶν πραγμάτων, ἀποθνήσκει^λ καὶ γίνεται ἀναρχία Μακεδόσιν. Porphyry, in his table of reigns p. 64. computes ten years between the death of Demetrius Poliorcetes and the establish-

and, according to Justin^a, Sosthenes was defeated by Brennus in this second expedition, before the passage into Greece. The Gauls, who invaded Greece in the year of Anaxicrates, were at Delphi in the winter^b: consequently, the winter of that archon, which determines their invasion to the autumn of B. C. 279. And the death of Ceraunus will be raised by these circumstances to the archonship of Gorgias, and perhaps to the autumn of B. C. 280, and of Olymp. 125. 1. a date more conformable to the terms of Polybius. 3. The duration of this usurper's reign is variously stated. Dexippus gives him seventeen months: but in Eusebius he has a year by one account, and nine months by another^c. As in the narrative of Dexippus no account is taken of the intermediate months, between the death of Lysimachus and the death of Seleucus, it is probable that these vacant months were sometimes included in the reign of Ceraunus^d. Hence the variations in the computations of his reign: nine months from the death of *Seleucus* would be *seventeen* from the death of *Lysimachus*. I have accordingly, in the Tables, preferred the *nine* months of Eusebius, as more consistent with Polybius and with the circumstances of the Gallic war: and I have supposed the *seventeen* months of Dexippus to represent the whole interval from the death of Lysimachus^e.

Seleucus is thus mentioned by Appian^f: Σέλευκος—τελευταῖα τρία καὶ ἐβδομήκοντα ἔτη βίωσας, καὶ βασιλεύσας αὐτῶν δύο καὶ τεσσαράκοντα. These forty-two years include his whole government, from the second distribution of the provinces made by Antipater in B. C. 321. Ἐ'Αντίπατρον πάλιν ἄρχειν εἴλοντο· καὶ ποιεῖται νέμησιν καὶ αὐτὸς τῆς Ἀσίας.—Αἴγυπτον μὲν Πτολεμαῖου εἶναι.—Σελεύκῳ δὲ τὴν Βαβυλωνίαν προσέθηκεν. The age of Seleucus is reported variously. Justin^h: *Lysimachus quatuor et septuaginta annos natus erat, Seleucus septem et septuaginta*. According to Dexippus, he was seventy-five. Lysimachus, who was slain seven months before Seleucus, in the summer of B. C. 281, had reigned, or governed, more than forty years; ἰεβασίλευσε τεσσαράκοντα ἔτη^k μάλιστα σὺν οἷς ἐσατράπευσεν. This space must be computed from

ment of Antigonus in Macedonia. But this is inconsistent with all accounts, and even with his own. The three years B. C. 280—277, computed by Diodorus for the troubled interval which followed the death of Ceraunus, are more probable. Pyrrhus, indeed, who is named among the usurpers within that period, could only have asserted his pretensions by his partisans, or agents. He was not personally present in Macedon till B. C. 274, after the conclusion of his Italian wars, and after the establishment of Antigonus: Plutarch. Pyrrho c. 26. ἐξαετῇ χρόνον ἀναλώσας περὶ τοὺς ἐκεῖ πολέμους—ἐνέβαλεν εἰς Μακεδονίαν, Ἀντιγόνου τοῦ Δημητρίου βασιλεύοντος. His irruption into Macedonia, described by Plutarch. Pyrrho c. 26. Justin. XXV. 3. appears to have occupied the year B. C. 273. His invasion of Laconia was in B. C. 272. and he met his death at Argos at the close of that campaign, when he was preparing to take his winter quarters: Plutarch. Pyrrho c. 30. τὴν χώραν ἐπύρθει, διανοούμενος αὐτόθι χειμάσαι. τὸ δὲ χρὲν ἦν ἀφυκτον.—φθάσας ὁ Ἀριστέας ἐκάλεε τὸν Πύρρον εἰς τὸ Ἀργος.—εὖθις οὖν ἀνεξέγνωνεν ἐπὶ τὸ Ἀργος.

^a XXIV. 5.

^b We discern a winter in the narrative of Pausanias X. 23, 3—6. ῥῆγος ἰσχυρὸν καὶ νιφετός.—χειμῆριος νύξ.

^c Eusebius Pontaci p. 131. *Ptolemæus cognomento Ceraunus an. 1. Meleagrus menses 2. Antipater dies 45.* Eusebius Scaligeri: Μακεδόνων ἐβασίλευσε Πτολεμαῖος ὁ καὶ Κεραυνὸς μῆνας θ'. μεθ' ὃν ἐβασίλευσε Μελέαγρος μῆνας γ'. μεθ' ὃν Ἀντίπατρος ἡμέρας με'.

^d In the list of reigns in Porphy. apud Scal. p. 64. Ceraunus follows Lysimachus without any interval:

Δημήτριος ὁ Πολιορκητὴς . . . ἔτη 5'.

Πύρρος . . . μῆνας 5'.

Λυσίμαχος . . . ἔτη 1' μῆνας 1'.

Πτολεμαῖος ὁ Κεραυνός. . . ἔτος 1' μῆνας 1'.

^e Memnon apud Photium cod. 224. p. 717. ascribes to Ceraunus a reign of two years: πολλὰ καὶ παράνομα ἐν δυσὶ διαπραξάμενος ἔτεσιν—ἀξίως τῆς ὁμότητος καταστρέφει τὸν βίον. Two years, current, may express in round numbers the seventeen months of Dexippus. Two years, strictly taken, and computed from the death of Seleucus, are wholly irreconcilable either with Polybius, or with the dates of the Gallic irruption into Greece.

^f Syr. c. 63.

^g Arrian. apud Photium cod. 92. p. 224.

^h XVII. 1.

ⁱ Appian. Syr. c. 64.

^k According to the rule of Taylor ad Demosth.

the first division of the provinces made at Babylon by Perdiccas; when Thrace was given to Lysimachus: ἸΘράκης καὶ Χερρόνησου καὶ ὅσα Θραξὶ σύνορα ἔθνη—Λυσιμάχῳ ἡ ἀρχὴ ἐπετράπη. From the year of Cephisodorus Olymp. 114. 2. (a few months after the death of Alexander) to Olymp. 124. 3. both inclusive, the actual interval is forty-two years. The age of Lysimachus, as of Seleucus, is differently stated. Justin makes him seventy-four. Appian^m, seventy: τοῦ μὲν ἐς ἑβδομήκοντα ἔτη τοῦ δὲ ἐς πλέονα τούτων ἔτι ἄλλα τρία. Hieronymusⁿ, eighty: ἐν τῇ πρὸς Σέλευκον ἀπώλετο μάχῃ, ἔτος ὀγδοηκοστὸν τελῶν, ὥς φησιν Ἱερώνυμος.

Lysimachus, at the period of his defeat and death, had reigned in Macedonia five years and six months. The date of his death fixes the commencement of that space to the beginning of B. C. 286. or the middle of Olymp. 123. 2. At that time Pyrrhus had held Macedonia seven or eight months. He therefore occupied it in B. C. 287. in which year Demetrius Poliorcetes was consequently expelled^o. Having fixed this point, we are enabled to ascend to the occupation of Macedonia by Demetrius, seven years before.—Ῥ ἑπταετίαν ὑπὸ Δημητρίου βεβαίως ἀρχ-θείσης. As the seven years terminated towards the close of Olymp. 123. 1. [near midsummer B. C. 287] they would commence in the latter part of Olymp. 121. 2. in the year B. C. 294. There were therefore about two years and a half between the death of Cassander, and this seven years' reign of Demetrius. These two years and a half were filled by the sons of Cassander. *Philipus* reigned first, according to Dexippus. Plutarch^q:—ὁ πρεσβύτατος αὐτοῦ τῶν παίδων Φίλιππος οὐ πολλὸν χρόνον ἐβασίλευσε. The rest of the interval, whatever it was, was occupied by the contests of the surviving brothers, *Antipater* and *Alexander*^r, till Demetrius slew Alexander and reigned in his stead B. C. 294^s.

Aristogit. p. 785. Reisk. the true amount, more than forty years, would be conveyed by Appian in the word μάλιστα. Cum definitum numerum paulo excedit, dicimus μάλιστα, aut aliquid simile. Plato in Critid.:—περὶ δύο μάλιστα ὄντας μυριάδας. Quæ verba non recte a plurimis accipiuntur. Nam si cum Salmasio Græci sermonis proprietatem spectes, non circiter aut admodum, ut illi, expones, sed “quod binas myriadas aliquantulum excedit.” But this doctrine must be received with some limitation. When μάλιστα is used to denote time, Wyttenbach ascribes to it the contrary meaning, which he supports by examples: ad Plutarch. Moral. p. 367. E. Est hæc vis particulæ μάλιστα in significando tempore quæ respondeat Latine prope, fere, circiter, admodum. To the examples adduced by Wyttenbach may be added the following: Thucyd. VIII. 68. τὸν Ἀθηναίων δῆμον [in B. C. 411] ἔπει ἑκατοστῇ μάλιστα ἐπειδὴ οἱ τύραννοι κατέλιθυσαν ἐλευθερίας παῦσαι. The interval was less than 100 years: my computations make it 99; Dodwell's dates allow only 98. μάλιστα, then, is here used by Thucydides in the sense assigned to it by Wyttenbach; and the phrase of Appian may possibly mean “forty years at the most,” instead of expressing “more than forty years;” although this last is the true description of Lysimachus's reign.

^l Arrian. apud Phot. p. 216. ^m Syr. c. 64.

ⁿ Lucian. Macrob. c. 11.

^o Compare Plutarch. Pyrrho c. 11. 12. De-

metr. c. 43. 44. Justin. XVI. 2. 3.

^p Plutarch. Demet. c. 44.

^q Demet. c. 36.

^r See Plutarch. Ibid. In the treatise περὶ δυσωπίας p. 530. C. Plutarch by mistake names *Antipater* for *Alexander*. The fate of the three sons of Cassander is briefly related by Pausanias IX. 7, 3. τῶν δὲ οἱ παίδων Φίλιππον μὲν τὸν πρεσβύτατον ὡς μετ' οὐ πολλὴν παρέλαβε τὴν ἀρχὴν ἀπήγαγεν ὑπολαβοῦσα νόσος φθινώδης· Ἀντίπατρος δὲ μετ' ἐκείνον Θεσσαλονίκην τὴν μητέρα ἀποκτείνουσιν Φιλίππου τε οὖσαν τοῦ Ἀμύντου καὶ Νικασινόλιδος· ἀπέκτεινε δὲ Ἀλεξάνδρῳ νέμειν πλέον εὐνοίας αἰτιασάμενος· ὁ δὲ Ἀλεξάνδρῳ ἦν νεώτατος τῶν Κασσάνδρου παίδων· ἐπαγόμενος δὲ Δημήτριον τὸν Ἀντιγόνου καθεῖλε μὲν δι' ἐκείνου καὶ ἐτιμαρῆσατο τὸν ἀδελφὸν Ἀντίπατρον, ἐφάνη μὲν τοι φονεὰ ἐξευρηκὰς ἑαυτῷ καὶ οὐ σύμμαχον.

^s Porphyry assigns three years and a half to the sons of Cassander; which brings down the occupation of Macedonia by Demetrius to the end of Ol. 121. 3. near midsummer B. C. 293. But it has been shewn in the Tables that he agrees in determining the death of Cassander and the expulsion of Demetrius to the dates to which they are fixed by other incidents. The Pythian games which Demetrius celebrated at Athens were necessarily the *Pythia* of Ol. 122. 3. B. C. 290. In the interval between his accession and those games, a space of almost four years and a half, Plutarch relates two expeditions into Bœotia and two cap-

At the close of this period of forty-three years from the death of Alexander, the foundations of the ACHÆAN LEAGUE were laid, according to Polybius. After fixing the commencement, or rather revival, of the League, to Olymp. 124, and the period of the passage of Pyrrhus into Italy¹, he proceeds to a more particular detail: "πρῶτοι μὲν συνέστησαν Δυμαῖοι, Πατρεῖς, Τριταεῖς, Φαραεῖς, διόπερ οὐδὲ στήλην ὑπάρχειν συμβαίνει τῶν πόλεων τούτων περὶ τῆς συμπολιτείας. μετὰ δὲ ταῦτα μάλιστα πῶς ἔπει πέμπτῃ τὴν φρουρὰν ἐκβαλόντες Αἰγίεις μετέσχον τῆς συμπολιτείας· ἐξῆς δὲ τοῖς Βούριοι—ἅμα δὲ τοῖς Κερυνεῖς. Afterwards, resuming the subject from the beginning, he states that the confederacy subsisted twenty-five years, before the appointment of a single annual prætor; that at the end of twenty-five years *Marcus Cerynensis* was appointed; that, in the *fourth* year after the prætorship of Marcus, *Aratus* delivered Sicyon; and that, in the *eighth* year after that achievement, Aratus was prætor for the second time, in the year before the defeat of the Carthaginians: "εἴκοσι μὲν οὖν ἔτη τὰ πρῶτα καὶ πέντε συνεπολιτεύσαντο μεθ' ἑαυτῶν αἱ προειρημέναι πόλεις, γραμματέα κοινὸν ἐκ περιόδου προχειριζόμεναι καὶ δύο στρατηγούς. μετὰ δὲ ταῦτα πάλιν ἔδοξεν αὐτοῖς ἐνὰ καθιστάειν.—καὶ πρῶτος ἔτυχε τῆς τιμῆς ταύτης Μάρκος ὁ Κερυνεύς. τετάρτῳ δ' ὕστερον ἔπει τοῦ προειρημένου στρατηγοῦντος, Ἀράτος ὁ Σικυνώνιος ἔτη μὲν ἔχων εἴκοσιν—ἐλευθερώσας τὴν πατρίδα προσέειμε πρὸς τὴν τῶν Ἀχαιῶν πολιτείαν.—ὀγδῶν δὲ πάλιν ἔπει, στρατηγὸς αἰρεθείς τὸ δεύτερον,—ἐλευθερώσας Κορινθίους προσηγάγετο πρὸς τὴν τῶν Ἀχαιῶν πολιτείαν.—Ταῦτ' ἐγίγνετο τῷ προτέρῳ ἔπει τῆς Καρχηδονίαν ἡττης.

Larcher* imagines that the five years precede the twenty-five, and arranges the circumstances in this manner: B. C. 284. *Fondemens de la ligue des Achéens jetés par les habitants de Patres, de Dyme, et de Phares.* B. C. 280. *Environ cinq ans après que les villes de Dyme, de Patres, et de Phares, eurent posé les fondemens de la ligue, le reste des villes chassa ses tyrans, &c.* But this is contrary to Polybius. For the coalition of Patræ, Dymæ, and Pharæ,

tures of Thebes. We may place the first of these events in the first year of his reign B. C. 293. Plutarch. Demetr. c. 39. ἐπὶ Βιωτοῦς ἐστράτευσεν.—ὡς δὲ ταῖς Θήβαις ἐπαγαγὼν τὰς μηχανὰς ὁ Δημήτριος ἐπολιόρκει,—καταπλαγέντες οἱ Βιωτοὶ παρέδωκαν ἑαυτούς. The second capture of Thebes, as it appears from Plutarch, was not long before the *Pythia*. He thus describes the circumstances: c. 39. οὐ πολλῶ δ' ὕστερον ἀλίσκεται Λυσίμαχος ὑπὸ Δρομιχαίτου· καὶ πρὸς τοῦτο κατὰ τάχος ἐξορμήσαντος ἐπὶ Θράκην τοῦ Δημητρίου, ὥσπερ εὔρημα καταληφόμενου, πάλιν ἀπέστησαν οἱ Βιωτοὶ, καὶ Λυσίμαχος ἅμα διειμένος ἀπηγγέλλετο. ταχέως οὖν καὶ πρὸς ὀργὴν ἀναστρέψας ὁ Δημήτριος εὗρεν ἡττημένους ὑπὸ τοῦ παιδὸς Ἀντιγόνου μάχῃ τοὺς Βιωτοὺς, καὶ τὰς Θήβας αὖθις ἐπολιόρκει. Ibid. c. 40. εἴλε τὰς Θήβας πάλιν· καὶ παρελθὼν ἀνάτασιν μὲν καὶ φόβον ὡς τὰ δεινότερα πεισομένους παρέσχεν· ἀνελὼν δὲ τρισκαίδεκα καὶ μεταστήσας τινὰς, ἀφῆκε τοὺς ἄλλους. [Diod. tom. IX. p. 273. Δημήτριος ὁ βασιλεὺς τὸ δεύτερον ἀποστατήσαντων Θηβαίων πολιορκίᾳ τὰ τείχη καθελὼν τὴν πόλιν κατὰ κράτος εἴλε, δέκα μόνους ἄνδρας ἀνελὼν τοὺς τὴν ἀποστασίαν κατεργαζομένους.] ταῖς μὲν οὖν Θήβαις οὕτω δέκατον οἰκουμένους ἔτος ἀλδῶναι δις ἐν τῷ χρόνῳ τούτῳ συνέπεσε. Τῶν δὲ Πυθίαν καθηκόντων,—ἐν Ἀθήναις αὐτὸς ἦγε τὴν ἀγῶνα.—ἐντεῦθεν ἐπανελθὼν εἰς Μακεδονίαν,—ἐστράτευσεν ἐπ' Αἰτωλοῦς, κ. τ. λ.]. This will determine the second siege of Thebes to about the summer of B. C. 290. the end of Ol. 122. 2. The

capture of Lysimachus by Dromichætes (for which see Strab. VII. p. 302. 305. Diod. tom. IX. p. 269. Pausan. I. 9, 7.) occurred between the first and the second expedition of Demetrius into Bœotia. In the number of Plutarch, οὕτω δέκατον ἔτος, there is a difficulty, which Wesseling ad Diod. tom. IX. p. 501. has noticed: *Id certe liquet, verum esse non posse Thebas ed tempestate οὕτω δέκατον ἔτος fuisse habitatas. Instauratæ enim sunt a Cassandro Ol. 116. 2. [B. C. 315.] alterd vice a Demetrio occupatæ Ol. 122. 2. quod intervallum XX. annis amplius est.* But Plutarch might follow Ptolemy in computing thirty years from the destruction of Thebes by Alexander to its restoration by Cassander; which would fix its re-establishment to the archonship of *Euxenippus* B. C. 305. See the Tables. The number in Plutarch appears mutilated, and for οὕτω δέκατον we should probably read οὕτω πεντεκαίδεκατον. Fifteen years not completed would describe the exact interval from the year of Euxenippus, (the date of Polemo,) to the close of Ol. 122. 2. to which the second capture is fixed by the occurrence of the Pythian games.

¹ See the Tables B. C. 280, 2. " II. 41.

^v II. 43.

^x Hérodote tom. VII. p. 718. 719.

which, according to him, was coincident with the expedition of Pyrrhus, would be placed by this arrangement four years before that expedition. The five years, then, were included in the twenty-five, and formed a part of the whole period. Larcher seems to have been influenced by the expression αἱ προειρημέναι πόλεις. But these expressions do not refer to all that had preceded, but only to the towns, *Dymē*, *Patræ*, *Tritæa*, *Pharæ*, of which especial mention had been made by the historian^y.

The five years being included in the twenty-five, we obtain from the enumeration of Polybius the following distribution.

	Y.	B. C.
League of <i>Dymē</i> , <i>Patræ</i> , <i>Tritæa</i> , <i>Pharæ</i>	5	} 25 {
Addition of <i>Ægium</i>	20	
<i>Marcus Cerynensis</i> prætor	4	255
<i>Aratus</i> delivers <i>Sicyon</i> ^a	8	251
<i>Aratus</i> prætor the second time	1	243
<i>Carthaginienses Lutatio et Postumio consulibus</i> } <i>devicti ad Ægates</i> . Liv. XXIII. 13. }		242

26. ANTIGONUS GONATAS, son of *Demetrius*, and grandson of the first Antigonus, died B. C. 239, after a reign of forty-four years, at the age of eighty: ὁ Ἀντίγονος υἱὸς μὲν ἦν Δημητρίου υἱανὸς δὲ Ἀντιγόνου τοῦ μονοφθάλμου· οὗτος τέσσαρα καὶ τεσσαράκοντα Μακεδόνων ἐβασίλευσεν ἔτη, ἐβίωσε δὲ ὀγδοήκοντα, ὡς Μήδιός τε ἱστορεῖ καὶ ἄλλοι συγγραφεῖς. Lucian agrees with Dexippus in the duration of his reign. His death is placed by Porphyry^c in Ol. 135. 1. λογίζεται δὲ αὐτῷ τὰ πάντα ἔτη τῆς βασιλείας τέσσαρα καὶ τεσσαράκοντα. ἦν γὰρ βασιλεὺς καὶ πρὶν τῆς Μακεδονίας κρατῆσαι ὅλοις ἔτεσι δέκα πρότερον.—τελευτᾷ δὲ τῆς ρλ' Ὀλυμπιάδος ἔτει πρώτῳ. These forty-four years were computed from the death of his father *Demetrius*, in B. C. 283. and terminate in B. C. 239. His reign of ten years, preceding his recovery of Macedonia, commenced at the captivity of *Demetrius*, in B. C. 286. This is confirmed by Plutarch^d: ὁ δὲ Δημήτριος ἐν τοιαύτῃ τύχῃ γεγωνὼς ἐπέστειλε πρὸς τὸν υἱὸν, καὶ τοὺς περὶ Ἀθήνας καὶ Κόρινθον ἡγεμόνας καὶ φίλους—Ἀντιγόνω

^y Strabo VIII. p. 384. marks the expedition of Pyrrhus as the era of the League: ἀνέλαβον σφᾶς πάλιν κατὰ μικρόν. ἤρξαν δὲ Πύρρῳ στρατεύσαντος εἰς τὴν Ἰταλίαν τέσσαρες συνῶσαι πόλεις, ἃν ἦσαν Πάτραι καὶ Δύμη. εἴτα προσελάμβανόν τινας τῶν δώδεκα. understanding Polybius in the sense which I have ascribed to him.

^z Strabo VIII. p. 385. εἴκοσι μὲν δὴ ἔτη διέτελεσαν γραμματεῖα κοινὸν ἔχοντες καὶ στρατηγὸς δύο κατ' ἐνιαυτὸν οἱ Ἀχαιοὶ, καὶ κοινοβούλιον εἰς ἓνα τόπον συνήγето αὐτοῖς, ἐκαλεῖτο δὲ Ἀρνάριον, ἐν ᾧ τὰ κοινὰ ἐχρημάτιζον καὶ οὗτοι καὶ οἱ Ἴωνες πρότερον. εἴτα ἔδοξεν ἓνα χειροτονεῖσθαι στρατηγόν. We may suppose, with Casaubon and Schweighæuser, that the word πέντε has escaped from the text of Strabo; or, with the Leipsic editor, that the amount is expressed in round numbers;—majorem numerum summam ponere. But it is also possible that the text of Strabo is right, and that he intended accurately to express by twenty years the actual period, computed from the

erection of the pillar which recorded the Union. And this is the more probable, because he notices the place of Assembly; Ἀρνάριον, Αἰνάριον, or Ὁμάριον. (See Schweigh. ad Polyb. II. 39.) And this stood at *Ægium*: Strab. VIII. 387, Pausan. VII. 24, 3. VII. 7, 1. and consequently became the place of meeting after the accession of *Ægium* to the Union.

^a In his first prætorship, according to the opinion of Gronovius, Reiske, and Larcher. But this opinion is shewn to be erroneous by Schweighæuser ad Polyb. II. 43, 2. Polybius does not notice the first prætorship of Aratus.

^b Lucian. Macrob. c. 11.

^c Apud Scalig. Euseb. p. 63. Porphyry adds, that Antigonus lived eighty-three years: καὶ βιωῖ μὲν τὰ πάντα ἔτη τρία καὶ ὀγδοήκοντα. But from the age of *Demetrius* this is not credible: and the numbers of Lucian are more just.

^d Demet. c. 51.

τὰς πόλεις καὶ τὰ λοιπὰ πράγματα διαφυλάττειν, κ. τ. λ. The ten years would terminate in B. C. 277, after the expiration of those three years which followed the death of Ceraunus^c.

The three years' captivity of Demetrius commenced at the expulsion of Pyrrhus by Lysimachus, or rather preceded it^f. And, as that expulsion is determined by the death of Lysimachus to the year B. C. 286, the captivity of Demetrius began in 286, and consequently ended in 283, forty-four years before the death of his son Antigonus^g. Respecting his age there is some variation. He is said to have been twenty-two in the year of Polemon B. C. 312^h, which would suppose his birth in B. C. 334; and yet fifty-four at his death in B. C. 283, which would give B. C. 337 for his birth. The latter date is the most probable, from the age of his son Antigonus. Demetrius married Phila daughter of Antipater, after the death of her first husband Craterusⁱ, who was slain in B. C. 321. ^k ταύτην κομιδῇ νέον ὄντα τὸν Δημήτριον ἐπειθεν ὁ πατὴρ λαβεῖν. Antigonus, the offspring of that marriage, who died at the age of eighty in B. C. 239, would be born B. C. 318. when Demetrius, by the largest computation of his age, would be no more than nineteen. The larger computation is therefore the most probable.

27. DEMETRIUS II. Polybius^l agrees with Dexippus in assigning ten years to *Demetrius*. Δημητρίου βασιλεύσαντος δέκα μόνον ἔτη καὶ μεταλλάξαντος τὸν βίον περὶ τὴν πρώτην διάβασιν εἰς τὴν Ἰλλυρίδα Ῥωμαίων. The Romans passed into Illyricum in B. C. 229, when *Postumius Albinus* and *Cn. Fulvius* were consuls^m, precisely ten years after the death of *Antigonus Gonatas*; the termination of whose reign in B. C. 239 is confirmed by this circumstance.

28. ANTIGONUS DOSON. The *nine* years of Diodorusⁿ are verified by Polybius^o. *Antigonus* died soon after the battle of Sellasia, which may be placed in B. C. 222. Immediately after that victory, Ἀντίγονος—εἰς Ἄργος ὑπ' αὐτὴν ἦλθε τὴν τῶν Νεμέων πανήγυριν.—ἄρμῃσι κατὰ σπουδὴν εἰς Μακεδονίαν. καταλαβὼν δὲ τοὺς Ἰλλυριοὺς καὶ συμβαλὼν—τῇ μὲν μάχῃ κατάρθρωσε.—μετ' οὐ πολὺ δὲ νόσῳ τὸν βίον μετέλλαξε. Plutarch^p attests the same. And the successor of Antigonus was in the throne in B. C. 220. This king therefore reigned only *nine* years. The erroneous number, *twelve* years, adopted from Dexippus^q, had deranged this whole period. Dodwell sagaciously recovered the true amount of the reign of Antigonus, without which the dates are irreconcilable with Polybius.

^c According to the writer of the life of Aratus, Antigonus flourished in Ol. 125: Γέγονε δὲ Ἀντίγονος κατὰ τὴν ρκ' ὀλυμπιάδα. Vit. Arat. tom. II. p. 431. ed. Buhle. Whence we may restore the date in another life of Aratus. tom. I. p. 4. Buhle. ἦν δ' Ἀντίγονος υἱὸς Δημητρίου τοῦ Πολιορκητοῦ, καὶ παρέλαβε τὴν ἀρχὴν περὶ ἑκατοστὴν καὶ πέμπτην [leg. ἑκατοστὴν καὶ εἰκοστὴν καὶ πέμπτην] ὀλυμπιάδα. καθ' ἣν Πτολεμαῖος ὁ Φιλάδελφος Αἰγύπτου ἐβασίλευσε. This marks the date of his recovery of Macedonia, in B. C. 277. Olymp. 125. ³.

^f See Plutarch. Pyrrho c. 12. We collect also from Plutarch. Demetr. c. 47. 48. that his captivity happened in a winter: ὁ δὲ Δημήτριος ἤξιον αὐτὸν—τὸν χειμῶνα διαθρέψαι τὴν δυνάμιν αὐτίθι.—Σέλευκος ἐκέλευσεν αὐτὸν, εἰ βούλεται, δύο μῆνας ἐν τῇ Καταονίᾳ χειμῶσαι. This was the winter of Ol. 123. 2. and determines the surrender of Demetrius perhaps to January B. C. 286. The third year, therefore, of

his captivity was completed; which places his death in the beginning of B. C. 283.

^g Ol. 135. 1. the date of Porphyry for the death of Antigonus, is equivalent to B. C. 243^g.

^h See the Tables B. C. 312, 2.

ⁱ Diod. XIX. 59. ^k Plutarch. Demetr. c. 14.

^l II. 44. ^m Polyb. II. 10. 11.

ⁿ Apud Dexippum. ^o II. 70.

^p Vit. Cleomen, c. 27. 30.

^q Porphyry, with Dexippus, also assigns twelve years to this reign: p. 63. Φίλιππον μὲν οὖν—ἐπετρέπευσεν Ἀντίγονος ἕτερος, ἐκ τοῦ βασιλείου γένους, ὃ Φοῦσκος ἐπώνυμον ἦν· δίκαιον δὲ εἰς τὴν ἐπιτροπὴν ὀρώντες οἱ Μακεδόνες ἐστήσαντο βασιλεύειν, καὶ τὴν Χρυσήδα αὐτῷ ἤρμωσαν. ὁ δὲ, παίδων γενομένων ἐκ τῆς Χρυσήδος, οὐκ ἀνεθρέψατο, τὴν ἀρχὴν τῷ Φιλίππῳ παρασώζων. ὃ δὲ καὶ παρέδωκεν ἀποθνήσκων, ἐπιτροπεύσας μὲν ἐπ' ἔτη μβ' ζήσας δὲ πάντα ἔτη μβ'.

29. PHILIPPUS V. The two terms of his reign, his accession and death, are accurately marked by Polybius and Livy; and verify the forty-two years ascribed to him by Dexippus. He was already king at seventeen years of age^r:—when *Ariston* was prætor of the *Ætolians*^s, and *Timoxenus* of the *Achæans*^t. *Ariston* was prætor from autumn B. C. 221 to autumn B. C. 220. The year of *Timoxenus* extended from spring B. C. 221 to spring B. C. 220.^u We may therefore place his accession in the very beginning of B. C. 220. And his death is recorded by Livy^x in B. C. 179. *Eodem anno [Q. Fulvio L. Manlio consulibus] Philippus rex Macedonum senio et mærore consumptus decessit.* He therefore reigned U. C. Varr. 534—575. [B. C. 220—179] both inclusive: a period of forty-two years.

30. PERSEUS. The battle of Pydna is fixed by the eclipse, which happened the night before, to June 22d B. C. 168. *Perseus* was captured in Samothrace soon after: *Perseus Q. Fulvio L. Manlio consulibus regnum accepit, regnavit undecim annos.* Dexippus reckoned ten years. Both are consistent: Livy computed *current*, Dexippus *complete* years. The actual duration of his reign was about ten years and a half^z.

The number of the *Macedonian kings* is variously stated in the present text of authors who have mentioned them^a. If all the usurpers are computed, the kings of Macedonia will amount to thirty-eight.

V.

IONIAN WAR.—MARATHON.—SALAMIS.

THE Naxian war and Ionian revolt are raised four years too high by the error of supposing *seven* years between the capture of Miletus and the expedition of Datis, where Herodotus only specifies *three*. The error is apparent in the following dates given by Larcher^b and Reizius^c.

LARCHER.		REIZIUS.	
	A. J. C.		A. C. Herodot.
<i>Commencement des troubles de l'Ionie.</i>	504.	<i>Naxiorum status</i>	506. V. 28.
<i>Incendie de Sardes</i>	503.	<i>Palam rebellant</i>	504. V. 37.
<i>Les Cypriens se révoltent</i>	502.	<i>Sardes capiunt Iones</i>	503. V. 100.
<i>Les Cypriens sont remis sous le joug</i> ..	501. (V. 116.)	<i>Cyprus deficit</i>	502. V. 104.
<i>Prise de Milet</i>	498.	<i>Cyprus denuo subjecta</i>	501. V. 115.
<i>Aristagoras est tué</i>	498.	<i>Aristagoras occiditur</i>	498. V. 126.
<i>Prise des îles de Chios, Ténédos, &c.</i> ..	497.	<i>Miletus sexto annó capta</i>	498. VI. 18.
<i>Préparatifs de guerre de Darius contre la Grèce</i>	496.	<i>Altero post Miletum captam anno Persæ cæteros Ionas subigunt</i>	* VI. 31.
<i>Mardonius se met en route au printemps</i>	495.	<i>Proximo vere Mardonius Europam petit</i>	495. VI. 43.
<i>Les Thasiens abattent leurs murs</i>	493.	<i>Altero anno post, Darius et Thasios navibus exiit et in Græciam mittit qui aquam terramque petant</i>	* VI. 46—48.
<i>Les hérvauts de Darius en Grèce</i>	492.	<i>Datis et Artaphernes in Græciam tendunt</i>	490. VI. 94. 113.
<i>Nouveaux préparatifs des Perses contre la Grèce</i>	492. { VI. 50. 51. 65. 94.		
<i>Les Perses pillent l'île de Naxos, &c.</i> ..	490.		

^r Polyb. IV. 5. τὴν ἡλικίαν τοῦ προεστῶτος· οὗ γὰρ ἔχε πλεῖον ἔτῶν τότε Φιλίππος ἑπτακαίδεκα.

^s Polyb. Ibid. ^t Polyb. IV. 6.

^u For *Ariston* consult Polybius IV. 9. 17. For *Timoxenus* IV. 6. 7.

^x XL. 54. ^y Liv. XLV. 9.

^z Porphyry agrees in this: who thus records the reigns of Philip and Perseus: (apud Scalig. p. 63.) ὁ δὲ τοῦ Δημητρίου υἱός, ὃν οἱ Μακεδόνες καλὸν ἐπωνόμαζον,

χωρὶς τοῦ ἐπιτρόπου ἀπὸ τῆς ῤμ' Ὀλυμπιάδος ἄρχειν ἤρξατο· καὶ ἐβασίλευσεν ἔτεσιν ὅλοισι δύο καὶ μ'. τελευτᾷ δὲ δευτέρῳ ἔτει τῆς ρθ' [leg. ρν'] Ὀλυμπιάδος, καὶ τὰ ὅλα βιὸς ἔτη. Περσεὺς δὲ υἱὸς τοῦ Φιλίππου, Δημήτριον τὸν ἀδελφὸν ταῖς πρὸς τὸν πατέρα αὐτοῦ διαβολαῖς ἀποκτείνας, βασιλεύει ἔτεσι δέκα καὶ μηνσὶν ὀκτώ.

^a See Drakenborch. ad Liv. XLV. 9.

^b Hérodote tom. VII. p. 636—641.

^c Ad Marg. Herodoti.

Larcher, by omitting to specify the expressions of Herodotus, δευτέρῳ ἔτει τουτέων, κ. τ. λ. conceals the errors of the dates. The version given by Reizius brings the incongruity immediately into view: *altero anno, proximo vere*, and *altero anno post*, are made to designate a space of seven complete years, B. C. 497—491, both inclusive. To the notes *altero anno*, and *altero anno post*, he has forborne to annex a date: perhaps because the inconsistency was too manifest.

The death of Aristagoras is removed from its proper position, and is made to fall within the year of the capture of Miletus. Larcher makes it *subsequent* to the capture. But Aristagoras was slain before Histiaëus came down to the coast. And Histiaëus came down two years before Miletus was taken^d. Aristagoras, then, was slain in the *third* year of the war, and not in the *sixth*. Corsini^e has an opposite error: he places the death of Aristagoras at Olymp. 69. $\frac{3}{4}$. [B. C. 501.] and the capture of Miletus at Olymp. 71. $\frac{1}{2}$. [B. C. 495.]^f Aristagoras, then, had perished before the war commenced! The cause of this error will be explained elsewhere^g.

From the date of the battle of Marathon we are carried to the beginning of the Ionian war. *Ten* years are specified. In the first of these the Ionian revolt began; in the last, Datis and Artaphernes passed over into Greece. *Six* years were occupied by the Ionian war: the *seventh* year is clearly described by Herodotus^h. The *eighth* campaign was employed in the expedition of Mardonius, who set forth ἅμα ἔαριⁱ. In the *ninth* year, these particulars occurred: Darius^k, after dismantling Thasos, sent heralds into Greece: ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐωυτοῦ δασμοφόρους πόλιας τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἱππαγωγὰς πλοῖα ποιεῖσθαι. Then followed a *tenth* year^l, in which Datis and Artaphernes are sent against Athens and Eretria: ὡς δὲ οἱ στρατηγοὶ οὗτοι πορευόμενοι παρὰ βασιλῆος ἀπίκοντο ἐς τὸ Ἀλγίον πεδίον—ἐνθαῦτα στρατοπεδευομένοισι ἐπῆλθε μὲν ὁ ναυτικὸς πᾶς στρατὸς ὁ ἐπιταχθεὶς ἐκάστοισι: παρεγένοντο δὲ καὶ αἱ ἱππαγωγαὶ νέες τὰς τῷ προτέρῳ ἔτει προεῖπε τοῖσι ἐωυτοῦ δασμοφόροις Δαρεῖος ἐτοιμάζειν. The armament of Mardonius, the mission of the heralds, and the expedition under Datis, are here distinguished, as three separate and successive years of action.

A seeming inconsistency occurs. Darius is said in the year following the failure of Mardonius—δευτέρῳ ἔτει τουτέων—to have sent heralds into Greece. And in the year subsequent to this, (which is therefore designated as ^mτὸ πρότερον ἔτος,) Datis and Artaphernes set forth. And yet the first armament is said to have been sent ⁿτῷ προτέρῳ ἔτει, which would be the year *immediately preceding* the expedition of Datis. This seeming difficulty may be reconciled by computing Attic or Olympic years^o, which began at the summer solstice. Mardonius set out ἅμα ἔαρι [spring B. C. 492] Olymp. 71. 4. *exunte*. The storm at Athos happened in July or August B. C. 492, Olymp. 72. 1. *incunte*. The second armament sailed before midsummer B. C. 490, Olymp. 72. 2. *exunte*. The storm at Athos, then, might be properly said to have occurred *πρότερον ἔτει*, in the preceding Olympic year; although the actual interval would be about twenty months.

The battle of *Marathon* was fought in Boëdromion B. C. 490, *ten* years before the battle of Salamis^p. All ancient authorities, as we shall presently see, concur in computing ten years,

^d See the Tables B. C. 496. 494.

^e Fast. Att. tom. III. p. 133. ^f P. 140.

^g See c. 9. *Amphipolis*.

^h VI. 31—42. See the Tables B. C. 493, 2.

ⁱ See B. C. 492, 2. ^k Herodot. VI. 46. 48.

^l Herodot. VI. 94. 95. ^m VI. 95. ⁿ VI. 95.

^o That Herodotus did not compute the begin-

ning of the year from the winter solstice appears from his expression κατὰ τὸ ἔτος ταυτὸ IX. 121. with reference to the siege of Sestos. See the Tables B. C. 479.

^p The exact space between the two battles was ten years and fourteen days: the one being fought on the 6th Boëdromion B. C. 490, the third month

and no more, between the two actions. And yet eleven years are assigned as the interval by Scaliger, by Duker^q, by Wesseling, and others. Wesseling^r thus states the argument: *Disidium de intervallo temporis quo certamen disjungitur utrumque, his decem, illis undecim annos probantibus. Herodoti calculos nos subducemus. Apparatum Darii ad novum in Græcos bellum triennale signavit c. 1. adjungens, quarto post Marathoniam pugnam anno Ægyptios descivisse; tum proximo ab eorum defectione Darium diem obiisse supremum c. 4. qui quintus utique a prælio Marathonio. Sequuntur pleni quatuor anni a Xerxe in comparandis ad Græcum bellum rebus absunti: πέμπτῳ δὲ ἔτει, volvente sive procedente anno quinto, rex Persa expeditionem ingreditur: delatusque Sardes post iter longum interquiescit, ac ibidem hiemem transigit c. 32. vere deinde ineunte Abydum proficiscitur c. 37. Unde consequens videtur, ut pro Herodoti rationibus rex undecimo post Marathoniam cladem anno in Europam moverit Græcosque.*

The error of this reasoning is, that the expressions ^sπέμπτῳ ἔτει ἀνομένῳ ἐστρατηλάτῃ are understood to point at the march of Xerxes from Susa to Sardis^t, in B. C. 481. Whereas they are to be understood as referring to the setting forth of Xerxes from Sardis to Abydos, in the spring of B. C. 480. The historian means to speak of the commencement of the expedition. But the expedition, or war against Greece, could not be said to commence with the arrival of Xerxes at Sardis; where he wintered, and when the preparations were still proceeding. The expedition, then, or campaign, properly speaking, began with the march to the Hellespont: and that is the point of time designated by the words πέμπτῳ ἔτει ἐστρατηλάτῃ χειρὶ μεγάλῃ πλήθει. These expressions refer to movements which were made after the four years of preparation were wholly complete and expired. But the march from Susa to Sardis occurred during the progress of the operations at Mount Athos: ^uἐν τῷ δὲ οὗτοι τὸν προκείμενον πόνον ἐργάζοντο, ἐν τούτῳ ὁ περὶ ἅπας ἅμα Ξέρξης ἐπορεύετο ἐς Σάρδεις. Those operations were not yet finished^x. And they occupied only three of the four years of preparation^y. It may be likewise remarked, that Herodotus employs terms of different import in describing the two marches. In the march from Sardis to Abydos, ^zἐστρατηλάτῃ.—^aἐλὼν ἐς Ἀβυδον.—^bἄρματὸ ἐλὼν.—^cἐξήλασε ἐκ Σαρδίων.—^dἔμελλε μὲν ἐλὼν στρατὴν ἐπὶ τὴν Ἑλλάδα. And afterwards, ^eἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηίκης.—^fταύτης τῆς ἐλάσιος.—^gτὸν στρατὸν ἤλασε. But, in the march from Susa to Sardis, ^hἐπορεύετο ἐς Σάρδεις.—ⁱπαρεγένοντο ἐς Κελαινάς.—^kἐπορεύετο τὸ πρόσω.—^lἐσεβάλετο ἐς τὴν Λυδίην.—πορευομένων.—ἀπίκητο ἐς τῶν Λυδῶν τὸ ἄστυ. The word ἐλαύνειν is not used by the historian in the first march. I do not mean to contend that ἐλαύνειν, in its different forms, derivatives, and compounds, when applied to the march of an army, is always limited to the actual hostile movement or advance. This would be refuted by Herodotus himself^m; where Darius, after his Thracian expedition, ἀπήλαυνε ἐς Σοῦσα. It is only assumed, that the marked difference of expression observed by the historian, in relating the two marches, confirms the conclusion which is established by other arguments; that, in using the terms

of Olymp. 72. 3. the other on the 20th Boëdromion B. C. 480. the third month of Olymp. 75. 1. See the Tables B. C. 490. 480.

^q Duker ad Thucyd. I. 18. records the opinion of Scaliger, who computed eleven years as the interval, while Petavius reckoned only ten. Duker follows Scaliger, whom he defends. Gottleber, the recent annotator upon Thucydides, concurs with Duker in estimating the space at eleven years.

^r Ad Herodot. VII. 20.

^s Herodot. VII. 20.

^t Herodot. VII. 32.

^u VII. 26. ^x c. 33. 37. ^y c. 21.

^z c. 20. ^a c. 33. ^b c. 37. ^c c. 41.

^d c. 57. ^e c. 105. ^f c. 106.

^g c. 115. ^h VII. 26. ⁱ c. 26.

^k c. 30. ^l c. 31. ^m V. 25.

ⁿἔστρατηλάτης χειρὶ μεγάλη, he had in his mind, not the preliminary movement from Susa, but the hostile advance of Xerxes from Sardis to the Hellespont.

The understanding of those words of Herodotus as if they applied to a preliminary march, made during the years of preparation, and not to the actual commencement of the war, has contributed much to embarrass the chronology of the period. Dodwell^o, who rightly fixes the period between Marathon and Salamis at ten years, is nevertheless constrained to put a forced interpretation upon the detail of the period in Herodotus, because, like Wesseling, he applied the expression ^pἔστρατηλάτης to the march from Susa: *Numerat annos quatuor apparatus ipsius Xerxis. VII. 20. Quos tamen annos ternario numero mox concludit c. 21. Vel inde intelligimus tres annos tantum fuisse completos. Horum annorum primo, altero post Darii mortem, Xerxis expeditionem contra Ægyptios statuit Herodotus VII. 7.—Inde ineunte anno quinto Sardes movisse tradit, ibique hyemasse VII. 20.*^q But Wesseling^r justly rejects this interpretation: *Errant qui tres hos annos eosdem statuunt, ac quatuor apparatus ad bellum c. 20. Illi enim pleni et ad universum expeditionis paratum; hi intra eorum ambitum propter Athon erant.* Dodwell, applying Herodotus VII. 20. to the march from Susa, reduced the four years to three, because he fixed the march from Susa to the *ninth*^s year after Marathon. Wesseling rightly interpreted the four years of preparation; but then, understanding the word ἔστρατηλάτης in the sense of Dodwell, he made the setting forth from Susa to be in the *tenth* year from Marathon, instead of the *ninth*. The one erred in the detail of the period, the other in the total amount; although the error of each may be traced to the same cause.

It remains to collect the testimonies referred to in the Tables B. C. 490, 2. which establish ten years and no more between Marathon and Salamis:—Plato^t:—σχεδὸν γὰρ δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας ἀφίκετο Δᾶτις Περσικὸν στόλον ἄγων. Thucydides^u:—δεκάτῳ ἔτει μετ' αὐτήν, (τὴν ἐν Μαραθῶνι μάχην,) αὐθις ὁ βάρβαρος τῷ μεγάλῳ στόλῳ ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθε. It has been already shewn that Herodotus was not to be understood as referring to the progress from Susa, when he described the commencement of the expedition. There was still less reason for understanding Thucydides (as Duker has done) to refer to that previous march in the present passage. The terms of this historian, ἦλθεν ἐπὶ τὴν Ἑλλάδα, clearly, naturally, and obviously refer to the march of Xerxes to the Hellespont, which is placed accordingly in the tenth year after the battle of Marathon. The Parian Marble^x:—ἀφ' οὗ ἐν Μαραθῶνι μάχῃ ἐγένετο—ἔτη ΗΗΔΔΠΙΙ.—ὑ ἀφ' οὗ—ναυμαχία τοῖς Ἑλλήσι περὶ Σαλαμῖνα πρὸς τοὺς Πέρσας—ἔτη ΗΗΔΠΙΙ. The interval is just ten years. Herodotus has the following passages: (after the battle of Marathon) ^zἡ Ἀσίη ἐδονέετο ἐπὶ τρία ἔτεα.—τετάρτῳ ἔτει Αἰγύπτιοι, ὑπὸ Καμβύσεω δουλωθέντες, ἀπέστησαν ἀπὸ Περσέων.—ἀλλὰ γὰρ μετὰ ταῦτά τε καὶ Αἰγύπτου ἀπόστασιν τῷ ὑστέρῳ ἔτει παρασκευαζόμενον συνήνεκε αὐτὸν Δαρεῖον ἀποθανεῖν.—^aΞέρξης—ἀπὸ Αἰγύπτου ἀλώσιος ἐπὶ μὲν τέσσαρα ἔτεα πλήρεια παραρτίετο στρατιήν τε καὶ τὰ πρόσφορα τῇ στρατιῇ· πέμπτῳ δὲ ἔτει ἀνομένῳ ἔστρατηλάτης. He had already said, ^bὡς δὲ ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα δευτέρῳ ἔτει μετὰ

ⁿ VII. 20. ^o Annal. Thucyd. p. 44.

^p In Herodot. VII. 20.

^q Dr. Hales vol. III. p. 151. note, has adopted the same opinion: "Herodotus counts these four full years of preparation from the reduction of Egypt. b. VII. 20. But this must be a mistake: we must count only three years from that time, with Herodotus himself c. 21. and Diodorus Siculus b. XI." But this is sufficiently answered

by the observation of Wesseling.

^r Ad Herodot. VII. 22.

^s In reality, Xerxes set out from Susa in the spring of the ninth year B. C. 481, and from Sardis in the spring of the tenth B. C. 480.

^t Leg. III. p. 698. c.

^u I. 18.

^x N^o. 49.

^y N^o. 52.

^z VII. 1. 4.

^a VII. 20.

^b VII. 7.

τὴν θάνατον τὸν Δαρείου πρῶτα στρατηγὴν ποιέεται ἐπὶ τοὺς ἀπεστεῶτας. τούτους μὲν νυν καταστρεψάμενος —ἐπιτρέπει Ἀχαιμένει. We must be careful to note the difference between *complete* and *current* years. Herodotus, like other writers, in speaking of current years, reckons both extremes. Thus, he uses ^c δευτέρῳ ἔτει to denote the year immediately subsequent to the event in question: ^d δευτέρῳ ἔτει τούτων, means “the year following these transactions;” ^e τῷ δευτέρῳ ἔτει implies the year *next after* the capture of Miletus. In the same manner other writers:—Aristides^f:—ἀπὸ Λάχης εἰς Εὐβουλίδην ἑβδομος ἄρχων Εὐβουλίδης αὐτός· ἀπὸ δὲ Εὐβουλίδου πάλιν ἄρχων ὀγδοὺς Θεόδοτος. Here 7 + 8 would suppose *Theodotus* the 15th from *Laches*. But between *Theodotus* and *Laches* are only twelve archons. Aristides counts Eubulides twice over. He is the last term in the former series, and the first term in the latter. Herodotus speaks after the same form in the passages before us; and the characters of time are all included within the limits of ten years: as the following scheme will shew.

Y.	
1st.	<i>Marathon</i> πρῶτον ἔτος.
2d.	..... δεύτερον ἔτος.
3d.	..... τρίτον ἔτος.
4th.	..... τετάρτῳ ἔτει Αἴγυπτος ἀπέστη.
5th.	<i>Xerxes</i> τῷ ὑστέρῳ ἔτει Δαρεῖος ἀπέθανε.
6th.	δευτέρῳ ἔτει μετὰ τὸν Δαρείου θάνατον Αἴγυπτον κατεστρέψατο. Πρῶτον ἔτος τῶν τεσσέρων.
7th.	..... δεύτερον ἔτος.
8th.	..... τρίτον ἔτος.
9th.	..... τέταρτον ἔτος.
10th.	..... πέμπτῳ δὲ ἔτει ἐστρατηλάτες.

The word *ἐκτεταμένον* is ill rendered by Reiske and Portus by the word *EXEUNTE anno quinto*. Wesseling more justly—*volvente*. And Larcher—*dans le courant de la cinquième*. But the interpretation of Valla and Dodwell is the best: *INEUNTE anno quinto*. Four years were completed, τέσσερα ἔτεα πλήρη, from the reduction of Egypt; and in the commencement of the fifth, πέμπτῳ ἔτει ἐκτεταμένον, Xerxes set forth from Sardis, ἅμα ἔαρι, in spring B. C. 480. The reduction, then, of Egypt was already effected in spring B. C. 484; and at that period, spring B. C. 484, one year had elapsed, and a second had commenced, from the death of Darius. He was already dead, then, before the spring of B. C. 485. This computation critically agrees with the date of the Astronomical Canon. According to that Canon, the *thoth* of the first year of Xerxes was December 23, B. C. 486. and his accession was in N. E. 263. The chronology, therefore, of Herodotus agrees with the Canon in placing the accession of Xerxes in the beginning of B. C. 485.^h Egypt was reduced in the beginning of B. C. 484, when the second year of Xerxes had begun. Four years were completed from that date, and the fifth had commenced, in spring B. C. 480, when Xerxes in the *tenth* year after the battle of Marathon, according to Plato, Thucydides, Herodotus, and the Marble, set out from *Sardis*. The space preceding the death of Darius is easily adjusted. Egypt revolted in the *fourth* year after the battle of Marathon; but only *three* years were completed. Darius died in the *fifth* year from

^c VII. 7. ^d VI. 46.

^e VI. 31.

I. p. 285. Each king's reign [in the Canon] begins at the *thoth*, or new year's day, before his accession, and all the odd months of his last year are included in the first year of his successor.

^f Tom. II. p. 286.

^g Herodot. VII. 20.

^h The rule is well laid down by Dr. Hales Vol.

the battle of Marathon; but only *four* years were completed: the fifth was current: and the actual interval might be four years and four months. From the 6th Boëdromion B. C. 490 to December 23d B. C. 486, (the *thoth* of the first year of Xerxes,) are four years and three months, or nearly.

VI.

ATHENIAN EMPIRE.

I HAVE followed Diodorus^a in placing the beginning of the ATHENIAN EMPIRE in the third year after the battle of Salamis, or the archonship of Adimantus, Olymp. 75. 4. But Dodwell^b, extending the Lacedæmonian Empire, or Presidency, to ten years from the invasion of Xerxes, fixes the mission of Pausanias to his foreign command in B. C. 470. In that year he supposes that the Lacedæmonians lost, and the Athenians acquired, the lead of the allies. Corsini^c adopts the opinion of Dodwell: *Huic anno* [Ol. 77.²/₃. B. C. 470.] *Pausania Lacedæmonii στρατηγία adscribi debet. Id perspicue contra Diodorum demonstravit Dodwellus.*—*Eiones et Scyri occupatio anno Ol. 77.²/₃. contigit, ut superius ostensum fuit, atque accuratissime demonstravit Dodwellus.* Wesseling^d follows Dodwell. And so does Mr. Mitford^e. It is therefore necessary to examine the testimonies upon this point of history, in order to shew the reasons of my dissent from their opinions.

The various periods assigned to the Athenian Empire are thus stated by a modern historian of Greece^f: “By the battle of Ægospotami the Athenians lost the empire of the sea.—They “enjoyed that sovereignty from B. C. 477 to 405. that is, a period of seventy-two years. This “important computation is not to be found in any ancient author; and no two writers agree “in calculating the duration of the Athenian Empire. *Lysias* says, seventy years; *Diodorus*, “sixty-five years. *Isocrates* in one place agrees with *Lysias*, in another with *Diodorus*. *Andocides* states it at eighty-five years; *Lycurgus* at ninety. *Dionysius* of *Halicarnassus* at “sixty-eight; *Demosthenes* variously at forty-five, sixty-five, and seventy-three years.” Much of what is here stated is perfectly just. The discrepancy, however, is not quite so great as it is here affirmed to be. For *three* authors here specified agree in *sixty-five* years; and *two* in the list, but in reality *six*, agree in *seventy* years. The computation, *seventy-two* years, is no other than that of *Demosthenes* himself, and of *Aristides*^g.

The learned editor of *Isocrates*, Dr. Coray^h, specifies these varieties in similar terms: ἐνταῦθα ὁμολογῶν τῷ Λυσίᾳ ἐβδομήκοντα φησὶν ἔτη διαμεῖναι, κ. τ. λ.—διαπεφώνηται γὰρ μάλιστα τὰ περὶ τοῦ χρόνου τῆς Ἀθηναίων ἀρχῆς. καὶ γὰρ καὶ Δημοσθένης ὅτῃ μὲν πέντε καὶ τεσσαράκοντα, ὅτῃ δὲ ἐβδομήκοντα καὶ τρία ἔτη προστῆναι τοὺς Ἀθηναίους τῶν Ἑλλήνων λέγει. Λυκούργος δὲ, ἐνενήκοντα. (πλὴν εἰ μὴ γραφικῶς ἡμάρτηται ὁ ἀριθμὸς, ὥς τινες ὑπειλήφασιν.) Ἀνδοκίδης δὲ, πέντε καὶ ὀγδοήκοντα. Διονύσιος δὲ, δύοιν δέοντα ἐβδομήκοντα.

^a XI. 41. See the Tables B. C. 477, 2.

^b Annal. Thucyd. p. 60—62.

^c Fast. Att. tom. III. p. 181—183.

^d Ad Diod. XI. 44.

^e Hist. of Greece vol. II. p. 340.

^f Dr. Gillies Hist. of Greece chapter XXII.

^g In Panathenæico.

^h Ad Isocrat, Panegyri. p. 58, 22.

The date of the commencement of this empire is rightly placed by Dr. Gillies at B. C. 477; and all the computations of its duration proceed from this date.

The period of *forty-five* years is intended to express the space which ends at the commencement of the Peloponnesian war: B. C. 477—432. And it is accurately marked in the language of Demosthenes by its peculiar character, that the Athenians received the *willing* obedience of the Greeks: ⁱ ἐκεῖνοι τοίνυν—πέντε καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἤρξαν ἐκόντων. Upon which Ulpian^j remarks;—πῶς τετταράκοντα καὶ πέντε νῦν εἰπὼν ἐν ἐτέρῳ λόγῳ τρία καὶ ἐβδομήκοντα φησί;—λέγομεν ὅτι προσέθηκεν ἐνταῦθα τὸ 'ΕΚΟΝΤΩΝ' τὰ γὰρ ἄλλα οὕτω καὶ εἴκοσι ἔτη 'ΑΚΟΝΤΩΝ αὐτῶν ἤρξαν.

The computation of *sixty-five* years will include the Athenian defeat in Sicily, and terminate with B. C. 413 inclusive.

The term of *seventy-three* years, called *seventy years and upwards* by Aristides, and in round numbers *seventy* years by others, includes the Peloponnesian war itself; and expresses the whole space from the commencement of the empire to the capture of Athens B. C. 477—404. The following passages describe it in round numbers as *seventy* years. 1. Lysias^k:—ἐβδομήκοντα μὲν ἔτη τῆς θαλάττης ἄρξαντες. 2. Plato^l:—ἐβδομήκοντα ἔτη διεφύλαξαν τὴν ἀρχήν. 3. Isocrates^m:—ἐβδομήκοντ' ἔτη διετελέσαμεν. 4. Aristidesⁿ:—πλέον ἢ ἐβδομήκοντα ἔτη κατέσχον^o. 5. Demosthenes^p:—καίτοι προστάται μὲν ὑμεῖς ἐβδομήκοντα ἔτη καὶ τρία τῶν Ἑλλήνων ἐγένεσθε, προστάται δὲ τριάκοντα ἐνὸς δέοντα Λακεδαιμόνιοι· ἴσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουοὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην.—καίτοι πάνθ' ὅσα ἐξημάρτηται καὶ Λακεδαιμονίοις ἐν ταῖς τριάκοντ' ἐκεῖνοις ἔτεσι καὶ τοῖς ἡμετέροις προγόνοις ἐν ταῖς ἐβδομήκοντα, κ. τ. λ. The amount of the periods is here repeated in round numbers. Whence we are taught how to understand the expression of *seventy years* in other writers. This valuable political sketch is in strict consistency with the former computation, *forty-five* years. In the former, he reckoned *exclusive* of the Peloponnesian war; in the present, *inclusive* of that war. In the former, he described the

ⁱ Olynth. III. p. 35. The words are repeated in the oration περὶ συντάξεως p. 174. But the genuineness of that piece is reasonably doubted.

^j P. 25, 33. ed. Paris.

^k Or. fun. p. 195, 38. ^l Epist. VII. p. 332. b.

^m Panegy. c. 30. p. 62. e. Morus (ad locum) interprets these seventy years in a singular manner. He understands Isocrates to designate a period of seventy-six years, which commenced with the first annual archon Creon; B. C. 684—608. *Sermo est de vera democratia, quæ a tempore archontum annuorum initium cepit. Porro per hoc totum tempus nullus extitit tyrannus, nulla seditio, nec bella sunt cum aliis gesta.* But Isocrates would hardly select so obscure a period for reference. Besides, that period was so far from being a specimen of pure democracy, that the times before Solon are described as λίαν ἄκρατος ὀλιγαρχία by Aristotle. (Polit. II. 9, 2.) Aristides, (in Panegy.) who every where copies the *Panegyric* oration of Isocrates, states the same number, seventy years, and understands them of the naval empire. Moreover Isocrates, in the outset of that passage, mentions the Athenian empire as the period within

which these circumstances occurred:—ἐπὶ τῆς ἡμετέρας ἡγεμονίας—. But what empire did they possess in the time of Creon the first annual archon? It is true that Isocrates has an expression—εἰρήνην ἄγοντες πρὸς ἅπαντας ἀνθρώπους—apparently incompatible with a period which included the Peloponnesian war. But if we compare a parallel passage in Isocrat. Panathenæic. c. 18. we may perhaps elicit a probable meaning. The orator intends a description of the Athenian policy to their allies or subjects, contrasted with that of the Lacedæmonians. These established ten harmosts in all the states of their confederacy: while the Athenians gave to *their* allies a constitution similar to their own. In this sense Isocrates might use the terms εἰρήνην ἄγειν, as contradistinguished from the ten tyrannical harmosts imposed by the Lacedæmonians. Coray (Isocrat. tom. II. p. 45.) mentions the opinion of Morus, but himself adopts the ordinary interpretation.

ⁿ Panathen. tom. I. p. 170. Jebb.

^o Dr. Coray and Dr. Gillies both omit the testimonies of Plato and Aristides.

^p Philipp. III. p. 116, 117.

Athenians as receiving a willing obedience; in the present passage, as simply holding the ascendancy. 6. Lycurgus^q:—'ΕΝΕΝΗΚΟΝΤΑ μὲν ἔτη τῶν Ἑλλήνων ἡγεμόνες κατέστησαν. Taylor proposes in this passage to read 'ΕΒΔΟΜΗΚΟΝΤΑ. an emendation approved, as it should seem, by Coray^r, and of which there can be little doubt; so that Lycurgus may be added to the number of those who describe the period as seventy years.

But Andocides^s computes *eighty-five* years: καὶ ταῦτα τὰ ἀγαθὰ ἐν ὀγδοήκοντα καὶ πέντε ἡμῖν ἔτεσιν ἐγένετο. As he is not describing the *empire* of Athens, but the period of her *prosperity*, (including, indeed, the period of her empire,) his calculation ascends to the battle of Marathon: from the date of which, B. C. 490, to the battle of Ægospotami B. C. 405, are just eighty-five years.

The computation of Dionysius of Halicarnassus^t is not so plain: ἡρξαν δυοῖν δέοντα ἐβδομήκοντα ἔτη. Sixty-eight years, rigidly taken, would bring the period down to B. C. 409, and the archonship of Glaucippus, the sixty-eighth archon from Adimantus. But that year was the era of advantages obtained by the Athenians over their enemies. Perhaps he intended to designate the constitution of the Four-hundred, reckoned by Thucydides to have been about the hundredth year after the expulsion of the tyrants. And, as the Athenian empire commenced in the year of Adimantus, thirty-two years after that event, sixty-eight might represent the residue of that period of a century computed by Thucydides.

In this number, however, there is a difficulty. But this difficulty is far outweighed by the agreement of seven passages in *seventy-three* years, *seventy* years and upwards, *seventy* years in round numbers; and by the obvious consistency of the three other numbers, forty-five, sixty-five, or eighty-five, when they are understood of different points in history.

Dodwell^v, however, brings down the commencement of the Athenian Empire to B. C. 470. only sixty-six years before the capture of Athens by Lysander. He founds this hypothesis upon a passage in Isocrates^u: Σπαρτιᾷται μὲν γὰρ ἔτη δέκα μόλις ἐπεστάτησαν αὐτῶν, ἡμεῖς δὲ πέντε καὶ ἐξήκοντα συνεχῶς κατέσχομεν τὴν ἀρχήν. Dodwell remarks, *loquitur de Græcis in Persas fœderatis*: and he understands this empire of ten years to have been begun at the Persian war, and to have ended with the recal of Pausanias by the Spartans. Corsini and others, as we have seen, adopt this interpretation.

But in that passage Isocrates does *not* speak of the Greeks confederated against the Persians. In that piece he institutes a comparison between Athens and Lacedæmon from the earliest times. Having discussed the earlier transactions of each, he adverts to the Persian war; and opposes to the ten ships supplied by Lacedæmon the superior number of the Athenian ships: and to the Spartan *Eurybiades* he opposes the Athenian *Themistocles*. Having finished this topic, he proceeds to compare the *naval empire* which had been held by the two states. "In administering this, the Athenians permitted the subject cities to retain their own governments and laws, but the Lacedæmonians appointed ten governors (harmosts) to each city. This empire with the Spartans lasted ten years; with the Athenians sixty-five: the Athenians held out for ten years against their enemies, and recovered themselves in a shorter space than that which had been required for their destruction; the power of Lacedæmon was irreparably broken by the loss of a single battle to the Thebans." This is the sum of his argument^w. But what *naval* empire had the Spartans in the time of

^q In Leocrat. p. 157, 1.

^r Ad Isocrat. p. 58, 22. ^s De Pace p. 28, 20.

^t Antiq. lib. I. p. 8.

^v Annal. Thucyd. p. 60. 61.

^u Panathenæic. c. 19. p. 244. b.

^w C. 18. 19. p. 243. c.—244. e.

Xerxes? Or when did they appoint the ten harmosts, so obnoxious throughout all Greece, before the end of the Peloponnesian war? It is altogether surprising that so diligent an investigator as Dodwell should have so missed the sense of that passage. Isocrates in another oration describes the empire of the two states, and the evils which it had brought upon each. After describing that of Athens, he thus proceeds with the subject^x: “Nor has it fared better with Lacedæmon. The empire of the sea has displayed its effects there in even a shorter period than at Athens. It has shaken and nearly overthrown the institutions which had stood the assault of seven centuries. It has taught individuals injustice, idleness, and the love of money; and has inspired the public with disdain for their allies, with the ambition of conquest, and a contempt of oaths and treaties.” He enumerates the particulars of the misconduct of the Spartans, which was revenged in the day of Leuctra. In these remarks the orator has no naval empire in view but that which followed the victory at Ægospotami^y. In another composition^z he distinctly asserts that the Lacedæmonian empire was ended by Conon: Κόνων—συστάντος αὐτῷ ναυτικοῦ περὶ Ῥόδον καὶ νικήσας τῇ ναυμαχίᾳ Λακεδαιμονίους ἐξέβαλεν ἐκ τῆς ἀρχῆς. And Aristides^a (who copies Isocrates) describes the Lacedæmonian empire as that which was ended by the victory of Conon: ἡ πόλις, [Athens] κλαπείσα τῇ ναυμαχίᾳ τῇ καθ’ Ἑλλησποντον,—ἐκείνους μὲν [the Lacedæmonians] δι’ ἐνὸς ἀνδρὸς ἀφείλετο τῆς θαλάττης τὴν ἀρχήν. Again: ὁ Ἀθηναίων ἀνὴρ εἰς τῆς θαλάττης Λακεδαιμονίους ἀφείλετο τὴν ἀρχήν, μόνος ἀνθρώπων ἅμα τῷ βασιλεῖ στρατηγήσας καὶ τῇ πόλει.—αὐτὸν τοίνυν τὴν τῆς θαλάττης ἀρχήν ἡ μὲν πόλις [Athens] ἐξ ὧν τοὺς βαρβάρους ἐνίκησεν ἐκτίσατο· οἱ δὲ, [the Lacedæmonians,] ἐξ ὧν ἡ πόλις ἡτύχχισε. He distinctly marks the Spartan empire as subsequent to the Peloponnesian war. And Demosthenes^c by the words τοῦτο μὲν—καὶ πάλιν—expresses the priority of the Athenian empire.

Dodwell, then, has arranged the Chronology of Themistocles and Pausanias, and has imagined a Lacedæmonian empire of ten years, prior to that of Athens, upon false premises, which derive no support from Isocrates. Nor is he less at variance with the facts of history. He supposes that the command of Pausanias was only of one year; and that consequently he was not sent out till the year B. C. 470. He supposes, then, an interval of eight complete years from the capture of Sestos, (in B. C. 479,) during which nothing was done. But no interval of time, much less of eight years, is either alluded to or implied in the summary of Thucydides^d; who describes the rebuilding of the walls of Athens as *immediately* following the siege of Sestos, and from that narration proceeds to the mention of Pausanias. The expedition of Pausanias was the next military operation to the capture of Sestos.

Wesseling^e, who adopts the theory of Dodwell, supposes (in this, at least, differing from him) that the argument for the longer term is this: because too little space is otherwise allowed for the actions of Pausanias. *Id autem diligenter animadvertendum est, Diodorum in hunc annum conjicere obsidionem Byzantii, Pausaniæ proditionem, ablatumque Lacedæmoniis imperium, atque in Athenienses transcriptum: quæ omnia tam brevi tempore administrata non sunt. Constat ex Isocrate Panath. p. 357. Spartanos pæne in decennium Græciæ impe-*

^x De Pace c. 32. 33. p. 178. 179.

^y The meaning of Isocrates in Panath. c. 19. is taken in the right sense by Coray ad loc. and by Casaubon and Schweighæuser ad Polyb. I. 2.

^z In Philipp. c. 25. p. 94. To the same purpose on another occasion, addressing the Athenians, Plataic. p. 304. b. τίς οὐκ οἶδεν ὅτι Λακεδαιμόνιοι τὴν δύναμιν τὴν ὑμετέραν ἀνπύστατον δοκοῦσαν εἶναι

κατέλυσαν μικρὰς μὲν ἀφορμὰς εἰς τὸν πόλεμον τὸν κατὰ θάλατταν τὸ πρῶτον ἔχοντες,—καὶ πάλιν ὑμεῖς τὴν ἀρχὴν ἀφείλεσθε τὴν ἐκείνων ἐξ ἀτειχίστου τῆς πόλεως ὀρμηθέντες καὶ κακῶς πραττούσης;

^a Panathen. tom. I. p. 164.

^b P. 170.

^c Philipp. III. p. 116. 117.

^d I. 89—94.

^e Ad Diod. XI. 44.

rium curasse, tumque ad Athenienses transisse, &c.—Vide H. Dodwell. Annal. Thucyd. p. 61. But the command of Pausanias was only of a single year. Dodwell^f admits this: *Pausanias spatium plusquam annuo esse in provincia ne quidem potuit.* Thucydides^g speaks of that command as of the ordinary duration; that is, annual: ἐστράτευσαν ἐς Κύπρον—καὶ ὕστερον ἐς Βυζάντιον, Μήδων ἐχόντων, καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ. And his scholiast^h remarks, διὰ μέσου τὴν τειχοποιίαν εἰπών, εἰκότως πάλιν ἐπανερχεται ἐπὶ τὰ κατὰ Πausanίαν—rightly judging that no space intervened between the siege of Sestos and the acts of Pausanias. The question therefore is, whether the siege of Sestos was immediately followed by other operations, or whether the Greeks remained in complete inaction for eight years.

But ancient writers suppose no such interval of inaction. Plutarchⁱ represents the Greeks as allowing the Persians no respite: οὐ γὰρ ἀνῆκεν ἐκ τῆς Ἑλλάδος ἀπηλλαγμένον, ἀλλ' ὥσπερ ἐκ ποδὸς διώκων, πρὶν διαπνεῦσαι καὶ στήναι τοὺς βαρβάρους, τὰ μὲν ἐπὶ ῥοβί, κ. τ. λ. And Aristides^k:—ἐνίκων μὲν τὴν ἐν Μυκάλῃ μάχην—διηρευνήσαντο δὲ τῆς Εὐρώπης τὰς ἀκτὰς εἴ που τις ἔτι κρύπτοιο τῶν ἐπελθόντων. καὶ τοὺς μὲν ἀπὸ Στρυμόνος ἤλασαν τοὺς δ' ἀπὸ Σηστοῦ τοὺς δ' ἀπὸ Βυζαντίου.—ἅμα μὲν περιέπλεον τὴν Ἀσίαν [the Athenians] ἅμα δὲ ἀνέπλεον διὰ τῶν δεχομένων ποταμῶν, ἅμα δ' ἠκούοντο ἅμα δ' ἐωρῶντο.—οὕτω δὲ πυκνὸν καὶ σύντονον ἐξήλλαντο ἐν τοῖς πράγμασιν ὥστε καὶ Λακεδαιμόνιοι τοῖς μὲν πρώτοις τῶν ἔργων παρεγένοντο, ἔπειτ' ἀπῆραν, ὥσπερ πτηνοῖς ἀκολουθεῖν οὐ δυνάμενοι. Sestos and Byzantium are mentioned together by Plutarch^l: ἐπεὶ ἐκ Σηστοῦ καὶ Βυζαντίου πολλοὺς τῶν βαρβάρων αἰχμαλώτους λαβόντες οἱ σύμμαχοι τῷ Κίμωνι διανείμαι προσέταξαν. The sieges of Sestos, then, and of Byzantium, happened at no great distance of time, and were a part of the same series of actions. Dodwell places nine years between them.

There is nothing, then, in Isocrates to warrant the theory of Dodwell. It is contrary to the probable course of events; contrary to the implied meaning of Thucydides, and to what has been delivered by Plutarch and Aristides; and to the duration assigned to the Athenian empire by Lysias, Isocrates himself, Plato, Demosthenes, Aristides, and, we may perhaps add, Lycurgus.

VII.

LACEDÆMONIAN EMPIRE.

THE LACEDÆMONIAN EMPIRE followed that of Athens. All computations, which mention the two empires together, uniformly speak of that Lacedæmonian sovereignty which was acquired by the victories of Lysander, and of no other. Casaubon^a understood Isocrates^b to speak of that, and had no suspicion of a contrary meaning. But the *duration* of that empire is not so clearly defined as the duration of the Athenian.

Isocrates, as we have seen^c, calls it *ten* years: Polybius^d—μόλις ἔτη δώδεκα κατεῖχον αὐτὴν ἀδήριτον. Aristides^e—οὐδ' εἰς τρεῖς ὀλυμπιάδας διεφύλαξαν τὴν ἀρχήν. The computation of ten years ends with the battle of Cnidus B. C. 394, ten complete years after the surrender of Athens. The numbers of Polybius, “scarcely twelve years,” and of Aristides, “not three “Olympiads,” (which amounts to the same thing,) also ending at the battle of Cnidus, take

^f P. 61.

^g I. 94.

^h Ad I. 93.

ⁱ In Panath.

^j Cimon. c. 12. ^k Panathen. tom. I. p. 151. Jebb.

^l Cimon. c. 9.

^a Ad Polyb. I. 2. tom. I. p. 736. ed. Ernest.

^c In the passage quoted in the preceding chapter.

^d I. 2.

^e Panathen. tom. I. p. 170. Jebb.

their beginning from the battle of Ægospotami; Eubulides, in whose year the battle of Cnidus was fought, being the twelfth archon, both inclusive, from Alexias. There were accordingly eleven complete years, or twelve years current.

But Demosthenes^f states a different period: *τριάκοντα ἐνὸς δέοντα*, and in round numbers *τριάκοντα*. And Dionysius^g follows the same computation: *ἐπαύθησαν ὑπὸ Θηβαίων οὔτε ὅλα ἔτη τριάκοντα τὴν ἀρχὴν κατασχόντες*. It is not easy to determine the precise limits of this calculation: but if Casaubon^h had remembered the date of Demosthenes, he would not have proposed to correct the numbers of Dionysius by reading *τετταράκοντα* for *τριάκοντα*.

If we compute thirty years from the battle of Ægospotami, they will terminate at the battle of *Naxos*; which was gained by Chabrias in the year of Charisander, the latter part of B. C. 376. while the battle of Ægospotami was fought in the year of Alexias B. C. 405. Including both extremes, and computing both archons, we have thirty years; counting the intermediate space, we have twenty-nine years. The battle of *Naxos*, then, may perhaps have been the term to which the Lacedæmonian empire was extended by Demosthenes and Dionysius.

VIII.

SUMMARY OF THUCYDIDES.

THUCYDIDES is allowed the praise, above all historians, of being scrupulously exact and accurate. But in this Summary he professes to be especially so; and the reason expressly given for undertaking this digression is, that other historians had either omitted the period, or had treated it *ἄβραχέως καὶ τοῖς χρόνοις οὐκ ἀκριβῶς*. When, therefore, Mr. Mitford^b laments that Thucydides in this summary does not always distinguish the dates of the facts, or even the order in which they happened, and that the chronology of these times remains very imperfect, he does not do sufficient justice to this part of the history of Thucydides. In reality, that summary is valuable with a view to the chronology of the times; and accurate in following the order of time, which is only neglected in two cases: the first is, the case of the Messenian war; the termination of which, for the sake of clearness, is subjoined to the account of its commencement: the other is, the Egyptian war; the termination of which is also related in connexion with the preceding events of that war. And the recital of these had been delayed by the historian, that he might not break the continuity of his narrative. We have the means of fixing the dates of the leading facts with more precision than could have been expected, seeing that our only authentic contemporary information is contained in so short a sketch. The chronology in truth was not perplexed till Dodwell made it so. For Dodwell, from a strange misapprehension of a passage in Isocrates, (which has been already examined in a preceding part of this Appendix,^c) and from an hypothesis which he adopted respecting the archons^d, has greatly perplexed the arrangement of this period. His labours therefore are less valuable in the beginning of this period than in the remainder of his work. The wrong distribution of the archons, for instance, had rendered the testimony of Pausanias use-

^f Philipp. III. p. 116. 117.

^g Antiq. I. p. 9.

^h Ad Polyb. I. 2. tom. I. p. 738. ed. Ernest.

^a I. 97. ^b History of Greece vol. II. p. 338.

^c See above c. 6. p. 250.

^d See the Introduction p. xvi.

less to him, as to the beginning of the war of the Helots, when in fact it is remarkably coincident with Thucydides.

This period in the whole contains an actual space of forty-seven years. [B. C. 478—432.] For the sake of clearness, it may be divided into three portions, by some remarkable notes of time furnished by Thucydides himself. The *first* division of the period is terminated by the Revolt of Thasos, and the establishment of a colony attempted on the Strymon; events which are fixed by Thucydides to the year B. C. 465. From this date we are carried to the siege of Sestos B. C. 479, the last event recorded by Herodotus, and the first recorded by Thucydides; clearly forming the connexion between the two historians. The *second* division is terminated by a military expedition of Pericles, which is fixed by circumstances to the year B. C. 454. The *third* division contains the space between that date and the Peloponnesian war; an interval of twenty-three years, nearly one half of the whole period.

I. Within the first division, in a space of thirteen years, [B. C. 478—466] the following events are recorded^e. 1. The Athenians rebuild their walls, and complete the walls of the Piræus: εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν^f. 2. The expedition of Pausanias to Cyprus, and afterwards to Byzantium; which was besieged and taken during the period of his command: ἐν τῇδε τῇ ἡγεμονίᾳ^g. 3. [B. C. 477.] The allies, disgusted with Pausanias, transfer the command to the Athenians^h. 4. The siege and capture of Eion on the Strymon; the first operation of Cimonⁱ. 5. The reduction of Scyros. 6. The war with the Carystians of Eubœa. 7. The siege of Naxos: which surrenders. The first of the confederate states that was reduced to slavery. 8. After these things—μετὰ ταῦτα—the battles of Eurymedon^k. 9. [B. C. 465.] Afterwards—χρόνον δ' ὕστερον—the revolt of Thasos.

II. The next portion of time of eleven years [B. C. 465—455] is a busy period, full of interesting events: which it is the purpose of Thucydides for the most part to relate in the order in which they happened. 1. [B. C. 465.] With the revolt of Thasos is connected, as happening at the same time,—ὕπὸ τοῦς αὐτοῦς χρόνοις—the colony at Drabescus^l. 2. [B. C. 464.] The earthquake at Sparta, and war with the Helots. 3. [B. C. 463.] Thasos surrenders, τρίτῳ ἔτει.

In the remaining eight years of this period are the following events; 4. [B. C. 462.] The Athenians, marching to assist at the siege of Ithomë, are dismissed, and connect themselves with the Argives^m. For the sake of clearness in his narration, he here suspends the order of time to follow the order of events: relating the result of the Messenian war, which ended in the tenth year with the surrender of Ithomë and the settlement of the Messenians at Nau-pactus.

5. Resuming the order of time, he relates, as the next transaction to the return of the Athenian succours from Peloponnesus and the alliance formed with Argos, that the Athenians gain Megara and Pegæⁿ. 6. [B. C. 460.] Revolt of Inarus. The Athenians, who had two hundred ships at this time at Cyprus, sail to Egypt to his assistance. Dodwell^o places the Egyptian war *before* the march of the Athenian succours to Ithomë. In this case, Thucydides would have justly deserved the imputation of having neglected the order of time, since he relates the Egyptian revolt and war *after* that march. But in reality Dodwell himself is wrong, in placing the Egyptian war at least two years too high: which Mr. Mitford^p has not

^e Thucyd. I. 89—100. ^f c. 90—93.

^g c. 94.

^h c. 95.

ⁱ c. 98.

ⁿ c. 103.

^o Annal. Thucyd. p. 83.

^p Vol. II. p. 401.

^k c. 100.

^l c. 100.

^m c. 102.

failed to remark and to correct. 7. The Athenians are beaten at Haliæ by the Corinthians. They are victorious at Cecryphalæ^r. "They defeat the Æginetans in a great battle". 8. [B. C. 457.] "After this series of naval actions, he relates that the Corinthians and Peloponnesians, securing the heights of Gerania, descend with their forces into the lands of Megara^r. "The Athenians, without withdrawing from Ægina^r, though at the same time occupied with the war in Egypt^r, march out under Myronides; and a battle ensues, in which both claim the victory, but the advantage is with the Athenians. Twelve days after, the Corinthians march out again to erect their trophy. The Athenians issue forth upon them, and gain a victory^r: the Corinthians retreating are surrounded in a deep place and cut off by the Athenians.

9. About the time of these transactions—κατὰ τοὺς χρόνους τούτους—the Athenians begin their long walls^s. 10. The Lacedæmonians (also at the same time) march against the Phocians, who had invaded Doris. 11. In their return, they are intercepted by the Athenians, who are now in possession of the passes of the Isthmus: and they consequently halt in Bœotia. 12. A design is mentioned of subverting the democracy, and preventing the completion of the long walls, while the Lacedæmonian army lay in the neighbourhood. 13. The Athenians, with their allies the Argives, to the number of fourteen thousand, and with some Thesalian cavalry, who desert in the action, are defeated at Tanagra. The Lacedæmonians, having obtained by their victory a free passage, retire into Peloponnesus.

Mr. Mitford^t thinks Dodwell "clearly right in placing the battle of Œenophyta one year "later than Diodorus:" and supposes the battle of Tanagra to have been fought in the spring B. C. 456, [Olymp. 80. 4.] and Œenophyta in the autumn of the same year 456. [Olymp. 81. 1.] But in fact Dodwell^v never questions Diodorus in placing the Theban war in Olymp. 80. 4. and distinctly asserts that the battle of Tanagra happened in December: *mense Posideone pugnatum*. And it is clear that the battle of Tanagra took place in the autumn of that year in which the Lacedæmonian army returned from its campaign in Doris. "According to Mr. Mitford's date, that army must have kept the field without hazarding a passage through the winter: for which he quotes Diodorus, "giving him credit for this circumstance, which Thucydides has not specified^x." But the two historians are at variance. In *Thucydides*, the Lacedæmonians after the action at Tanagra effect their passage home through the Isthmus: in *Diodorus*, it would seem that they remained in Bœotia till the battle of Œenophyta, at which, according to his account, the Lacedæmonians assisted; while Thucydides mentions no Lacedæmonian forces at Œenophyta. Plato^y agrees with Thucydides in both these particulars: and Aristides^z argues upon the assumption that the Lacedæmonians withdrew immediately after the battle of Tanagra.

^q The author of the oration ascribed to Lysias, ἐπιτάφιος τοῖς Κορινθίων βοηθοῖς p. 195. (ὅστέρω δὲ χρόνῳ, Ἑλληνικοῦ πολέμου καταστάτος, κ. τ. λ.) describes these actions with splendid eloquence, and agrees with Thucydides in their order.

^r In all these facts, the action at Cecryphalæ, the descent into the Megarid, &c. Aristides Panath. (tom. I. p. 155. Jebb.) though rhetorically ornamenting the narration, yet agrees with Thucydides in the circumstances.

^s c. 107.

^t Vol. II. p. 410. note.

^v Annal. Thuc. p. 91.

^u Plutarch is aptly quoted by Dodwell, to confirm the fact that the battle of Tanagra was fought in the winter: Cimon. c. 17. νενικημένοι ἐν Τανάγρα, καὶ προσδοκῶντες εἰς ὥραν ἔτους στρατείαν Πελοποννησίων ἐπ' αὐτοῦς. Pericl. c. 10. ἡττημένους ἐπὶ τῶν ὥρων τῆς Ἀττικῆς, προσδοκῶντας δὲ καὶ βαρὴν εἰς ἔτους ὥραν πόλεμον. ὥρα ἔτους would be "the ensuing spring." We may therefore place the battle of Tanagra about November: towards the end of autumn or beginning of winter.

^x Vol. II. p. 408. note.

^y Menex. p. 242. b.

^z Panath. p. 156.

14. [B. C. 456.] On the sixty-second day—*δευτέρα καὶ ἐξηκοστῇ ἡμέρᾳ*—after the battle of Tanagra, the Athenians attack the Boeotians, when their allies had left them, and are victorious at Ōenophyta^a. Plato^b mentions the two engagements in the following terms: *μετὰ δὲ τοῦτο γενομένου πολέμου συνέβαλον μὲν ἐν Τανάγρα ὑπὲρ τῆς Βοιωτῶν ἐλευθερίας Λακεδαιμονίοις μαχόμενοι, ἀμφισβητήσιμον δὲ τῆς μάχης γενομένης διέκρινε τὸ ὕστερον ἔργον· οἱ μὲν γὰρ ὥχοντο ἀπίοντες, καταλείποντες Βοιωτοὺς οἷς ἐβοήθουν, οἱ δ' ἡμέτεροι, τρίτῃ ἡμέρᾳ ἐν Οἰνοφύτοις νικήσαντες, τοὺς ἀδίκως φεύγοντας δικαίως κατήγαγον.* After *τρίτῃ*, the word *ἐξηκοστῇ* seems to have escaped. Plato probably wrote *τρίτῃ καὶ ἐξηκοστῇ ἡμέρᾳ*, as in Thucydides *δευτέρα καὶ ἐξηκοστῇ ἡμ.* Plato differs from other authorities in calling the battle of Tanagra a doubtful action. According to Thucydides, the Lacedæmonians had the victory: *ἐνίκων*. And Herodotus also^c clearly attests that they were victorious at Tanagra.

15. The Athenians finish their long walls: and Ægina, after these events,—*μετὰ ταῦτα*—surrenders^d. 16. [B. C. 455.] Tolmides (at the same time with the surrender of Ægina) circumnavigates Peloponnesus, and ravages Laconia^e. During these transactions, the Athenians in Egypt still held out, *ἔτι ἐπέμενον*. And their surrender is now related, as the next event in the order of time to the campaign of Tolmides. Thucydides had deferred noticing the progress of the Egyptian war, that he might not interrupt the narration of transactions in Greece. Having now arrived, in the order of time, at the conclusion of the war in Egypt, he digresses into a review of the preceding circumstances. He relates that at the beginning the Athenians had the advantage: that the court of Persia had sent Megabazus to Sparta in the hope of bribing the Lacedæmonians to invade Attica; in which he failed:—that the Persians had then raised a large force, which finally recovered Egypt (with the exception of the country which Amyrtæus held in the marshes) after a war of *six* years^f.

18. Returning to the order of his narrative, he relates that the Athenians undertook an expedition to Pharsalus, for the purpose of restoring Orestes, a Thessalian prince^g. This is the last occurrence in the series of eleven years which form the second division of the period. The next event recorded by the historian is fixed by circumstances to the year B. C. 454. The war in Egypt, which was carried on during six of these eleven years, terminated in B. C. 455. Mr. Mitford^h, as quoted above, justly rejects the chronology of Dodwell, formed upon Diodorus, for the dates of this war. But, in fixing its termination at B. C. 454, he seems to have brought it down one year too low. For Thucydides plainly determines that they *still held out* at the time of the expedition of Tolmides; but he also implies that the Athenians had surrendered before the expedition into Thessaly, which was followed by the campaign of Pericles. The campaign of Tolmides is fixed to B. C. 455 by the surrender of Ithomæ, with which it is coincident: and the campaign of Pericles is fixed to the autumn of B. C. 454. The Egyptian war, then, ended in the course of the year 455.

III. The last portion of the period embraced by the Summary, a space of twenty-three years, is determined as to its leading dates by Thucydides himself. It ends in B. C. 432. and that year was the fourteenth of the thirty-years' truce. Before that truce was a truce of five years, and before the five-years' truce, an interval of three years, following the campaign of Periclesⁱ.

^a c. 108.

^b Menex. p. 242. b.

^c IX. 35.

^d c. 108.

^e Æschines (Fals. Leg. p. 38, l. referred to in the Tables B. C. 454, 2.) thus characterises this expedition: *τὴν Τολμίδου ζηλοῦν στρατηγίαν κελεύων,*

ὅς χιλίους ἔχων ἐπιλέκτους Ἀθηναίων διὰ μέσης Πελοποννήσου πολεμίας οὔσης ἀδεῶς διεξήκει.

^f c. 109. 110.

^g c. 111.

^h Vol. II. p. 401.

ⁱ Thucyd. I. 111. 112. 115. 87.

	Y.
Campaign of Pericles	1
Three-years' interval	3
Five-years' truce	5
Thirty-years' truce, first fourteen years	14
	<hr/> 23

That campaign of Pericles could not be *later* than B. C. 454, because twenty-two years followed it, of which the last was B. C. 432. It could not be *earlier*, because the expedition of Tolmides, which preceded it, was in B. C. 455. The events of the first fifteen years of this period are recorded in the order in which they happened. 1. [B. C. 454.] μετὰ ταῦτα οὐ πολλῶ ὕστερον—that is, not long after the expedition to Thessaly and the close of the war in Egypt—Pericles, embarking at Pegæ, sails to Sicyon; and thence, taking on board his Achæan auxiliaries, proceeds to Acarnania; and besieging Æniadæ without success returns home. 2. Then followed an interval of three years; after which [B. C. 450] a five-years^k truce is

j c. 111.

^k This five-years' truce appears to be touched upon by Plutarch Cimon. Theopompus in fragmento apud Marx. by Andocides, and by Æschines. For the allusions of Plutarch and Theopompus, see the Tables B. C. 450, 2. The passage of Andocides is to the following effect: De Pace p. 23, 40—24, 10. ἤνικα τοίνυν ἦν μὲν ὁ πόλεμος ἡμῶν ἐν Εὐβοίᾳ, Μέγαρα δὲ εἶχομεν καὶ Πηγάς καὶ Τροιζήνα, εἰρήνης ἐπεθυμήσαμεν, καὶ Μιλτιάδην τὸν Κίμωνος ὠστρακισμένον καὶ ὄντα ἐν Χερρόνῳ κατεδεξάμεθα δι' αὐτὸ τοῦτο, πρόξενον ὄντα Λακεδαιμονίων, ὅπως πέμψαιμεν ἐς Λακεδαίμονα προκηρυκευόμενον περὶ σπονδῶν. καὶ τότε ἡμῶν εἰρήνη ἐγένετο πρὸς Λακεδαιμονίους ἔτη πέντε, καὶ ἐνεμείναμεν ἀμφότεροι ταύταις ταῖς σπονδαῖς ἔτη τριακαίδεκα.—ἀγαθὰ δὲ ὅσα ἐγένετο διὰ ταύτην τὴν εἰρήνην ἐγὼ ὑμῖν φράσω. πρῶτον μὲν τὸν Πειραιᾶ τότε ἐτειχίσσαμεν ἐν τούτῳ τῷ χρόνῳ· εἴτα τὸ μακρὸν τεῖχος τὸ βόρειον· ἀντὶ δὲ τῶν τριήρων αἱ τότε ἡμῖν ἦσαν παλαιαὶ καὶ ἄπλοι—ἑκατὸν τριήρεις ἐναυπηγησάμεθα, κ. τ. λ. Æschines Fals. Leg. p. 51, 12—20.—καταστάντες πρὸς Λακεδαιμονίους εἰς πόλεμον, πολλὰ καὶ παθόντες κακὰ καὶ ποιήσαντες, Μιλτιάδου τοῦ Κίμωνος προκηρυκευσαμένου πρὸς Λακεδαιμονίους, ὄντος προξένου, σπονδὰς τοῦ πολέμου πεντηκονταετῆς ἐπαυσάμεθα, ἐχρησάμεθα δὲ αὐταῖς ἔτη τριακαίδεκα. ἐν δὲ τούτῳ τῷ χρόνῳ ἐτειχίσσαμεν τὸν Πειραιᾶ καὶ τὸ βόρειον τεῖχος ὀικοδομήσαμεν, ἑκατὸν δὲ τριήρεις πρὸς ταῖς ὑπαρχούσαις ἐναυπηγησάμεθα, κ. τ. λ. The opinions in favour of the genuineness of the Oration of Andocides are enumerated by Sluiter Lect. Andocid. p. 204. 205. *Non germanam esse hanc orationem, præter Dionysium Halicarnasense, auctore Argumenti teste*, [he observes, ὁ Διονύσιος νόθον εἶναι λέγει.] *judicarunt etiam alii, aut saltem dubitarunt an vere esset ab Andocide conscripta. Harpocration, qui ter eam laudat*, [v. Ἑλληνοταμίαι, Νεώρια, Πηγαί,] *semper addit, εἰ γνήσιος.*—*Taylorus, suo more non dubiam sibi visus censuram agere, so-*

phistæ orationem esse statuit. Valckenario contra accurate lecta Andocidis esse videbatur: etiam Weselingius ad Diod. XII. 8. et Ruhnkenius in Hist. Crit. Or. Græc. exscriptum ab Æschine censent Andocidem.

Neither Dodwell nor Mr. Mitford notice these remarkable passages of the two orators. Taylor Lect. Lysiac. p. 261. Reisk. corrects Andocides by Æschines, and reads πεντήκοντα for πέντε. Sluiter Lect. Andocid. p. 208. passes the word πέντε unnoticed. Reiske, in his notes upon Andocides, merely approves the emendation of Taylor. But we have nowhere any account, except in Æschines, of this league of fifty years, negotiated by Miltiades, son of Cimon. Nor could any cessation of hostilities for thirteen years occur between the two states, within the period specified. The Athenians acquired Megara and Pegæ in B. C. 461. they concluded the thirty-years' truce in B. C. 445. Within these two points of time the transactions are included by the orators. But it will be seen, on a reference to the Tables, that the two states were engaged in war in B. C. 457, 455, 454. Some error, then, exists somewhere. Either the orator has perverted facts, or the number τριακαίδεκα is corrupt. Perhaps the allusion in these passages is to the five-years' truce; and Æschines is to be corrected by Andocides. And, if in both passages we read τρία for τριακαίδεκα, the sketch of the orator (for Æschines only transcribes his predecessor) will be brought into some conformity with Thucydides: Εἰρήνη ἐγένετο ἔτη πέντε. [B. C. 450.] καὶ ἐνεμείναμεν αὐταῖς ἔτη τρία. [B. C. 450. 449. 448.] This would be consistent with the historian: for, in the fourth year of the truce, B. C. 447, the war in Boeotia arose. But the short space of three years would not be sufficient for his argument. And other difficulties

concluded with the Peloponnesians¹. 3. [B. C. 450. 449.] The Athenians abstain from war in Greece: 'Ελληνικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι—and send Cimon with two hundred ships to Cyprus. But this cessation from war at home did not extend to the whole duration of the truce: for the battle of Coronea was fought in the fourth year of the truce, or autumn B. C. 447. 4. A part of the ships being detached to Egypt to assist Amyrtæus, the rest besiege Cittium. But, Cimon dying, the siege is abandoned. 5. After the death of Cimon they defeat the Phœnician and Cilician ships and forces off Salamis in Cyprus, and then return home. 6. After these things—μετὰ ταῦτα—the sacred war: in which the Lacedæmonians give the possession of the oracle and temple to the Delphians. 7. As soon as the Lacedæmonians were withdrawn, the Athenians restore the presidency to the Phocians^m. 8. [B. C. 447.] After some interval—χρόνου ἐγγενομένου—the Athenians march into Bœotia, and occupy Chæronea. In their return home, they are attacked and defeated at Coronea, and obliged to evacuate the

still remain. Andocides makes the rebuilding of the long walls *subsequent* to the treaty; while in Thucydides this work *preceded* it: (See the Tables B. C. 456, 2.) According to Andocides, the northern wall, and the wall of the Piræus, were the fruit of peace with Lacedæmon; while we know from the historian that they were begun and completed in the midst of war. I therefore incline to think, that, although the five-years' truce was the real fact alluded to, the orator in his short historical sketch, delivered sixty years after the events, has adapted the facts to his purpose without precise attention to the strict truth of history. This opinion is confirmed by what follows in the two orators. Their narrative proceeds to the thirty-years' truce: in the fifteenth year of which we know that the Peloponnesian war began. But they describe it in the following terms: Andocides—οὗτοι ἡμῖν εἰρήνην ἐποιήσαντο ἔτη τριάκοντα. καὶ ἐν τσοῦτῳ χρόνῳ ἔστιν ὅπου ὁ δῆμος κατελύθη;—αὕτη γὰρ ἡ εἰρήνη τὸν δῆμον τὸν Ἀθηναίων ὑψηλὸν ἦρε καὶ κατέστησεν ἰσχυρὸν οὕτως, ὥστε πρῶτον μὲν ἐν τούτοις τοῖς ἔτεσιν εἰρήνην λαβόντες ἀννέγκαμεν χίλια τάλαντα εἰς τὴν ἀκρόπολιν, —καὶ τὸ τεῖχος τὸ μακρὸν τὸ νότιον ἐτειχίσθη. Æschines—εἰρήνην ἔτη τριάκοντα ἡγάγομεν, ἥ τὸν δῆμον ὑψηλὸν ἦρεν' χίλια μὲν γὰρ τάλαντα ἀννέγκαμεν εἰς ἀκρόπολιν, κ. τ. λ.—καὶ τὸ μακρὸν τεῖχος τὸ νότιον ἐτειχίσθη. The orators do not scruple to assert that the thirty-years' truce lasted thirty years! And they place within it the completion of the southern wall, or that to Phalerum; which according to Thucydides was built ten years before, in B. C. 456. This whole historical sketch in Andocides, and in Æschines who follows him, is an example how negligent the orators could venture to be, when they found it for their purpose to comment upon facts which were removed by time to some distance from the recollection of their auditors.

¹ c. 112.

^m The Scholiast on Aristoph. Av. 557. has given an inaccurate account of this war: ὁ ἱερὸς πόλεμος ἐγένετο Ἀθηναίοις πρὸς Βοιωτοῦς βουλομένους [sic leg. e Suida,]

ἀφελῆσθαι Φωκέων τὸ μαντεῖον. νικήσαντες δὲ, Φωκεῦσι πάλιν ἀπέδωκαν, ὡς Φιλόχορος ἐν τῇ δ'. δύο δὲ πόλεμοι γέγονασιν' ὁ τότε, καὶ ὅποτε Φωκεῦσιν ἐπέθεντο Λακεδαιμόνιοι.—γεγονάσι δὲ δύο πόλεμοι ἱεροῖ' πρότερος μὲν Λακεδαιμονίοις πρὸς Φωκεῖς ὑπὲρ Δελφῶν' καὶ κρατήσαντες τοῦ ἱεροῦ Λακεδαιμόνιοι τὴν προμαντεῖαν παρὰ Δελφῶν ἔλαβον. ὕστερον δὲ τρίτῳ ἔτει τοῦ πρώτου πολέμου Ἀθηναῖοις πρὸς Λακεδαιμονίους ὑπὲρ Φωκέων. καὶ τὸ ἱερὸν ἀποδεδώκασι Φωκεῦσι, καθάπερ καὶ Φιλόχορος ἐν τῇ δ' λέγει. καλεῖται δὲ ἱερὸς, ὅτι περὶ τοῦ ἐν Δελφοῖς ἱεροῦ ἐγένετο. ἱστορεῖ περὶ αὐτοῦ καὶ Θουκυδίδης, [I. 112.] καὶ Ἐρατοσθένης ἐν τῷ θ', καὶ Θεόπομπος ἐν τῷ κ'. It is manifest from Thucydides that no space of three years intervened between the giving of the temple to the Delphians by the Lacedæmonians, and the restoration of it to the Phocians by the Athenians. Plutarch Pericl. c. 21. entirely agrees with Thucydides in this particular, that no long interval occurred: ἐπεὶ γὰρ οἱ Λακεδαιμόνιοι στρατεύσαντες εἰς Δελφοὺς, Φωκέων ἐχόντων τὸ ἱερὸν, Δελφοῖς ἀπέδωκαν, ΕΥΘΥΣ ἐκείνων ἀπαλλαγέντων ὁ Περικλῆς ἐπιστρατεύσας πάλιν εἰσήγαγε τοὺς Φωκέας. And yet, as Thucydides makes no mention of *Pericles*, Plutarch, who had in his hands Philochorus and Theopompus, probably drew from their narratives. Hesychius agrees with Thucydides and Plutarch: ἱερὸν πόλεμον' ὃν ἐπολέμησαν Λακεδαιμόνιοι πρὸς Φωκέας ὑπὲρ τοῦ ἐν Δελφοῖς ἱεροῦ· ἐβοήθησαν δὲ Φωκεῦσιν Ἀθηναῖοι καὶ παρέδωκαν τὸ ἱερὸν. It appears, then, that the war in which the Lacedæmonians were parties is confounded by the Scholiast with a former war which was carried on by the *Bœotians*. And this is confirmed by the terms of Suidas v. ἱερὸς πόλεμος. Δύο ἐγένοντο ἱεροὶ πόλεμοι Ἀθηναίοις' εἷς μὲν πρὸς Βοιωτοῦς βουλομένους ἀφελῆσθαι Φωκέων τὸ μαντεῖον· νικήσαντες δὲ Φωκεῦσι πάλιν ἀπέδωκαν. ὁ δὲ ἕτερος Ἀθηναίοις πρὸς Λακεδαιμονίους ὑπὲρ Φωκέων διὰ τὸ ἐν Δελφοῖς ἱερὸν. I suspect that the Scholiast has derived the term ὕστερον τρίτῳ ἔτει from ὕστερον διαλιπόντων ἐτῶν τριῶν in Thucyd. I. 112. which, through haste or negligence, he has applied to a wrong meaning.

whole of Bœotiaⁿ. 9. [B. C. 445.] Not long after,—μετὰ ταῦτα οὐ πολλῶ ὕστερον—Eubœa revolts from Athens. 10. As Pericles was passing into Eubœa, news arrived that Megara had revolted, and that the Peloponnesians prepared to invade Attica. 11. [B. C. 445.] Pericles hastily withdraws from Eubœa: and, after this,—μετὰ ταῦτα—the Peloponnesians penetrate to Eleusis; and, advancing no farther, return home. 12. Pericles returns to Eubœa, and recovers the whole island. 13. Not long after,—οὐ πολλῶ ὕστερον—the thirty-years' truce is concluded. The Athenians cede *Nisæa*, *Achaia*, *Pegæ*, and *Træzen*. 14. [B. C. 440.] In the sixth year of the truce, Samos revolts, and Byzantium. 15. Samos surrenders, in the ninth month of the siege. Byzantium is also recovered. The Summary concludes with the surrender of Samos: the subsequent events, τὰ Κερκυραϊκὰ καὶ τὰ Ποτιδαιαιτικὰ, had been already described at large—μετὰ ταῦτα γίγνεται οὐ πολλοῖς ἔτεσιν ὕστερον τὰ τε Κερκυραϊκὰ, κ. τ. λ.^o The sea-fight between the Corinthians and Corcyreans [B. C. 435] was about five years after the revolt of Samos.

The discordance between Diodorus and Thucydides has been noticed already. Formerly the authority of Diodorus was too highly rated. A critic of great eminence^p could remark, upon a point on which the two historians differed, *Ergo vel non fuit satis exactus Thucydides in ea narratione, vel calculus Diodori falsus est. viderint chronologi quomodo concilientur*. The accuracy of Diodorus is now better estimated, and no critic would make it a matter of doubt or question which of the two writers should be followed. Where the dates of Diodorus are consistent with the course of events, and confirmed, or at least not contradicted, by other authorities, (as in the date of the Athenian empire,) we may receive them with some confidence. But, within the period which we are now considering, this is not the case. Taking Thucydides for our guide and standard, and trying him by that test, we shall have reason to lament his great inaccuracy in the arrangement of many important facts. As in the following examples.

B. C.

42^o/₉. *Demotion*. Cimon takes Eion and Scyros, and gains the victories of the Eurymedon: ταῦτα μὲν οὖν ἐπράχθη κατὰ τοῦτον τὸν ἐνιαυτόν. XI. 60. 62. The capture of Eion and Scyros are placed six years too late: since these conquests immediately followed the accession of the Athenians to the command, which, according to Diodorus himself, happened in B. C. 477. The battles of the Eurymedon are placed four years too high: since they happened after the siege of Naxos in B. C. 466. He has accordingly placed in one year transactions which were ten years distant from each other.

46^o/₃. *Apsephion*. The Spartan earthquake, and war with the Helots. He specifies that the war lasted ten years. XI. 63. 64. A *prochronism* of five years. This error appears to proceed from the wrong arrangement of the reign of Archidamus. The earthquake happened in his fourth year: but that fourth year, which in reality was B. C. 464, was B. C. 471 according to Diodorus.

46¹/₂. *Tlepolemus*. Revolt of Inarus, and Egyptian war. XI. 71. A *prochronism* of three years.

46^o/₃. *Phrasielides*. Egyptian war ended. XI. 77. A *prochronism* of five years. Dodwell, having his attention fixed upon Diodorus for this war, neglects Thucydides. He partly

ⁿ I. 113. This victory at Coronea is alluded to by the Bœotian Pagondas, in Thucyd. IV. 92.

^o c. 118.

^p Palmerius Exercit. p. 109. ad Diod. XI. 70.

however corrects Diodorus, by enlarging this last year into two; and by bringing down the termination of the war to B. C. 457.

- 45 $\frac{5}{8}$. *Philocles*. Sea-fights at Haliæ, &c. XI. 78.
- 45 $\frac{8}{7}$. *Bion*. Battles in the Megarid. War in Doris. Battle of Tanagra. XI. 79. 80.
- 45 $\frac{7}{6}$. *Mnesithides*. Between the battles of Tanagra and Ænophyta he inserts XI. 81. 82. a great victory gained in Bœotia; for which, as Mr. Mitford (vol. II. p. 412.) has observed, there is no authority in Thucydides or Plato: or, we may add, in Aristides. Panath. p. 157. tom. I. Jebb. Then follows in Diodorus XI. 83. the battle of Ænophyta.
- 45 $\frac{6}{5}$. *Callias*. Campaign of Tolmides: and, *at the same time*,—κατὰ τὸν αὐτὸν χρόνον—the surrender of Ithomë. XI. 84. Diodorus had already dated the beginning of this war 46 $\frac{2}{3}$. Its conclusion, therefore, in 45 $\frac{6}{5}$. And yet, in contradiction to himself, he here places the fall of Ithomë in the same year as the campaign of Tolmides: four years too late, according to his own dates. The *inconsistency* of Diodorus enables us to correct his *inaccuracy*. He confirms Thucydides without intending it, and illustrates him by supplying a material circumstance: that the expedition of Tolmides coincided with the fall of Ithomë. Learning this fact from Diodorus, we are enabled by Thucydides to do the rest.
- 45 $\frac{5}{4}$. *Sosistratus*. Campaign of Pericles. XI. 85.
- 45 $\frac{4}{3}$. *Ariston*. The πενταετείς σπονδαί. XI. 86. A *prochronism* of three years.
- 45 $\frac{3}{2}$. *Lysicrates*. Campaign of Pericles. XI. 88. Which he had already described with all its circumstances two years before, and which he now makes subsequent to the truce.
- 44 $\frac{3}{7}$. *Philiscus*. Revolt of Megara. XII. 5. Not only a *prochronism* of two years; but also contrary to the course of events. For the revolt of Megara was *after* the revolt of Eubœa, and *in consequence of* the disasters of the Athenians in Bœotia. Diodorus places it *before* them both.
- 44 $\frac{2}{6}$. *Timarchides*. The disasters in Bœotia. XII. 6.—rightly placed. The Peloponnesian invasion of Attica. Ibid. A *prochronism* of two years. The truce also still subsisting.
- 43 $\frac{2}{8}$. *Glaucides*. The Corinthian war began. XII. 30. A *prochronism* of four years.
- 43 $\frac{8}{7}$. *Theodorus*. Sea-fight of the Corinthians and Corcyreans. XII. 31. A *prochronism* of three years.
- 43 $\frac{6}{5}$. *Lysimachus*. Sea-fight, in which the Athenians assisted the Corcyreans. XII. 33. A *prochronism* of four years.
- 43 $\frac{5}{4}$. *Antilochides*. τὰ Ποτιδαιατικά. XII. 34. A *prochronism* of three years. Afterwards, under the year of *Pythodorus*, he describes in its true year the battle of Potidæa; which, however, preceded the siege in reality, although represented by Diodorus as three years after it.

The inaccuracies of this historian in this portion of history may be partly attributed to the want of materials. Down to the time of Thucydides, ἡ ἐκλιπὲς τοῦτο ἦν τὸ χωρίον. It may be presumed that in the subsequent parts of his history he is less deficient. In the times which followed the Peloponnesian war, he might draw from many historians contemporary, or nearly contemporary, with the events: from Theopompus, Ephorus, Callisthenes, Philistus, Anaximenes, and others, who had treated copiously, accurately, and distinctly of those times.

Hence we may follow Diodorus as our chronological guide with greater confidence in his latter extant books, than in the period which has been now examined. Even in the later times, however, instances will occur in which we may detect error; as in the dates of the Cyprian war^r. And some examples of negligence may be collected, within the Peloponnesian war itself, where he had Thucydides before him^s.

IX.

AMPHIPOLIS.

THE authorities recited in the Tables fix the death of Aristagoras to B. C. 497, the first establishment of ten thousand settlers to B. C. 465, at the distance of thirty-two years from the death of Aristagoras, and the colony of Agnon to B. C. 437, in the twenty-ninth year after the former attempt. Thucydides^a describes the transactions of B. C. 465: ἐπὶ Στρυμόνα πέμψαντες μυρίους οἰκήτορας αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ τοὺς αὐτοὺς χρόνους, [at the time of the revolt of Thasos,] ὡς οἰκιοῦντες τὰς τότε καλούμενας Ἐννέα ὁδοὺς νῦν δὲ Ἀμφίπολιν, τῶν μὲν Ἐννέα ὁδῶν αὐτοὶ ἐκράτησαν ἄς εἶχον Ἡδωνοί· προσελθόντες δὲ τῆς Θράκης ἐς μεσόγειαν διεφθάρησαν ἐν Δραβήσκῳ τῇ Ἡδωνικῇ ὑπὸ τῶν Θρακῶν ξυμπάντων, οἷς πολέμιον ἦν τὸ χαρίον αἱ Ἐννέα ὁδοὶ κτιζόμενον. Diodorus^b follows Thucydides. He mentions that Aristagoras first attempted a settlement; and he dying, and his followers being cut off by the Edoni, μετὰ ταῦτα ἔτεσι δυσὶ πρὸς τοῖς τριάκοντα Ἀθηναῖοι μυρίους οἰκήτορας εἰς αὐτὴν ἐξέπεμψαν. ὁμοίως δὲ καὶ τούτων ὑπὸ Θρακῶν διαφθαρέντων περὶ Δράβησκον, διαλιπόντες ἔτη δύο [*lege cum Wesseling*. εἴκοσι καὶ ἑννέα] πάλιν ἐκτίσαντο τὴν πόλιν Ἀπίωνος [*leg. cum Wess.* Ἀγνωνος] ἡγουμένου. He describes the failure of the ten thousand colonists in the same terms as Thucydides, and under the year of the archon Archidemides^c B. C. 464. And he places the establishment of Agnon under the year of Euthymenes^d B. C. 437. From Herodotus and Pausanias we gather that the ten thousand colonists were led by *Sophanes* and *Leagrus*. Herodotus^e:—αὐτὸν δὲ Σωφάνεα χρόνῳ ὕστερον τουτέων κατέλαβε, ἀνδρὰ γενόμενον ἀγαθὸν, Ἀθηναίων στρατηγέοντα ἅμα Λεάγρῳ τῷ Γλαύκωνος ἀποθανεῖν ὑπὸ Ἡδωνῶν ἐν Δάτῳ, περὶ τῶν μετὰ τῶν χρυσέων μαχεόμενον. Pausanias^f:—πρῶτοι δὲ ἐτάφησαν [near the Academy] οὓς ἐν Θράκῃ ποτὲ ἐπικρατοῦντας μέχρι Δραβήσκου τῆς χώρας Ἡδωνοὶ φονεύουσιν ἀνέλπιστοι ἐπιθέμενοι. λέγεται δὲ καὶ ὡς κεραυνοὶ πέσοιεν ἐπ' αὐτούς. στρατηγοὶ δὲ ἄλλοι τε ἦσαν καὶ Λεάγρος, ὃ μάλιστα ἐπετέτραπτο ἡ δύναμις, καὶ Δεκελεὺς Σωφονῆς. [*sic.*] There can be no doubt of the identity of the ten thousand settlers whom Thucydides and Diodorus mention, and of the expedition which Herodotus and Pausanias have noticed. Corsini^g himself (who adopts an hypothesis of Dodwell, to be mentioned presently) admits that they were the same. *Cladem illam* [at Drabescus] *non modo Pausanias Attic. c. 29. sed Herodotus etiam lib. IX. memoravit.* The

^r See c. 12. of this Appendix.

^a See Duker ad Thucyd. V. 116. The contradiction in the expedition of Eurymedon, who sails περὶ ἡλίου τροπᾶς τὰς χειμερινᾶς; in Thucydides VII. 16. and περὶ τὰς θερινὰς τροπᾶς in Diodorus XIII. 8. may be perhaps imputed to a transcriber rather

than to Diodorus himself.

^a I. 100.

^c XI. 70.

^e IX. 75.

^g Fast. Att. tom. III. p. 194.

^b XII. 68.

^d XII. 32.

^f I. 29, 4.

expedition, then, in which *Leagrus* held a chief command, was the colony described by Thucydides, and no other.

But the Scholiast of *Æschines*^b, part of whose words are quoted in the Tables B. C. 437, speaks of *two* failures of the Athenians, before the colony of Agnon. He recounts *nine* failures at Amphipolis: τὰ δὲ ἀτυχήματά ἐστι ταῦτα. πρῶτον μὲν Λυσιστράτου καὶ Λυκούργου καὶ Κρατίνου στρατευσάντων ἐπ' Ἡϊόνα τὴν ἐπὶ τῷ Στρυμόνι. διεφθάρησαν γὰρ ὑπὸ Θρακῶν, εἰληφότες Ἡϊόνα, ἐπὶ ἀρχοντος Ἀθήγησι Φαίδωνοςⁱ [B. C. 476]. δεύτερον, οἱ μετὰ Λεωγόρου κληροῦχοι, ἐπὶ Λυσικράτους [B. C. 453]. τρίτον, οἱ μετ' Εὐκλέους καὶ Θουκυδίδου [B. C. 424]. τέταρτον, οἱ μετὰ Κλέωνος, ἐπὶ ἀρχοντος Ἀλκαίου [B. C. 422].—The establishment of Agnon is dated by the Scholiast in the archonship of Euthymenes [B. C. 437]; agreeing with Diodorus. *Two* failures are enumerated prior to the establishment of Agnon; and neither agrees in date with that recorded by Thucydides. But, as it was impossible that the affair of Drabescus could have been omitted in this enumeration, one of these two was doubtless intended for that expedition. Dodwell^k supposes the *first* failure, under the year of *Phædon*, to be the failure at Drabescus: and Corsini agrees with him. Dodwell, to make Thucydides and the Scholiast harmonize, removes *Phædon* from the year 476, contrary to the testimony of Diodorus and Dionysius, makes him archon of the year 465, and supposes the *second* failure in the Scholiast to be a subsequent occurrence, unnoticed by Thucydides. Corsini^l supposes the failure at Drabescus to have happened in B. C. 465, but the colony to have been planted four years earlier. Therefore, instead of the numbers in Thucydides, 29 + 32, we must understand 29 + 4 + 32. By this arrangement he raises the death of Aristagoras to B. C. 501; that is, to a date preceding the commencement of the Ionian war, which Aristagoras conducted^m: and he feigns two *archontes eponymi* in one year [B. C. 469]; that the archon *Phædon* of the Scholiast may be reconciled to this distribution. But, rejecting these fanciful theories of Corsini and Dodwell, which are wholly without authority, we shall rather inquire whether the Scholiast committed an error in the date of the *first*, or of the *second*, of these incidents: in other words, did he make his mistake by ascribing the affair of Drabescus to the year of *Phædon*, or did his error consist in attributing it to the year of the archon *Lysicrates*? This is the question which we have to examine, instead of displacing archons, or putting a forced interpretation upon the text of Thucydides.

The *first* expedition mentioned by the Scholiast was not the failure at Drabescus, because all the circumstances were different. The commanders were different persons. At Drabescus, *Leagrus* and *Sophanes* were among the leaders; in the Scholiast, *Lysistratus*, *Lycurgus*, and *Cratinus* are named. Would *Leagrus* have been omitted, who had the chief direction?—The objects were different. At Drabescus the object was to establish a colony, and plant settlers. κληροῦχοι or οἰκήτορες are the expressions of Thucydides and Diodorus: in the Scholiast, a military expedition is mentioned, and nothing more. The scene of action was different. In the account of Thucydides, Herodotus, and Pausanias, the Athenians advanced up the

^b Ad Fals. Leg. p. 755. Reisk.

ⁱ This date refutes the scheme of Dodwell for the acts of Pausanias, after the Persian war, and confirms the arguments which have been offered in this work for the commencement of the Athenian empire. We learn from the Scholiast that the Athenians had already possessed themselves of

Eion on the Strymon, in the archonship of *Phædon*. See the Tables B. C. 476, 2.—the Appendix c. 6. p. 250.

^k Annal. Thucyd. p. 76.

^l Fast. Att. tom. I. p. 136, 184.

^m See the Tables B. C. 500—497. and this Appendix c. 5. p. 244.

country to Drabescus, and were cut off by the Edoni, an inland peopleⁿ: in the narrative of the Scholiast, *Eion* only is mentioned; neither Amphipolis nor Drabescus are noticed. And *Eion* and *Amphipolis*, although confounded together by Stephanus Byzantinus^o, were distinct positions. *Eion* was at the mouth of the river Strymon; *Amphipolis* at the distance of three miles higher up the river^p. There is nothing, then, in the circumstances to mark the identity of the *first* expedition recorded by the Scholiast, and the defeat of the ten thousand colonists at Drabescus, recorded by Thucydides, and attested by so many other writers. The *second* failure, then, of the Scholiast is the affair of Drabescus. Here colonists, κληροῦχοι, are mentioned; and the leader is *Leogoras*, an easy corruption of *Leagrus*. The error in the date will be corrected, if for ἐπὶ ΔΥΣΙΚΡΑΤΟΥΣ [B. C. 453] we read ἐπὶ ΔΥΣΙΣΤΡΑΤΟΥ [B. C. 467], or ἐπὶ ΔΥΣΙΘΕΟΥ [B. C. 465]. This last correction will give the actual year marked by Thucydides. And the whole passage may be amended thus: δεύτερον, οἱ μετὰ Λεάγρου κληροῦχοι ἐπὶ Λυσιθέου. The first, then, of the two expeditions, and not the second, is one of inferior note, and not recorded by Thucydides.

Leagrus, the leader of this band of settlers, was of one of the most illustrious families at Athens. His son *Glaucon* was joined with Andocides in the command of a fleet in B. C. 432, about thirty years after. And his grandson seems to be mentioned by Plato the comic poet, in a fragment preserved by Athenæus^q: Πλάτων Λαίῳ

. οὐχ ὄρῃς
 ὅθ' ὁ Μελέαγρος, Γλαύκωνος ὦν μεγάλου γένους,
 * * * κόκκυξ ἡλίθιος περιέρχεται,
 σικυοῦ πέπονός εὐνουχίου κνήμας ἔχων;

The metre is thus restored by Porson^r:

. οὐχ ὄρῃς ὅτι
 ὁ Μελέαγρος Γλαύκωνος ὦν μεγάλου γένους
 [λαμπροῦ τε] κόκκυξ, κ. τ. λ.

This emendation restores the metre, but touches upon no other point: I should therefore rather read the line thus:

. οὐχ ὄρῃς
 ὅθ' ὁ Λεάγρος Γλαύκωνος ὦν μεγάλου γένους

Leagrus, son of *Glaucon*, (the *Leagrus* of whom Andocides^s speaks,) would be ridiculed by Plato thirty, or perhaps forty years^t, after his father had commanded the fleet, and sixty or seventy years after his grandfather had fallen at Drabescus. And the genealogy of this family would stand as follows:

ⁿ The *Edoni*, by whom the colonists were slain at Drabescus, were a people of the inland country. Tzetzes ad Lycophron. 419. οἱ μὲν Ἦδωνες παρὰ θάλασσαν οἰκοῦσιν, Ἦδωνοὶ δὲ τὴν μεσόγαίαν.

^o V. Ἀμφίπολις.

^p The two places are distinguished from each other by Marcellin. vit. Thucyd. p. xxv. by Anon. vit. Thucyd. p. xxxv. by Plutarch. Cimon. c. 8. Herodotus VII. 113. 114. and by Thucydides himself, IV. 104. 106.

^q II. 68. c.

^r Adversar. p. 58.

^s De Myster. p. 16.

^t For the age of Plato, who wrote comedy B. C. 428—391, see the Introduction p. xl. His Λαίῳ was a late comedy, because *Philonides*, the lover of the courtesan *Laïs*, was ridiculed in that piece. Schol. Pluti 179. And *Philonides* was the subject of ridicule in the *second Plutus* of Aristophanes; (see the Introd. p. lv.) and in the pieces of Nicochares and Theopompus; (Schol. Pluti 179.) who belonged to the later periods of the old comedy.

Leagrus ὁ Γλαύκωνος. leader of the settlers at Drabescus B. C. 465.

Glaucon ὁ Λεάγρου. commander of the fleet in B. C. 432.^v

Leagrus ὁ Γλαύκωνος. ridiculed in the *Λαίος* of Plato.

The Scholiast^u pursues his enumeration thus: πέμπτον, οἱ ἐνοικοῦντες ἐπ' Ἡίονα Ἀθηναῖοι ἐξηλάθησαν. ἔκτον, οἱ μετὰ Συμβίχου στρατηγούντος διεφθάρησαν. ἑβδομον, ὅτε Πρωτόμαχος ἀπέτυχεν. ὄγδοον, ἐκπεμφθεὶς ὑπὸ τοῦ Τιμοσθένους Ἀλκίμαχος ἀπέτυχεν αὐτοῦ παραδόντος αὐτὸν Θραξὶν ἐπὶ Τιμοκράτους Ἀθήνησιν ἄρχοντος [B. C. 364]. ἑνατον, Τιμόθεος ἐπιστρατεύσας ἡττήθη ἐπὶ Καλαμίωνος [Καλλιμήδους] ἄρχοντος [B. C. 360]. The *eighth* failure seems to have occurred during the opposition made by *Perdiccas III.* respecting Amphipolis, described by Æschines^x: καὶ πάλιν ὡς Περδίκκας εἰς τὴν ἀρχὴν καταστάς ὑπὲρ Ἀμφιπόλεως ἐπολέμησε τῇ πόλει. The transaction mentioned by the Scholiast would happen in the beginning of his reign. And possibly *Timosthenes* of the Scholiast is no other than the *Callisthenes* of Æschines. The ninth defeat at Amphipolis, when Timotheus was repulsed, is recorded in the Tables under the year 360.

X.

SYRACUSE.

SYRACUSE subsisted as an independent state about five hundred and twenty years, from its foundation by Archias of Corinth to its overthrow by Marcellus B. C. 212. We are unable to determine the actual year of the foundation of Syracuse, because Thucydides, our only authentic guide, has omitted to specify the date with precise exactness. We obtain from him the following particulars.

Megara Hyblæa was founded two hundred and forty-five years before its conquest by Gelon: ἀετη οἰκήσαντες πέντε καὶ τεσσαράκοντα καὶ διακόσια, ὑπὸ Γέλωνος τυράννου Συρακουσίων ἀνέστησαν. This event could not have happened before the year B. C. 485, which was the first of Gelon's reign at Syracuse. *Megara Hyblæa*, then, was founded at the earliest, B. C. 484 + 245, or B. C. 729, and probably a year or two later than that date.

The interval between *Syracuse* and *Megara* is thus stated. “Leontium and Catana were founded in the fifth year after Syracuse: and about the same time Lamis attempted a settlement at Trotilus; and, after having coalesced for a short time with the Leontines, was driven from thence and slain at Thapsus: his followers withdrawing from Thapsus founded “*Megara Hyblæa*.” βῆται πέμπτῳ μετὰ Συρακούσας οἰκισθείσας Λεοντίνους οἰκίζουσι, καὶ μετ' αὐτοὺς Κατάνην.—κατὰ δὲ τὸν αὐτὸν χρόνον Λάμις ἐκ Μεγάρων—Τρώτιλόν τι ὄνομα χωρίον οἰκίσας, καὶ ὕστερον αὐτόθεν τοῖς Χαλκιδεῦσιν ἐς Λεοντίνους ὀλίγον χρόνον ξυμπολιτεύσας καὶ ὑπὸ αὐτῶν ἐκπεσὼν καὶ Θάψον οἰκίσας, αὐτὸς μὲν ἀποθνήσκει· οἱ δὲ ἄλλοι ἐκ τῆς Θάψου ἀναστάντες—Μεγαρέας ᾤκισαν τοὺς Ὑβλαίους. *Trotilus* was occupied about five years after the foundation of *Syracuse*: but it remains to be determined what interval passed between the establishment at *Trotilus*, and the foundation of *Megara*; and what is the exact value of the expression ὀλίγον χρόνον.

Chronologers assign two different dates to Syracuse. The Parian Marble^c fixes the colony

^v Thucyd. I. 51.

^u Ad Æschin. Fals. Leg. p. 755.

^x Fals. Leg. p. 32, 12.

^a Thucyd. VI. 4. ^b Idem VI. 3. 4. ^c N^o. 32.

of Archias at the year B. C. 758. ἀφ' οὗ Ἀρχίας Εὐαγήτου δέκατος ὦν ἀπὸ Τημένου ἐκ Κορίνθου ἤγαγε τὴν ἀποικίαν . . . Συρακού. . . . — . . . τὸς Ἀθηναίων Αἰσχύλου ἔτους εἰκοστοῦ καὶ ἑνός. This date is adopted by Larcher and others. Eusebius places the foundation at B. C. 733. twenty-five years below the epoch of the Marble: *Olymp.* 11. 4. *Syracusæ conditæ*. Dodwell, Jackson, and others, follow Eusebius. The date of Eusebius would suppose the transactions at *Trotilus*, at *Thapsus*, and the foundation of *Megara*, to have occupied one or two years; the date of the Marble supposes twenty-five years and upwards to have elapsed between the attempt at *Trotilus* and the establishment of *Megara*. And, as twenty-five years could not well have been designated as ὀλίγος χρόνος by Thucydides, the epoch of Eusebius seems more consonant with the terms of his narrative.

Other arguments also occur in favour of the shorter date. 1. Polyænus^d relates that the Megarians (under Lamis) and the Chalcidians of Leontium coalesced for *six months*: that Theucles (the founder of Naxos and Leontium) then drove them out: that they built *Trogilium*, (the same place as *Trotilus*), which they were only allowed by the Chalcidians under Theucles to inhabit for *one winter*. These particulars are consistent with a *short space*; ὀλίγον χρόνον. a space of a year or two, between the arrival of Lamis in Sicily and the foundation of *Megara*. 2. *Archias*, the founder of *Syracuse*, assisted the Achæans at the foundation of *Crotona*; sailing thither by chance, in his way to Sicily: ^f συμπράξαντος τοῦ Ἀρχίου, — προσπλεύσαντος κατὰ τύχην, ἥνικα ὤρμητο ἐπὶ τὸν τῶν Συρακουσῶν οἰκισμόν. Strabo derived this fact from Antiochus, an ancient historian, a native of *Syracuse*, well versed in the affairs of Sicily. But, according to Timæus^g, *Crotona* was founded ἐνιαυτῷ τρίτῳ τῆς ἐπτακαιδεκάτης ὀλυμπιάδος, or B. C. 710. The foundation of *Crotona* is made by Strabo, in another passage^h, to be contemporary with that of *Syracuse*. Straboⁱ remarks: τὰς δὲ Συρακούσας Ἀρχίας μὲν ἔκτισεν ἐκ Κορίνθου πλεύσας περὶ τοὺς αὐτοὺς χρόνους οἷς ᾤκισθησαν καὶ ἡ Νάξος καὶ τὰ Μέγαρα. And he relates^j that Chersicrates, the companion of Archias, was left at *Corcyra*: καταλιπεῖν Χερσικράτην συνοικιοῦντα τὴν νῦν Κέρκυραν καλουμένην πρότερον δὲ Σχέρϊαν. Ephorus^k placed the foundation of *Megara*, as well as *Naxos*, before *Syracuse*: φησὶ δὲ ταύτας Ἐφορος πρῶτας κτισθῆναι πόλεις Ἑλληνίας ἐν Σικελίᾳ. — Θεοκλέα δ' Ἀθηναῖον — Χαλκιδέας τοὺς ἐν Εὐβοίᾳ συχνοὺς παραλαβόντα καὶ τῶν Ἰώνων τινὰς ἐτι δὲ Δωριέων, οἱ πλείους ἦσαν Μεγαρεῖς, πλεῦσαι τοὺς μὲν οὖν Χαλκιδέας κτίσαι Νάξον, τοὺς δὲ Δωριέας Μέγαρα τὴν Ἰβρίαν πρότερον καλουμένην. The chronology of Eusebius places the era of *Syracuse* twenty-three years earlier than the era of *Crotona*. This might be true, if, with some latitude of interpretation, we understand Strabo to imply that Archias assisted at *Crotona*, while he was still engaged in settling his new colony. But, since Archias assisted at both, the eras of the two cities could not have been removed to so great a distance from each other as forty-eight years, which would result from the chronology of the Marble.

3. *Agriгентum* was founded, according to Thucydides^l, one hundred and fifty-three years

^d V. 5, 1. 2. Theucles is mentioned by Hellenicus apud Steph. Byz. v. Χαλκίς. Ἑλλάνικος Ἱερειῶν Ἦρας δευτέρῳ “Θεοκλῆς ἐκ Χαλκίδος μετὰ Χαλκιδέων καὶ Ναξίων ἐν Σικελίᾳ πόλεις ἔκτισε.”

^e See Duker ad Thucyd. VI. 4.

^f Strabo VI. p. 262. D.

^g Apud Dionys. Antiq. II. p. 361. Reisk.

^h VI. p. 269. ἅμα δὲ Μύσκελλον τε φασὶν εἰς Δελφοὺς ἐλθεῖν καὶ τὸν Ἀρχίαν χρηστηριαζόμενον ἐρέσθαι τὸν θεὸν πότερον αἰροῦνται πλοῦτον ἢ ὑγίειαν τὸν μὲν οὖν Ἀρ-

χίαν ἐλέσθαι πλοῦτον Μύσκελλον δὲ τὴν ὑγίειαν τῷ μὲν δὴ Συρακούσας δοῦναι κτίζειν τῷ δὲ Κρότωνα. Conf. Steph. Byz. v. Συρακούσαι. The oracle itself is preserved in Schol. Aristoph. Equit. 1089. Myscelus was of Rhypis, one of the twelve divisions of Achaia: Strabo VIII. p. 387. ἐκ δὲ τῶν Ῥυπῶν ἦν ὁ Μύσκελλος, ὁ Κρότανος οἰκιστής. See also Zenob. Adag. III. 42.

ⁱ VI. p. 269.

^j Ibid.

^k Apud Strabon. VI. p. 267.

^l VI. 4.

after Syracuse: Γέλαν Ἀντίφημος καὶ Ἐντιμος—ἔκτισαν ἔτει πέμπτῳ καὶ τεσσαρακοστῷ μετὰ Συρακουσῶν οἰκισιν.—ἔτεσι δὲ ἐγγύτατα ὀκτῶ καὶ ἑκατὸν μετὰ τὴν σφετέραν οἰκισιν Γελῶσι Ἀκράγαντα ᾤκισαν. And *Camarina* was founded one hundred and thirty-five years after Syracuse: ^m ἔτεσιν ἐγγύτατα πέντε καὶ τριάκοντα καὶ ἑκατὸν μετὰ Συρακουσῶν κτίσιν. Consequently eighteen years later than *Agrirentum*. But *Camarina* was founded about B. C. 600, upon the concurrent authority of Eusebius and the Scholiast on Pindar. ⁿ κτίζεται ἡ Καμαρίνα τεσσαρακοστῇ πέμπτῃ Ὀλυμπιάδι. ^o *Olymp.* 45. 1. *Camarina condita*. This would give B. C. 735 for the era of Syracuse, confirming the date of Eusebius. *Agrirentum* was founded, according to Pindar, about one hundred years before the 77th Olympiad B. C. 472.^p And, according to his Scholiast, in the 50th Olympiad; which is nearly equivalent. Pindar ^q:—

αὐδάσομαι————
τεκεῖν μὴ τιν' ἑκατόν
γε ἐτέαν πόλιν
φίλοις ἄνδρα μᾶλλον
εὐεργέταν————

The Scholiast remarks: εἰ τὸ “τινὰ” πρὸς τὸ “ἄνδρα” συνάψης, πόλιν ἑκατὸν ἐτῶν νοήσεις τὴν Ἀκράγαντα. ἐν γὰρ τῇ πεντηκοστῇ Ὀλυμπιάδι [B. C. 580] ἐκτίσθη. The numbers of Pindar, strictly taken, (which doubtless was never intended,) would give B. C. 472 + 153 + 100, or B. C. 725 for the foundation of Syracuse. The date of the Scholiast would place *Agrirentum* five Olympiads below *Camarina*; (which sufficiently agrees with the true interval, eighteen years, established by Thucydides;) and Syracuse at B. C. 733, the actual date of Eusebius. The computations, then, which arise out of the eras of *Camarina* and *Agrirentum* are another argument for accepting the date of Eusebius, and rejecting that of the Marble.

4. It must be remarked that there is precisely the same difference between the Marble and Eusebius in this, as there is between them in all the preceding epochs of the Marble. “The dates of the Marble,” says Jackson^r, “are all twenty-five years too high before the annual archons.” We may accordingly conclude that the author of this monument has committed the same error of excess in this as in all the preceding epochs: and that he may be reduced to a more just chronology by the retrenchment of the superfluous twenty-five years from this date, as from all the preceding ones.

We may therefore admit the chronology of Eusebius in this case as a probable approximation to the truth. His era of Syracuse, B. C. 733, is about twenty years later than the Varronian era of Rome; and the occupation of Syracuse by Gelon in B. C. 485 would be in the 249th year of the city. We assume this date, not as *certain*, but as *probable*; and as approaching the true time within a year or two.

The first establishment of Gelon was at *Gela*: of which he acquired the possession in B. C. 491.^s The fortunes of *Gela* for the preceding fourteen years are noticed by Herodotus. *Cleander* reigned there seven years, and *Hippocrates* seven: *Gelon* succeeded *Hippocrates*.

Y. B. C.

Cleander, tyrant of *Gela* . . 7. ... 505. *Herodot.* VII. 154.

^m Thucyd. VI. 5.

ⁿ Schol. Pindar. *Olymp.* V. 16.

^o Euseb. Chron.

^p The date of the second Olympic ode. See

the Tables B. C. 472. 4.

^q *Olymp.* II. 168.

^r Chron. Antiquities vol. II. p. 334.

^s See the Tables.

	Y.	B. C.	
<i>Hippocrates</i>	7.	498.	<i>Herodot.</i> VII. 155.
<i>Gelon</i>	(6.)	491.	<i>Dionys. Ant.</i> VII. p. 1309.
— tyrant of <i>Syracuse</i> —		485.	

From this period to the capture of Syracuse by Marcellus, a period of two hundred and seventy-three years, that city passed through the following revolutions.

Er. Syr.	Y. M.	B. C.
249. Gelon	7.	485.
256. Hiero.....	11.	478.
267. Thrasybulus	1.	467.
268. <i>I. Interval</i>	60.	466.
328. Dionysius	38. 3.	406.
367. Dionysius jun.	11. 6.	367.
378. Dion	3.	356.
381. Callippus ^t	1. 1.	353.
382. Hipparinus ^{tt}	2.	352.
384. <i>II. Interval</i>	6.	350.
390. Timoleon	7.	344.
397. <i>III. Interval</i>	20.	337.
417. Agathocles	28.	317.
445. <i>IV. Interval</i> ^v	14.	289.
459. } Hiero II. ^u } prætor (5.)		275.
464. } } king ..	54.	270.

^t *Callippus* governed Syracuse thirteen months: ἦρξε μῆνας τρεῖςκαίδεκα. *Diod.* XVI. 31. and was driven from the city,—ἡττηθεὶς ἐξέπεσε τῆς πόλεως, in the archonship of Eudemus B. C. 353. *Diod.* XVI. 36. The thirteen months bring down his expulsion to the year B. C. 352, near midsummer. He was still living in the year of *Thessalus* B. C. 354. *Diod.* XVI. 45. and is mentioned by *Demosthenes* in B. C. 350. See the Tables B. C. 350, 3.

^{tt} *Diod.* XVI. 36. Ἰππαρίνος ἀνακτῆσάμενος τὴν πατρίαν δυναστείαν ἤρξεν ἔτη δύο. See *Polyæn.* V. 4.

^v During nine of the fourteen years, which intervened between the death of Agathocles and the prætorship of Hiero, Syracuse was governed by *Hicetas*: *Diod.* XXII. eclog. 6. p. 295. *Bipont.* Ἰκέτας ἐννέα ἔτη δυναστεύσας Συρακούσης—ἐκβάλλεται.

^u The death of *Hiero* is determined to the latter end of B. C. 216. He survived his son *Gelon*, who outlived the battle of Cannæ. *Liv.* XXIII. 30. These incidents extend the life of *Hiero* to at least the middle of B. C. 216. His successor *Hieronimus* reigned thirteen months: μῆνας οὐ πλείους τριῶν καὶ δέκα. *Polyb.* VII. 7. and was slain in B. C. 215, before the election of the consuls for the ensuing year. *Liv.* XXIV. 7. which fixes the

accession of *Hieronimus*, and the death of *Hiero*, to the latter part of B. C. 216. *Hiero* had reigned fifty-four years: ἔτη γ' καὶ τέτταρα βασιλεύσας. *Polyb.* VII. 8. and died at *past ninety*: *Polyb.* Ibid. or *ninety-two*. *Lucian.* *Macrob.* c. 10.—*nonagesimum jam agens annum.* *Liv.* XXIV. 4. According to the correction of *Casaubon*, he had been elected στρατηγὸς in *Olymp.* 126. 2. [B. C. 275.] *Pausan.* VI. 12, 2. μετὰ τὴν Ἀγαθοκλέους—τελευτὴν Συρακουσίοις αὐθις ἀναπεφύκει τύραννος ὁ Ἰέρων οὗτος τὴν δὲ ἀρχὴν εἶχεν ἔτει δευτέρῳ τῆς (ἑκτῆς) Ὀλυμπιάδος ἐπὶ ταῖς εἴκοσι καὶ ἑκατόν. [*Sic supplet Casaub. ad Polyb.* I. 8.] This date for the prætorship of *Hiero* is probable. The nine years of *Hicetas*, who was followed by *Thynion* and *Sostratus*, (*Diod.* tom. IX. p. 296.) will not admit an earlier date. But, as the reign of *Hiero* commenced in B. C. 270 *Olymp.* 127. 2. *exeunte*, it is equally probable that *Pausanias* might speak of that; and that his numbers may be supplied with ἐβδόμη instead of ἑκτῆς. *Hiero* boasts that his alliance with Rome had been of fifty years duration: *Liv.* XXIV. 4. He made his treaty with the Romans in the consulship of *Man. Otacilius* and *Man. Valerius* [B. C. 263]: *Polyb.* I. 16. so that the actual duration of his alliance had been forty-eight years.

Er. Syr.	Y. M.	B. C.
518. Hieronymus	1. 1. ...	216.
520. <i>Siege of Syracuse</i> ^w ..	2. ...	214.
522. — <i>taken by Marcellus</i> ..	...	212.

Those who prefer the authority of Aristotle in the times of *Gelon* and *Hiero* will cut off a year from the beginning or the end of the period here assigned to *Gelon*, *Hiero*, and *Thrasybulus*. But, as Diodorus is consistent in his dates^z, as *Hiero* survived the 78th Olympiad, as the period of *almost sixty years* brings down the expulsion of *Thrasybulus* to the end of B. C. 466, and as Diodorus is entitled to better credit upon *Sicilian* history, than upon other parts of his subject, I have adopted his date for *Hiero*: which enlarges the chronology of Aristotle by the addition of one year, and makes the duration of this dynasty nineteen years instead of eighteen.

The *elder Dionysius* began to govern in the sixth month of the archon *Callias*, and survived the eighth month of the archon *Nausigenes*^y; a space of thirty-eight years and three months. The *younger Dionysius* was expelled in the beginning of the archonship of *Elpines*^z: about eleven years and a half from the death of his father. The collective amount of the two reigns is accurately stated at fifty years by *Theopompus*. *Nepos*^a has the same number: *quinquaginta annorum imperium*: perhaps derived from *Theopompus*. *Diodorus*, recording the Sicilian digression of *Theopompus* under the year of *Pythodotus* B. C. 343, has given occasion to *Wesseling*^b to animadvert upon the number, ἐτῶν πενήκοντα. *Hæc vera esse non poterunt, si Theopompus cum ipso tyrannidis Dionysianæ principio exorsus fuerit: —a quo ad hunc annum abierunt plus sexaginta.* It is true that the actual interval from the archonship of *Callias* to the year of *Pythodotus* is sixty-three years: but, as fifty years express the real amount of the two reigns, there is no reason to suspect the authenticity of the numbers. The difficulty seems rather to arise from negligence or want of precision in *Diodorus* himself. It may be conjectured, that, although *Theopompus* might have continued his narrative of Sicilian affairs down to the year at which *Diodorus* records it, yet that he did not intend by fifty years to express the whole space of time, down to B. C. 343^c, but only the amount of the two reigns,—*quinquaginta annorum imperium*—which terminated at the expulsion of the younger *Dionysius* in B. C. 356. *Plutarch* reckons only *ten* years for the younger *Dionysius*, and *forty-eight* for the two reigns^d. He might end his computation at the expedition of *Dion*, excluding the year of *Agathocles* from the account. Between *Callias* and *Agathocles* are forty-eight archons.

^w *Syracuse* was taken in the *third year*: *Se quidem tertium annum circumsedere Syracusas.* Liv. XXV. 31. But the duration of the siege was not much more than two years complete. The commencement of the siege was subsequent to March B. C. 214, when *Marcellus* entered upon his third consulship. Liv. XXIV. 9. The first winter quarters of *Marcellus* in Sicily, at the close of B. C. 214, are noticed Liv. XXIV. 39. The city was taken in the consulship of *Q. Fulvius Flaccus* and *Ap. Claudius* [B. C. 212]: Liv. XXV. 3. 23. In that year, *Marcellus* proceeded to press the siege in the beginning of spring: *initio veris.* Liv. XXV. 23. and his success was probably com-

pleted before the end of the summer. conf. capp. 24. 30. The siege is therefore inaccurately said to be of three years by *Blair*, and by *Du Fresnoy* tom. I. p. 384.

^z See the Tables, in the years of *Timosthenes* B. C. 478.—of *Lysistratus* B. C. 467.—and of *Lysanias* B. C. 466.

^y See the Tables B. C. 406, 367.

^z See B. C. 356.

^a In *Dione* c. 5.

^b Ad *Diod.* XVI. 71.

^c Apud *Diodor.* XVI. 71. See the original passage in the Tables B. C. 343, 3.

^d See the Tables B. C. 356.

Dion was slain in the fourth year after his return to Sicily^e. He landed in the second month of *Agathocles*, from whence to the close of the year of *Diotimus* the actual time would be about three years and a half. And *Diotimus* is the fourth archon from *Agathocles*. *Diodorus*, then, and *Nepos* agree. The expedition of *Timoleon*, according to *Plutarch*, was twelve years after the first expulsion of *Dionysius*^f. With respect to the transactions of *Timoleon*, after his landing, Mr. Mitford^g observes, “From *Diodorus* we have a coherent account of the transactions of two summers and two winters after the arrival of *Timoleon*, before he became master of the citadel of *Syracuse*,” and condemns *Plutarch*^h for asserting that the whole was completed in fifty days. He is justly dissatisfied with the “fifty days” of *Plutarch*. But in *Diodorus* there is no vestige of *two* winters. Three archons, indeed, are specified: in the year of the first, *Timoleon* sailed; in the year of the second, he landed; and in the year of the third, he took the citadel. But, as the archons commenced at midsummer, the operations of one campaign, comprehending a spring and autumn, would be distributed into two years by the annalist. Every campaign of the Peloponnesian war belonged to two Attic years. This we may trace in the narrative of *Diodorus*ⁱ upon this occasion: ‘Επ’ ἄρχοντος Εὐβούλου—Τιμολέων ἐξέπλευσεν ἐκ Κορίνθου.—καταπλεύσαντος δὲ τοῦ στόλου εἰς τὸ Μεταπόντιον—ἐξέπλευσεν εὐθέως ἐκ τοῦ Μεταποντίου.—οὗτος μὲν οὖν κατὰ σπουδὴν ἐτέλει τὸν εἰς Ῥήγιον πλοῦν—καὶ καθωρμίσθη πλησίον τῆς πόλεως. ἐπικαταπλευσάντων δὲ τῶν Καρχηδονίων—ἔλαθε διαδράς—καὶ ταχέως ἐξέπλευσεν—εἰς τὸ Ταυρομένιον.—ἀναξεύξας δὲ ἐκ τοῦ Ταυρομενίου—ἀνελπίστως ἐπέθετο τοῖς περὶ τὸν Ἰκέταν—καὶ τῆς παρεμβολῆς ἐκράτησε.—παραχρῆμα (δὲ) ἐπὶ τὰς Συρακούσας ἀφώρμησεν.—Ἐπ’ ἄρχοντος Λυκίσκου—Τιμολέων μὲν Ἀδρανίτας καὶ Τυνδαρίτας εἰς συμμαχίαν προσλαβόμενος στρατιώτας οὐκ ὀλίγους παρ’ αὐτῶν παρέλαβεν. ἐν δὲ ταῖς Συρακούσαις πολλὴ ταραχὴ κατεῖχε τὴν πόλιν, κ. τ. λ. At this point we discern a winter: the winter of the archon *Lyciscus* B. C. 344⁺. But we are at a loss to discover a second. The operations of *Timoleon* are continued in the following spring [B. C. 343]; still within the year of *Lyciscus*. And *Dionysius* retired to *Corinth* in the summer; which brings the annalist to the year of *Pythodotus*. The actual interval from the setting forth of *Timoleon* might be little more than a year: from the last month of *Eubulus* [May B. C. 344] to the first month of *Pythodotus* [July B. C. 343]. In the whole period of *Timoleon* in *Sicily*, *Diodorus* agrees with *Plutarch*. The death of *Timoleon* in the year of *Phrynichus*, towards the close of B. C. 337, would be accurately described as “not quite eight years” from his landing in the year of *Lyciscus* B. C. 344. The real space of time might be seven years and a half.

XI.

DODWELL EXAMINED.

OUR obligations to *Dodwell* are very great, for the diligence with which he has collected the testimonies and arranged the dates, in the period included within the “*Grecian History*” of *Xenophon*. It has been found necessary, however, to differ from him in some particulars,

^e See the Tables B. C. 353.

^f See the testimonies in the Tables B. C. 343.

^g Vol. VII. p. 263. note.

^h *Timol.* c. 16.

ⁱ XVI. 66—69.

which it will be convenient to bring together into one point of view. The periods principally concerned are, the chronology of the battle of *Ægospotami* and of the *Thirty* [B. C. 405; 404]; the times of *Thimbron*, *Dercyllidas*, and *Agésilas* [B. C. 399—394]; the peace of *Antalcidas* [B. C. 387], and the congress at *Sparta* [B. C. 371].

I. *Ægospotami*. I have stated in the Tables that Dodwell fixed this victory to the fourth month before the surrender of Athens, upon the authority of the following passage^a. *Victi sunt ad Ægis fluvium Athenienses a Lysandro, anno Olymp. 93. 4.—Novo deinde victoriae terrore urbs ipsa sub ejusdem anni Attici finem obsessa est. ita scilicet ut Munychionis die 16. urbem Lysandro deditam testetur Plutarchus.*—^b*Lysandrum vidimus bello ipsa hyeme, prælio fatali finem imposuisse.* According to these passages, the victory of Lysander is dated by Dodwell in the winter of Olymp. 93. 4. the winter of the archon Alexias, in the tenth month of whose year it is agreed that the city surrendered. It must not be concealed, however, that in another page^c he places this battle under Olymp. 93. 3. *Hoc anno [mense Posideone, qui ante Munychionem quartus erat, proinde Posideone II. qui cæpit Dec. 24.] victi a Lysandro ad Ægospotamos Athenienses.* Here he dates the battle in the preceding year, the sixth month of the archon Callias, December B. C. 406. And yet, in a subsequent passage^d, he recurs to the former date: *Victoriam illam Lysandri ad Ægospotamos ad Olymp. 93. anni 4i. mensem Atticum retulimus Posideonem. Inde ad Posideonem anni 2i. Olymp. hujus 98 [December B. C. 387] anni integri numerantur octodecim.* Here the battle is referred to the sixth month of Alexias, or December B. C. 405. and that date for the victory at *Ægospotami* is made the basis of an argument. It constitutes a reason for assigning the peace of Antalcidas to the year B. C. 386. I conclude, then, from the tenor of this argument, that Dodwell placed the action at *Ægospotami* in the fourth month before Athens surrendered^e. Corsini^f follows Dodwell in the month: *Posideone mense Lysander Athenienses ad Ægospotamos superavit.* But, in asserting that he placed the battle in Olymp. 93. 4. Posideon of the archon Alexias, I have perhaps misrepresented him: for he fixes it to Olymp. 93. 3. and Posideon of the archon Callias^{ff}.

Neither of these dates, however, can be admitted. The date of Dodwell, which leaves only four months between the battle and the capture of Athens, is too short a space; the date of Corsini, which extends the interval to sixteen months, is too long, to be consistent with the narrative of Xenophon.

The short space of four months is refuted by the intermediate transactions. It is related by Xenophon^g, that Lysander, after his victory, first sailed to Byzantium and Chalcedon; then returned to Lampsacus; then proceeded to Lesbos and Ægina, settling the affairs of both those islands: that he then reestablished the Melians, ravaged the island of Salamis, and finally anchored at the harbour of Piræus^h. We are told that the Athenians were besieged long enough to be pressed by famine, before Theramenes went out to Lysander; and that they had already sent two deputations: that Theramenes at last went to Lysander, with whom he remained three months and more, and returned in the fourthⁱ. From these incidents it is manifest that

^a Dodwell. Annal. Xenoph. p. 226.

^b Annal. Xenoph. p. 246.

^c Annal. Xenoph. p. 239.

^d Annal. Xenoph. p. 263.

^e He again insists upon the same date, the fourth month before the surrender, in Dissert. VIII. p. 358.

^f Fast. Att. tom. III. p. 261.

^{ff} I speak doubtfully, because Corsini in another passage, which will occur for remark in a future note, (p. 277.) agrees with Dodwell in the year of Alexias.

^g Hel. II. 2, 1.

^h II. 2, 5—9.

ⁱ II. 2, 11. 16. 17.

the battle of *Ægospotami* could not have happened in *Posideon* of the archon *Alexias*, the fourth month before the surrender of the city. The stay of Theramenes with Lysander is alone equal to the whole time allowed by Dodwell.

But the date of Corsini, *Posideon* of the preceding year, is equally inadmissible. 1. It is not possible that the battle of *Ægospotami* could have occurred four months after the battle of *Arginussæ*^k. After the death of Callicratidas, the Chians and other allies sent deputies to Lacedæmon to desire Lysander for their commander. But some space had already intervened. Eteonicus the Spartan, after the defeat of his party at Arginussæ, hastened to secure Chios^l. There, his soldiers^m ἔως μὲν θέρος ἦν ἀπὸ τῆς ὥρας ἐτρέφοντο—ἐπεὶ δὲ χειμῶν ἐγένετο, καὶ τροφὴν οὐκ εἶχον, ξυνίσταντο ἀλλήλοις, κ. τ. λ. He suppressed a rising mutiny: ⁿ μετὰ δὲ ταῦτα οἱ Χίοι καὶ οἱ ἄλλοι ξύμμαχοι συλλεγόντες ἐς Ἑφεσον ἐβουλευσάντο—πρέσβεις ἐς Λακεδαιμόνα πέμπειν Λύσανδρον αἰτήσοντας ἐπὶ τὰς ναῦς. Half the interval between September and December must have elapsed, before Lysander arrived at Ephesus. On his arrival, he had not only to prepare, but to *build ships*: ^o ἀφικόμενος ἐς Ἑφεσον μετεπέμψατο Ἑτεόνικον ἐκ Χίου ξὺν ταῖς ναυσὶ, καὶ τὰς ἄλλας πᾶσας ξυνήθροισεν, εἰ που τίς ἦν, καὶ ταύτας τε ἐπεσκεύαζε καὶ ἄλλας ἐν Ἀντάνδρῳ ἐναυπηγεῖτο. ἔλθων δὲ παρὰ Κύρον χρήματα ἤτει. He afterwards attended Cyrus at Sardis a second time, and was dismissed with an injunction not to fight till he had a clear superiority of ships^p: Λύσανδρον (ὁ Κύρος) οὐκ εἶα ναυμαχεῖν—ἐὰν μὴ πολλῶ πλείους ναῦς ἔχη^q. Between his second interview with Cyrus, and his occupation of Lampsacus, we collect that he visited the coasts of Caria and Rhodes^r; Attica and the adjacent islands^s. It is not credible that all these things were performed in the short space of a few weeks, and at the season of the winter solstice, when it was obviously the policy and interest of Lysander not to press the contest to a hasty decision^t. 2. Diodorus has preserved an incidental circumstance, from which we collect that in *Anthe-ste-rion* of the archon Callias Lysander was still at Ephesus. When he returned from his second interview with Cyrus, he was at Ephesus καθ' ὃν χρόνον ἐν τῇ Μιλήτῳ πένες ὀλιγαρχίας ὀρεγόμενοι κατέλυσαν τὸν δῆμον—ΔΙΟΝΥΣΙΩΝ ὄντων^v. It might be supposed that the Ionian colonists would carry with them the ancient rites of the mother country; and that the *Dionysia* at Miletus would be celebrated at the same season as the more ancient *Dionysia* at Athens.

^k The battle of *Arginussæ* was fought in the year of *Callias*: Athenæus (quoted in the Tables B. C. 406, 2.) confirms Diodor. XIII. 97—100. in assigning the battle to that year.—not long before the *Apaturia*: Xenoph. Hel. I. 7, 8. which were in the month *Pyanepsion*: Theophrast. Char. 3. Harpocr. v. Ἀπατούρια. Schol. Aristoph. Acharn. 146. This action may therefore be fixed to the third month of Callias, Boëdromion of B. C. 406. It is placed in the year of *Antigenes* by Schol. Ran. 33. τῷ προτέρῳ ἔτει [the year before the *Ranæ*] ἐπὶ Ἀντίνου [i. Ἀντιγένους] ὅτε περὶ Ἀργίνουσας ἐνίκαν ναυμαχίᾳ. But, that this is erroneous, is manifest from the times of Alcibiades: who in Boëdromion of that archon was yet at Athens. See the Tables B. C. 407, 2.

^l Xenoph. Hel. I. 6, 38. ^m Hel. II. 1, 1.

ⁿ II. 1, 6. ^o Hel. II. 1, 10, 11.

^p II. 1, 14.

^q To the same purpose Plutarch Lysand. c. 9. δεηθείς μὴ ναυμαχεῖν Ἀθηναίους πρὶν αὐτὸν ἀφικέσθαι

πάλιν—ἀνέβαιναν ὡς βασιλέα. Λύσανδρος δὲ, μήτε ναυμαχεῖν ἀγχωμάλῳ πλήθει δυνάμενος, μήτ' ἀργὸς καθέζεσθαι μετὰ νεῶν τοσούτων, ἀναγκηθεὶς ἐνίας προσηγάγετο τῶν νήσων.

^r Xen. Hel. II. 1, 15. Diod. XIII. 104.

^s Plutarch. Lysand. c. 9. Diod. XIII. 104.

^t Mr. Mitford, truly collecting the sense of the original historians, has well explained the real state of things: "Lysander, arriving at Ephesus "when winter was not yet far advanced, made it "his first concern to provide that *in spring* he "might have a fleet able to meet that of Athens." Vol. IV. p. 383.—"Lysander, returning to Ephesus thus abundantly supplied,—proposed to proceed upon offensive operation, but not to risk "the uncertain event of a general engagement, "which no necessity of his circumstances required," p. 386.

^v Diod. XIII. 104. Compare, for the fact itself, Plutarch. Lysand. c. 8.

And that this was actually the case is attested by Thucydides^u: τὸ ἐν Λίμναις Διονύσου ᾧ τὰ ἀρχαιότερα Διονύσια^x τῇ δωδεκάτῃ ποιεῖται ἐν μηνὶ ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες ἔτι καὶ νῦν νομίζουσιν. The *Dionysia*, then, at Miletus were in Anthesterion, and in Anthesterion Lysander was still at Ephesus, making preparation for the future naval war. 3. The *Ranæ* of Aristophanes were exhibited in Anthesterion of the archon Callias. But, although *Arginussæ* is alluded to in that comedy, there is not the slightest hint whatever of *Ægospotami*; and whoever reads that drama with attention will be impressed with a conviction amounting to certainty, that at its representation the fatal action of *Ægospotami* had not yet taken place. 4. The date of Diodorus^y, who places the battle in the archonship of Alexias, is confirmed by Lysias^z. A client of Lysias served as a trierarch in that action, and brought home his ship: ὅτε ἐν τῇ τελευταίᾳ ναυμαχίᾳ αἱ νῆες διεφθάρησαν, οὐδένος μοι συμπλέοντος στρατηγού—ἐγὼ τήν τε ἑμαυτοῦ ναῦν ἐκόμισα καὶ τὴν Ναυσιμάχου τοῦ Φαληρέως ἔσωσα. But he returned home in the year of *Alexias*. His naval service of seven years had commenced in the archonship of Theopompus [B. C. 411], and had terminated in the year of Alexias [B. C. 405]: ἀδοκιμάσθην ἐπὶ Θεοπόμπου ἄρχοντος—τὸν δὲ μετὰ χρόνον ἐτριηράρχουν ἑπτὰ ἔτη—κατέπλευσα δὲ ἐπὶ Ἀλεξίου ἄρχοντος. The last naval action, then, was fought in the year of Alexias.

These reasons sufficiently establish that the victory of *Ægospotami* was not gained by Lysander in Posideon of the archon Callias: and that his naval operations were not carried on at the unusual season of the winter solstice, when those seas were impracticable or dangerous: and when the Greeks, except in extraordinary cases, forbore to navigate the *Ægean*^b. Lysander made his preparations during the winter; was still at Ephesus in Anthesterion; put to sea in the spring; and finally moved with his armament to Lampsacus in the course of the summer, in the beginning of the archonship of Alexias.

II. *The Thirty*^c. Dodwell^d supposes the administration of the Thirty to commence at the

^u II. 15.

^x At this more ancient and solemn festival of Bacchus the king-archon presided: Pollux VIII. 90. And the official qualifications of his wife, the βασιλίνα, were recorded upon a pillar preserved in that ancient temple: Demosth. Neær. p. 1370. 1371. γράψαντες ἐν στήλῃ λιθίνῃ ἔστησαν ἐν τῷ ἱερῷ τοῦ Διονύσου παρὰ τὸν βασιλῆα ἐν Λίμναις. καὶ αὕτη ἡ στήλη ἔτι καὶ νῦν ἔστηκεν, ἀμυδροῖς γράμμασιν Ἀττικοῖς δηλοῦσα τὰ γεγραμμένα.—καὶ διὰ ταῦτα ἐν τῷ ἀρχαιοτάτῳ ἱερῷ τοῦ Διονύσου καὶ ἀγιοτάτῳ ἐν Λίμναις ἔστησαν, ἵνα μὴ πολλοὶ εἰδῶσι τὰ γεγραμμένα· ἀπαξ γὰρ τοῦ ἐνιαυτοῦ ἐκάστου ἀνοίγεται τῇ δωδεκάτῃ τοῦ ἀνθεστηριῶνος μηνός. These ancient *Dionysia*, τὰ ἐν Λίμναις, τὰ Ἀθήναια, τὰ Ἀνθεστήρια, existed before the kingly government was abolished, and were naturally carried by the colonists under Neleus into Asia.

^y XIII. 104.

^z Ἀπολογία δωροδοκίας p. 162, 20.

^a Ibid. p. 161, 35—44.

^b When Eurymedon was sent with ten ships from Athens to Syracuse at the winter tropic, (Thucyd. VII. 16.) there was an urgent and pressing necessity for haste. But the Greeks did not willingly put to sea in the winter. That the seas were navigable from Elaphebolion, τὴν θάλατταν

ἐκ Διονυσίων πλοῖμον εἶναι, is mentioned by Theophrastus Char. 3. as an instance of obvious and trite remark. At Athens, αἱ λήξεις τῶν δικῶν τοῖς ἐμπόροις ἐμμηνοὶ εἰσιν ἀπὸ τοῦ βοηδρομιῶνος μέχρι τοῦ μονυχιῶνος (Demosth. in Apat. p. 900), because the parties, being at home during the six winter months, were able to proceed to their action immediately. And yet we are to suppose that Lysander sailed from Ephesus to Caria; from Caria to Attica; from Attica to the Hellespont, in December: and this, when he had no necessity for haste; and when the original historians (Xenophon Hel. II. 1. Plutarch. Lysand. c. 9—13. Diodorus XIII. 105. 106.) contain nothing to intimate that the hostile fleets engaged at such a season. In fact, the assumption of Posideon for the date is a mere conjecture of Dodwell's, Dissert. VIII. p. 358. founded upon the supposition that Athens surrendered in the fourth month after the defeat at *Ægospotami*. A conjecture, therefore, founded upon an impossibility.

^c The names of the Thirty are given in the text of Xenophon II. 3, 2. and are best illustrated by Taylor Vit. Lys. p. 129. 130. Reisk.

^d Annal. Xenoph. p. 226.

regular Attic period, the summer solstice, Hecatombæon: although they were appointed at the surrender of the city. *Decretum de præficiendis XXX. tyrannis Ol. 93. 4. condiderint Lacedæmonii—ipsum tamen magistratum tenuerunt Olymp. 94. 1. cujus proinde partem priorem ἀναρχία postremam archonte Pythodoro designant.* ^e*Ab Hecatombæone, quo inibant XXX. tyranni, et Olymp. 94. 1.* ^f*Jam octo mensibus tenuerant,—si a novi anni exordio Hecatombæone, tum Anthesterione.* Corsinis follows Dodwell: *Mensibus octo,—hoc est, Posideone mense, si calculus a Piræi occupatione instituitur, aut Anthesterione, si a civilis anni principio.* And Wesseling^h. But there is no reason for making this distinction. Thrasybulus occupied Phylæ in winter; when *snow fell*ⁱ: a description better agreeing with Posideon than with Anthesterion. Nor is there any hint that the Thirty, an illegal government, not appointed by any constitutional forms, would wait for the revolution of the civil year, like regular magistrates. They began their administration immediately. Thus the Four-hundred began to govern in the ninth or tenth month of the Attic year^k. And the Ten, the successors of the Thirty, began to govern immediately, that is, in the winter: not waiting for the end of the civil year. In fact, Xenophon^l intimates that the Thirty commenced their government without any delay: οἱ τριάκοντα ἡρέθησαν μὲν ἐπεὶ τάχιστα τὰ μακρὰ τεῖχη καθήρεθη· αἰρεθέντες δὲ ἐφ' ᾧ τε ξυγγράφαι νόμους, κ. τ. λ. And he specifies that they were appointed before the departure of Lysander to Samos: ^mτούτων δὲ πραχθέντων ἀπέπλει Λύσανδρος πρὸς Σάμονⁿ.

^e P. 240.^f P. 241.^g Fast. Att. tom. III. p. 264.^h Ad Diod. XIV. 33. ⁱ Xenoph. Hel. II. 4, 3.^k See the Tables B. C. 411, 2.^l II. 3, 11.^m II. 3, 3.

ⁿ A seeming discordance occurs between Lysias and Xenophon. The orator asserts that at the appointment of the Thirty the ships of Lysander were already at Samos: In Eratosth. p. 126, 36. Θηραμένης—μετεπέμψατο μὲν τὰς μετὰ Λυσάνδρου ναῦς ἐκ Σάμου, ἐπεδήμησε δὲ τὸ τῶν πολεμίων στρατόπεδον. The historian affirms that Lysander sailed to Samos after their appointment. Perhaps the fleet was already despatched to Samos, while Lysander himself remained in Attica.

With the return of Lysander from Samos the war was ended by the Lacedæmonian computation. Dodwell has sagaciously detected, and satisfactorily proved, the hand of an interpolator in the dates inserted in Xenophon Hel. I. 2, 1. I. 3, 1. I. 6, 1. II. 1, 10. II. 3, 1. See Dissert. VIII. p. 340—359. But there is not equal reason for suspecting interpolation in the list of Spartan ephors: Hel. II. 3, 10. Xenophon states the war as the Lacedæmonians computed it. The Athenians reckoned it to terminate at the surrender of their city; the Lacedæmonians extended it to the return of Lysander to Lacedæmon after the reduction of Samos, about six months after the surrender of Athens, and in the autumn of B. C. 404. It was consistent with the plan of Xenophon to introduce the names of the ephors, by whose years the Lacedæmonians made their computation of time. He enumerates twenty-

nine: 1. Αἰνησίας πρῶτος, ἐφ' οὗ ἤρξατο ὁ πόλεμος πέμπτῳ καὶ δεκάτῳ ἔτει τῶν μετ' Εὐβοίας ἄλλωσιν τριακοντούτιδων σπονδῶν. μετὰ δὲ τούτων οἶδε. 2. Βρασίδας. 3. Ἰσάνωρ. 4. Σωστράτιδας. 5. Ἐξαρχος. 6. Ἀγησί-στρατος. 7. Ἀγγελίδας. 8. Ὀνομακλῆς. 9. Ζεύξιππος. 10. Πιτύας. 11. Πλειστόλας. 12. Κλεινίμαχος. 13. Ἰλαρχος. 14. Λέων. 15. Χαρίδας. 16. Πατησιάδας. 17. Κλεοσθένης. 18. Λυκάριος. 19. Ἐπήρατος. 20. Ὀνομάντιος. 21. Ἀλεξιππίδας. 22. Μισγολαΐδας. 23. Ἰσσίας. 24. Ἀρακος. 25. Εὐάρχιππος. 26. Παντακλῆς. 27. Πιτύας. 28. Ἀρχύτας. 29. Εὐδικος, ἐφ' οὗ Λύσανδρος οἴκαδε κατέπλευσεν. That the ephors commenced in autumn, we know from Thucyd. V. 36. The first ephor, *Ænesias*, is recognised by Thucydides II. 2. and his seventh month would be connumerary with the tenth month of *Pythodorus*, the Athenian archon. The eleventh ephor, *Pleistolas*, is connumerary with the archon *Alcæus*, and with the tenth year of the war, in Thucyd. V. 19. He would enter upon office in the third month of Alcæus, autumn B. C. 422. The twenty-first ephor, *Alexippidas*, is connumerary with the twentieth year of the war, in Thucyd. VIII. 58. Lysander would return home, *τελευταῖος τοῦ θέρους*, in the beginning of the year of *Eudicus*, about October B. C. 404. Perhaps from this genuine list of ephors, the ephors of the four last years of the war have been inserted by the interpolator: *Euar-chippus* Hel. I. 2, 1. *Pantacles* I. 3, 1. *Pityus* I. 6, 1. *Archytas* II. 1, 10. with their corresponding archons. Of these, the two last are nearly in their right places; the two former are disjoined from the facts to which they belonged, and are placed each a year too high. *Pantacles* (accord-

The expressions of Lysias^o imply that there was no interval between their appointment and their government: ὁ Λύσανδρος εἰς τοὺς λιμένας—εἰσέπλευσε, καὶ αἱ νῆες παρεδόθησαν καὶ τὰ τεῖχη κατεσκάφη καὶ οἱ τριάκοντα κατέστησαν. But the testimony of another passage^p is still more positive. Lysias and his brother Polemarchus were seized by the Thirty, after that body had begun to abuse its power: consequently, some space after their accession to office. And yet Lysias withdrew to Megara after this persecution, ἐπτά ἔτη μείνας^q: after seven years' residence at Athens from his return in the year of Callias. But Alexias is the eighth archon, both inclusive, from Callias, in whose year [B. C. 417.] he had returned. He withdrew, then, to Megara before the year of Alexias was ended; and the Thirty exercised their office from the tenth month of Alexias.

III. *Dercyllidas and Agesilaus*. Dodwell⁹⁹ supposes the spring mentioned by Xenophon III. 4, 16, in which the battle of Sardis was fought, to be the *last* spring of Agesilaus in Asia; and the spring of the year of Cnidus and Coronea. But this is impossible for various reasons. 1. It is contradicted by Xenophon himself; who names *another spring*^r, preceded by a *winter*^s. 2. It is inconsistent with the term of Agesilaus's command in Asia, which was of two complete years: Plutarch^t. ἤδη περιόντος ἐνιαυτοῦ δευτέρου τῇ στρατηγίᾳ, πολὺς ἄνω λόγος ἔχῳρει τοῦ Ἀγησιλάου. This was before the order had arrived for his recall: ἔν τούτῳ δ' ἀφικνεῖται πρὸς αὐτὸν Ἐπικυδίδας ἀπαγγέλλων, κ. τ. λ. Xenophon^u confirms Plutarch: τὴν μὲν τῶν φίλων χώραν ἀδήωτον παρέχων—ὥστε ἐν δυοῖν ἐτοῖν πλεόν τῶν ἑκατὸν ταλάντων τῷ θεῷ ἐν Δελφοῖς δεκάτην ἀποθῆσαι. Dodwell^x only allows him eighteen months in Asia. He supposes him to have landed in the beginning of January B. C. 395, and rightly determines that he passed the Hellespont on his return in the beginning of July B. C. 394. 3. The events which happened between the battle of *Sardis* and the battle of *Corinth* could not have passed in so short a space of time as Dodwell assigns. The transactions were these. News of the battle near Sardis were sent to the court of Persia, and Tithraustes was appointed to supersede Tissaphernes. The distance from Susa to the coast^y would require some time, before Tithraustes could be invested with the command at Sardis. Tissaphernes had before asked and obtained of Agesilaus an armistice of three months, for the mere purpose of taking the king's pleasure upon what was proposed^z. According to Diodorus^a, Tissaphernes was executed while Tithraustes was yet at Colossæ in Phrygia, on his journey down. Accordingly, after the convention between Tithraustes and Agesilaus^b, it is *autumn*, when Agesilaus proceeds, *ἅμα μετοπώρῳ*, into Phrygia. Then followed the mission of Timocrates into Greece^d: evidently also *ἅμα μετοπώρῳ*. After the mission of Timocrates, these events took place in suc-

ing to the plan of the interpolator, who anticipates a few months) should have been inserted at I. 4, 2. and *Euarchippus* at I. 3, 1. in the place now occupied by *Pantacles*. The years specified II. 3, 9. *twenty-eight years and a half*, cannot be the genuine number. If the Lacedæmonians computed the war from the attack upon Plataea, in the seventh month of Ænesias, the duration was twenty-seven years and a half. If they computed from the battle of Potidæa and the congress at Lacedæmon in the autumn of B. C. 432, their reckoning would rise to twenty-eight years. But that point of time coincided with the fourteenth year of the truce, and not the fifteenth. See the Tables B. C. 432, 2. The numbers, then, in Xeno-

phon are perhaps corrupted, and should express *twenty-seven years and a half*.

^o In Agorat. p. 133, 1.

^p In Eratosth. p. 120. Compare especially Xen. Hel. II. 3, 21.

^q See the Tables B. C. 411, 3. 404, 3.

⁹⁹ Annal. Xen. p. 249.

^r IV. 1, 41.

^s IV. 1, 16.

^t Agesil. c. 14.

^v Id. c. 15.

^u Agesil. c. 1, 34.

^x Annal. Xenoph. p. 248. 251.

^y Τριῶν μηνῶν ἢ ἑνὸς ἔτους. Herodot. V. 50.

^z Xenoph. Hel. III. 4, 6. Agesil. c. 1. s. 10.

^a XIV. 80.

^b Xen. Hel. III. 4, 26.

^c Hel. IV. 1, 1. ^d III. 5, 1.

cessive order. He visits *Thebes*, *Corinth*, *Argos*, *Athens*; which leads to a coalition throughout Greece; and there ensued, successively, an incursion of the Phocians into Locris; an embassy to Lacedæmon; the march of a Lacedæmonian army into Phocis; the return of that army; and the deposition of Pausanias^c. A great combined force of troops from Athens, Argos, and other states, to the amount of fifty thousand men, assembled near Corinth. Then the battle was fought, before the summer solstice^f; consequently not later than the end of June. Was this the June of that same Julian year in which Timocrates, the author of all these movements, set out from Asia ἅμα μετοπώρα? Is it possible to imagine that only *three months* intervened between the battle of Sardis and the battle of Corinth? 4. The short space allowed is also inconsistent with the acts of Agesilaus in Asia. After the battle of Sardis, he marched, ἅμα μετοπώρα, into *Phrygia Minor*^g. Thence he penetrated into *Paphlagonia*^h, plundering as he went. Then he proceeded to *Dascylium*, where, says the historianⁱ, he wintered. Thence, marching to the plain of *Thebæ*, he was occupied in collecting forces. Here the order of recal met him, and he proceeded to the Hellespont. A march of eight or nine hundred miles is performed by an army, with several occasional pauses; one halt at Dascylium is specified, when five days are noticed; and yet, according to Dodwell, this expedition, beginning ἅμα μετοπώρα, is finished by the beginning of July! The *autumn*^j and the *winter*^k Dodwell gets rid of in the following manner^l: *Autumnus—quocunque demum sensu, anni Olympici novi initio posterior, ut de frugibus maturis illum et mense Julio intelligamus.—Hunc, certe, ni fallor, intellexit autumnum, quo se superiori anno ad Ephesum contulerat hic idem Agesilaus. In hiberna nimirum, licet matura, quod maximos apparatus meditaretur in annum sequentem. Et talia quidem hiberna ejus in palatio Pharnabazi hoc ipso anno refert Xenophon.* Then, mentioning that, on the 14th of August, Agesilaus was in *ipso introitu Bæotiæ*, he rightly infers that *illo quo Bæotiæ fines attigit die Aug. 14.º nondum justum mensem ex quo Asia discessit impleverat. sic medio Julio ex Asia trajecerit.* According to this reasoning, Agesilaus put his army into winter quarters in July!

The spring, then, mentioned by Xenophon^m, was not the spring of the year B. C. 394, because it was followed by a *winter* and *another spring*, which preceded midsummer B. C. 394; because it cuts off one campaign from the Asiatic command of Agesilaus; and because it was succeeded by a variety of complicated events, negotiations, and battles, which all happened before midsummer B. C. 394.

With the date of *Agesilaus*, the years of *Dercyllidas* must necessarily be also raised. Three seasons of action are distinctly specified within the command of Dercyllidas. The last of these was B. C. 397, because in B. C. 396 Agesilaus was already in Asia. The first, then, was in B. C. 399. This is confirmed by Xenophonⁿ, who connects the command of Dercyllidas in Asia with the Elean war: τούτων δὲ πραττομένων ἐν τῇ Ἀσίᾳ ὑπὸ Δερκυλλίδα, Λακεδαιμόνιοι κατὰ τὸν αὐτὸν χρόνον πάλαι ὀργιζόμενοι τοῖς Ἑλείοις, κ. τ. λ. But, as the war with Elis ended in summer B. C. 399º, Dercyllidas was necessarily in Asia in that year^p.

The source of the whole error of Dodwell has been the mistake of supposing that *Thim-*

^c Hel. III. 5.

^f See the reason in the Tables B. C. 394, 2.

^g Hel. IV. 1, 1—3. ^h IV. 1, 3.

ⁱ Hel. IV. 1, 16. ^j Hel. III. 4, 26.

^k Hel. IV. 1, 16.

^l In his account p. 250. of B. C. 394.

^m III. 4, 16. ⁿ Hel. III. 2, 21.

^º See the Tables.

^p Dodwell puts aside this positive testimony in a singular manner: Ann. Xen. p. 245. *De fine Thimbronis potius quam Dercyllidæ, illa intelligenda esse censeo.* Was Xenophon mistaken, or Dodwell himself?

bron, the predecessor of Dercyllidas, completed an entire year of command; and that his successor did not arrive till B. C. 398. Xenophon^q clearly shews that the termination of Thimbron's command was abrupt: δοκοῦντος αὐτοῦ οὐδὲν ποιεῖν, πέμπουσιν οἱ ἔφοροι ἀπολιπόντα Λάρισσαν στρατεύεσθαι ἐπὶ Καρίαν. ἐν Ἐφέσῳ δὲ ἤδη ὄντος αὐτοῦ, ὡς ἐπὶ Καρίαν πορευομένου, Δερκυλλίδας ἄρξων ἀφίκετο.—ὁ μὲν οὖν Θίμβρων ἀπῆλθεν οἴκαδε, καὶ ζημιωθεὶς ἔφυγε. Can we suppose that a winter intervened between that order of the Ephori, and Thimbron's preparation to obey the order? Besides, had Thimbron remained till the ensuing spring, he would have held his command a second year. For Thimbron was already in command when the Cyrean army was with Seuthes: Ἱ Θίμβρων ἐκπέπλευκεν. He collected troops, and was doing other acts of government; before he was joined by the Cyreans^s. This would not be later than midwinter; perhaps January B. C. 399. He is described then as being already at his post fifteen months before April B. C. 398: and from the autumn of B. C. 400 (the customary season for the commencement of Lacedæmonian command) to the same date would be eighteen months for the command of Thimbron. This officer, then, was recalled and disgraced before the expiration of his year, which commenced in autumn B. C. 400; and Dercyllidas was in Asia in the summer of B. C. 399.

IV. *Peace of Antalcidas*. I have placed this treaty in the *beginning* of the year of Theodotus, and of Olymp. 98. 2. Dodwell^t places it in the *end* of that year, or spring B. C. 386. *Hoc anno 386, qui a vere incipit, pacem Antalcidæ acceptam arbitror.—Olymp. 98. 2. exeunte*. His arguments are: 1. The Lacedæmonians were prepared to march against the Argives, who pleaded in vain μηνῶν ὑποφοράν. Those months related to the Isthmian and Nemean truce: *itaque hic annus Isthmicus erat et Nemeus*. 2. Delay was interposed by the Thebans: and by the Argives who held Corinth. 3. Diodorus affirms that the war lasted eight years. But the first was Olymp. 96. 3. *exeunte* [spring B. C. 393]. The eight years, then, were not complete till Olymp. 98. 3. *nisi ad Olymp. 98. 3. pertigerit* [summer B. C. 386]. 4. Polybius fixes the peace to the *nineteenth* year from the battle of Ægospotami. But that battle was fought Olymp. 93. 4. *mense Posideone*: and eighteen years are completed in *Posideon* of Olymp. 98. 2 [December B. C. 387]; wherefore the nineteenth year is in spring B. C. 386.

If the expressions^v μηνῶν ὑποφορά are to be understood of the Nemean or Isthmian truce, (which may be reasonably doubted^u,) yet no conclusion can be drawn from thence to establish the position of Dodwell. He had imagined, indeed, that the *Nemea æstiva* were in the beginning^w, and the *Isthmia hyberna* in the middle^x, of every *third* Olympic year. He therefore concluded that the war, which was in preparation against the Argives, was to be carried on in Ol. 98. 3. and that the preparations were consequently made Ol. 98. 2. *exeunte*: in the spring of B. C. 386. But Corsini^y has demonstrated that Dodwell had mistaken the times of

^q Hel. III. 1, 7. 8.

^r Xenoph. Anab. VII. 6, 1.

^s Hel. III. 1; 4—6.

^t Dodwell. Annal. Xenoph. p. 262.

^v In Xenoph. Hel. V. 1, 29.

^u See Weiske ad Xenoph. Hel. IV. 7, 2.

^w Diss. VII. s. 2. p. 301.

^x Diss. VII. s. 7. p. 307.

^y Corsini. Agon. Nem. s. XVI. p. 80. *Nemeades hybernae in medios secundos, æstivæ vero in quartos ineuntes Olympiadum annos inciderunt*. conf. s. IV. p. 56. He establishes the year of the *Nemea*

æstiva by four arguments. 1. News of the battle of Thrasymene were brought to Philip, while he assisted at the Nemean games: Polyb. V. 101, 6. But, as that battle happened in the summer of U. C. Varr. 537. B. C. 217, it follows that the games were in Ol. 140. 4. 2. Antigonus, after the battle of Sellasia, was present at the Nemean games: Polyb. II. 70, 4. But, from the time of the battle, (which Corsini fixes to B. C. 221. a year lower than other computations make it,) those games were in Olymp. 139. 4. *ineunte*. 3. The Nemean games mentioned by Livy XXVII. 30. were in

the Nemean games; which were celebrated, not, as he had supposed, in the *first* and *third* years of each Olympiad, but in the *second* and *fourth*. Accordingly, the *Nemea hyberna* of Olymp. 98. were celebrated in the winter of the archon Theodotus, in the second year of that Olympiad. The preparations, then, which preceded the Nemean truce, were made in the autumn: and the Argives expected an invasion of their territories (against which the Nemean truce would not protect them) in the beginning of the year of Theodotus, the autumn of B. C. 387. The second argument is of no weight. For the preparations for a march into Argolis, Bœotia, and other provinces, as naturally refer to the *summer* of the year B. C. 387, as to the winter following. Thirdly, the true commencement of the Corinthian war was at the action in which Lysander fell; B. C. 395: eight years were completed from that event in the *beginning* of the year of Theodotus; and Diodorus might compute eight years *current* from the year of Eubulides, his date for the beginning of the war². The fourth argument has been already refuted at large. It has been shewn that Posideon of Olymp. 93. 4. [December B. C. 405] could not be the date of Ægospotami; that the battle was fought at another season, and in the beginning of that Olympic year^a: consequently the eighteen years would be complete, and the nineteenth current, in the beginning of the archonship of Theodotus. The reasons for the earlier date of the peace are stated in the Tables^b. And to these it may be added, that the transactions of Antalcidas during the period of his command do not seem sufficient to fill the space assigned to it by Dodwell.

Corsini^c aggravates the error of Dodwell: whom he represents as dating the peace *ineunte anno 3 Olymp. 98*. But that would fall within the year of another archon, *Mystichides*: contrary to all authorities. Corsini himself fixes it, with Diodorus, *ineunte Olymp. 98. 2*. conformably with the arrangement adopted in these Tables.

V. *Congress at Sparta*. Dodwell^d supposes the congress and peace which preceded the battle of Leuctra to have fallen within B. C. 372. a year before the battle, because the things transacted between the peace and the battle required a longer space than twenty days, and because Iphicrates was still in the command upon which he entered in B. C. 374. Some other reasons are added.

But, 1. the testimony of Plutarch is express, that twenty days, and no more, were the actual interval. And the author of the oration κατὰ Νεαίρας^e describes the battle as closely following the treaty: ὡς οὖν γίγνεται ἡ εἰρήνη ἢ ἐπὶ Φρασικλείδου ἄρχοντος καὶ ἡ μάχη ἢ ἐν Λεύκτροις Θηβαίων καὶ Λακεδαιμονίων. The orator would not have dated the peace in the year of Phra-

Ol. 142. 4. (See Corsini s. X. p. 65.) 4. The *Nemea* at which Philopœmen was present, in his second prætorship, (Plutarch. Philopœm. c. 11.) are determined to Olymp. 143. 4. The *Nemea æstiva* being fixed to the fourth years, it follows, since this was a *trieteric* festival, that the *Nemea hyberna* were celebrated in the second years of each Olympiad: *in medios fere secundos Olympiadum annos incidisse*. Corsini. p. 68.

² See the Tables B. C. 393, 2.

^a We may remark the singular uncertainty under which Corsini and Dodwell seem to labour, and the indistinctness of their ideas, on the subject of Ægospotami. Dodwell, in three passages of his works, places it in *Posideon* of the archon *Alexias*. In a fourth, he places it in *Posideon* of

the preceding year. The passages have been already quoted, in the discussion of this point. Corsini adopts *Posideon* of the year of *Callias*, at Olymp. 93 $\frac{1}{2}$. p. 261. and yet, at Olymp. 98 $\frac{1}{2}$. p. 293. speaking of the peace of Antalcidas, he observes, *annum undevicesimum a victòria quam Lysander ad Ægospotamos reportavit. Victoria illa, Dodwello ipso teste, in Posideonem mensem anni 4. Olymp. 93 [the year of Alexias]. incidemat; ergo Posideone mense anni 2. Olymp. 98. octodecim anni absoluti jam fuerant, &c.* It has been already proved that neither of these dates was the true one for that victory.

^b B. C. 387, 2.

^c Fast. Att. tom. III. p. 293.

^d Annal. Xenoph. p. 275.

^e P. 1357.

siclides, (which was really in the last month of Alcisthenes,) if the two events, the peace and the battle, had not been contiguous, and close upon each other. 2. If the peace had been made in Scirophorion B. C. 372, as Dodwell imagines, it would have fallen within the year of another archon, Asteius: contrary to the testimony of Dionysius^f—'Αλκισθένην ἄρχοντα, ἐφ' οὗ τὴν εἰρήνην. 3. Iphicrates and Callistratus were at Athens in November B. C. 373, at the trial of Timotheus^g. Iphicrates allowed his soldiers to find subsistence by working for the Corcyreans^h. These things indicate that his command was a protracted one, and not limited to a single year. 4. It is not implied by Xenophon that the conditions of the treaty were completely executed and fulfilled, when the battle of Leuctra took place: they were only in the course of completion. The authority of Diodorus, whom Dodwell quotes, is of no weight upon this point, when opposed to the combined testimony of Dionysius and Plutarch.

The *battle of Mantinea* (with which the history of Xenophon concludes) is placed at its true date by Dodwell, upon the authorities adduced in the Tablesⁱ. Barthelemy^k also rightly dates the action B. C. 362; and Mr. Mitford^l remarks upon it "the battle was fought B. C. 362. about which I believe there is no difference." And yet Blair, and the Tables in the seventh volume of Anacharsis, place it in B. C. 363. And, what is more remarkable, Mr. Mitford himself^m, overlooking his own former opinion, dates the accession of Philip B. C. 360, "in the summer of the third year after the battle of Mantinea, which was fought in autumn." And, in a subsequent pageⁿ, he gives the date B. C. 363.

XII.

CYPRIAN WAR.

I HAVE preferred the authority of Isocrates, derived from two treatises, the *Evagoras* and the *Panegyric*, to that of Diodorus, for the dates of this war. The difficulties in the chronology of the Cyprian war are these. Isocrates^a mentions, as contemporary, facts which happened in B. C. 380. And *six years* of the war had then elapsed^b. The sixth year of the war, then, would terminate at B. C. 380. But Diodorus^c makes the war last ten years, and places the end of it in B. C. 385. Morus^d, the editor of the "*Panegyric*" of Isocrates, observes upon this discordance, *Diodorum consentientem fere chronologiæ Xenophonticæ, tamque studiosum in notandis numeris, negligentia errorisque in omni illa serie arguere velle, temerarium fuerit*. And yet, after having thus mentioned the accuracy of Diodorus, in the course of a chronological discussion upon this subject he is obliged to desert his authority and to

^f Lysia p. 479.

^g Demosth. in Timoth. p. 1187. 1190.

^h Xen. Hel. VI. 2, 37. ⁱ B. C. 362, 2.

^k Anacharsis, note to c. 39. tom. IV. p. 471.

^l Vol. VI. p. 452.

^m Vol. VII. p. 338.

ⁿ P. 379.

^a Panegyric. c. 35. p. 67. a. ^b C. 39. p. 70. a.

^c XV. 8, 9. ἐπ' ἄρχοντος Δεξιθέου—[B. C. 384.]

ὁ μὲν οὖν Εὐαγόρας—συνέθετο τὴν εἰρήνην, ὥστε βασιλεῖ-
ειν τῆς Σαλαμῖνος, καὶ τὸν ὀρισμένον δίδοναι φόρον κατ'
ἐνιαυτὸν, καὶ ὑπακούειν ὡς βασιλεὺς βασιλεῖ προστάτ-
τοντι. ὁ μὲν οὖν Κυπριακὸς πόλεμος, δεκαετὴς σχεδὸν γε-
γεννημένος, καὶ τὸ πλεόν τοῦ χρόνου περὶ παρασκευῶς
ἀσχοληθεῖς, διετῆ χρόνον τὸν ἐπὶ πᾶσι συνεχῶς πολεμηθεῖς,
τοῦτον τὸν τρόπον κατελύθη.

^d Ad Panegyric. p. xix.

pronounce him guilty of error. He concludes that the Panegyric oration was published some years earlier than B. C. 380; he supposes interpolation somewhere, and determines that the Cyprian war lasted only six or seven years, instead of ten, the number of Diodorus. ^e *Si tum, cum Isocrates hæc scripsit, sextus hujus belli annus exactus est, si eo anno clades navalis jam acciderat, et insula obsidebatur, non concedi potest Diodoro XV. 9. nono aut decimo anno finitum bellum. Nam finitum est hac ipsa obsidione, quæ, auctore Isocrate, in septimum annum belli incidit. et cur non adsentiamus, monente Wesselingio ad hunc locum Diodori, Isocrati, qui eo ipso tempore vixit? Quare Diodorus non accurate narravit decem annos insumptos esse.*

Morus has misrepresented the reasoning of Wesseling, and has defectively stated the testimony of Isocrates. Isocrates himself ^f expressly affirms that the war lasted *ten* years: Εἰ-αγόρα πολεμήσας ἔτη δέκα. And the reasoning of Wesseling^g is this: δεκαετής.) *Consentit hac quidem parte Isocrates Evag. cap. 23. In cæteris non item. Diodorus ait, duobus potissimum annis bellum arsisse, eoque tempore navali prælio victum Evagoram intra Salaminem fuisse conclusum. At Isocrates Panegy. c. 39. sextum ejus belli annum verti, jamque Evagoram maritimo certamine superatum esse. Cui, eadem tempestate viventi, cur tandem non accessero? Wesseling, then, justly concludes that Isocrates and Diodorus confirm each other in the duration of the war: but that Diodorus is refuted by the contemporary witness, Isocrates, in the detail of it. The direct reverse of the conclusion which is arrived at by Morus.*

Both writers, then, affirm that the Cyprian war lasted ten years. But, according to Isocrates, the *sixth* year was completed in B. C. 380. while, according to Diodorus, the *tenth* year was conumerary with B. C. 385. Out of these opposite accounts the following dates result.

Diodorus.		Year of the war.	Isocrates.	
Ol.	B. C.		B. C.	Ol.
96. 3.	394.	1.	385. ...	98. 4.
	4. ... 393.	2.	384. ...	99. 1.
97. 1.	392.	3.	383. ...	2.
	2. ... 391.	4.	382. ...	3.
	3. ... 390.	5.	381. ...	4.
	4. ... 389.	6.	380. ...	100. 1.
98. 1.	388.	7.	379. ...	2.
	2. ... 387.	8.	378. ...	3.
	3. ... 386.	9.	377. ...	4.
	4. ... 385.	10.	376. ...	101. 1.

This absurdity arises out of the dates of Diodorus, that the first year of the ten is made to fall upon that precise juncture at which Evagoras was acting in concert with the Persian government and with Conon, in B. C. 394. The victory near Cnidus was gained by the joint forces of *Evagoras*, *Conon*, and *Pharnabazus*. This year, then, was not the first of the ten-years' war carried on by the Persians against Evagoras. Nor is it likely that the operations of the war were actively prosecuted only in the last two years, and that the first eight were

^e Note i ad cap. 39.

^f Evagor. c. 23. p. 201. e.

^g Ad Diod. XV. 9.

wasted in preparation. Artaxerxes expended upon the war more than fifteen thousand talents^h. An argument in itself of long continued hostilities.

Evagoras was engaged in hostile measures against the Persian court for some years before this war began. In B. C. 391, when Teleutias was the Lacedæmonian naval commander, assistance was sentⁱ Εὐαγόρα τῷ πολεμοῦντι πρὸς βασιλέα. This refers to the period at which Evagoras made himself master of the whole island^k. Again, in B. C. 388, Chabrias sailed to Cyprus to assist Evagoras^l. On these accounts, Evagoras was excluded from the protection of the treaty of Antalcidas: ^m ἐν ταῖς συνθήκαις ἔκδοτός ἐστιν. and the king of Persia retained to himselfⁿ τὰς ἐν τῇ Ἀσίᾳ πόλεις, καὶ τῶν νήσων Κλαζομενᾶς καὶ Κύπρον. After this treaty, the Persian government had leisure to prepare for the reduction of Cyprus; and the *great naval action*, described by Diodorus^o, is placed by all the authorities *after* the peace of Antalcidas, and is referred by Diodorus to the year immediately following that treaty. But Isocrates^p, so far from describing that as the *last* action of the war, describes it as the *first*: and plainly expresses, that, at the period at which he wrote, six years had followed it: (Εὐαγόρας) κατὰ μὲν θάλατταν ΠΡΟΔΕΔΥΣΤΥΧΗΚΕΝ—ἀλλ' ὅμως οὕτω ταπεινῆς δυνάμεως οὐ δύναται περιγενέσθαι βασιλεὺς πολεμῶν, ἀλλ' ἤδη μὲν ἕξ ἔτη διατέτριφεν. It appears, then, that Evagoras, although regarded as hostile some years before, yet was not attacked in earnest by the whole force of the Persians till after the peace of Antalcidas, and that he then sustained a war of ten years.

The tenor of the narrative in the “Evagoras” of Isocrates^q is to the same effect: ὁ βασιλεὺς ἐποίησατο τὸν πόλεμον πρὸς αὐτόν· οὕτω δ' οὖν ὥρμησεν, ὥστε εἰς τὴν στρατείαν ταύτην πλέον ἢ τέλαντα πεντακισχίλια καὶ μύρια κατηνάλωσεν. ἀλλ' ὅμως—Εὐαγόρα πολεμῆσας ἔτη δέκα, τῶν αὐτῶν κύριον αὐτὸν κατέλιπεν ὥνπερ ἦν καὶ πρὶν εἰς τὸν πόλεμον εἰσελθεῖν. The *ten years* were subsequent to these great preparations. The march of the king in person, and the great sea-fight, in reality commenced the war; but that commencement was *after* the peace of Antalcidas. And Evagoras held out ten years. Diodorus has confounded the transactions of the war, and has mistaken the first operations for the last.

Diodorus is not only inconsistent with Isocrates, but with himself, if (as Dodwell supposes) he means the operations of B. C. 391 for the first year of that war, which he asserts to have lasted ten. The tenth year being B. C. 385, the first could not be B. C. 391. Dodwell^r, therefore, making this the beginning of the war, adapts to it the *six years* of Isocrates: *Olymp. 97. 2. Evagoram Cypri regem a Persis defecisse docet Diodorus. Hoc anno, ut videtur, exeunte, ut sextum attingeret quo Persis bellum fecerit.* Again, Diodorus^s relates that the first years were wasted in preparation, and that B. C. 386 was the first of active war. But the king in person is made to land in Cyprus in B. C. 391. ^t ὁ δὲ βασιλεὺς αὐτὸς—μεγάλαις δυνάμεσι διαβαίνει εἰς τὴν Κύπρον. Now, if the king landed in person at this period, that cannot be true which is asserted five years afterwards, that the first eight years were wasted in preparation. If, on the contrary, this latter account be true^v, then the operations in B. C. 391

^h In the former editions of Isocrates, fifty thousand talents: πλέον ἢ πεντακισμύρια τέλαντα. Isocrat. Evag. c. 22. Estimated by Mr. Mitford vol. VI. p. 384. at more than ten millions sterling. The last editor, Mr. Bekker, in his valuable edition of the “Attic Orators,” has reduced the numbers to a more probable amount; by substituting on the authority of two manuscripts πεντακισχίλια καὶ μύρια, about three millions sterling.

ⁱ Xenoph. Hel. IV. 8, 24. ^k Diod. XIV. 98.

^l Xen. Hel. V. 1, 10.

^m Isocrat. Panegy. c. 39. p. 69. e.

ⁿ Xen. Hel. V. 1, 31.

^o Panegy. c. 39. p. 69. e. 70. a.

^p C. 23. 24. p. 201.

^q Annal. Xenoph. p. 255.

^r See the passage in a preceding note: p. 278.

^s Diod. XIV. 98. the year of Nicoteles B. C.

39½.

^v Given by the historian XV. 9.

could not have been so extensive. We cannot, then, safely follow Diodorus for the detail of this war, when we find him not only at variance with Isocrates, a contemporary, but contradicting in one place the account which he himself had given in another.

Evagoras is mentioned by Xenophon^u in the year B. C. 405. He died in B. C. 374. and consequently reigned, or governed, upwards of thirty years.

XIII.

KINGS OF BOSPORUS.

THE TAURIC CHERSONESE is compared by Strabo^a to *Peloponnesus*, in form and extent: ἡ μεγάλη Χερρόνησος τῇ Πελοποννήσῳ προσέοικε καὶ τὸ σχῆμα καὶ τὸ μέγεθος^b. It is joined to the continent on the north-west by an isthmus of various breadth^c, and separated from it on the north-east by a strait, the *Cimmerian Bosporus*; whose breadth varies from thirty to seventy furlongs^d. The southern coast of the Chersonese is rugged and mountainous, rising sometimes to the height of 1200 feet above the level of the Euxine. Towards either continent, the country becomes low and level; and on the east, where the kingdom of Bosporus was seated, it was eminently fertile^e. *Panticapæum* or *Bosporus*^f, the metropolis, a Milesian colony, was situated on the western edge of the strait, where the breadth of the channel was about eight miles. Strabo^g describes it thus: ἡ ἐξῆς ἐστὶν εὐγαιος χώρα μέχρι Παντικάπαιου τῆς μητροπόλεως τῶν Βοσποριανῶν, ἰδρυμένης ἐπὶ τῷ στόματι τῆς λίμνης τῆς Μαιώτιδος.—χώρα πᾶσα σιτοφόρος, κώμας ἔχουσα, καὶ πόλιν εὐλίμενον τὸ Νυμφαῖον καλούμενον. τὸ δὲ Παντικάπαιον λόφος ἐστὶ πάντῃ περιουκούμενος ἐν κύκλῳ σταδίων εἴκοσι· πρὸς ἑὼ δ' ἔχει λιμένα καὶ νεώρια, ὅσον τριάκοντα νεῶν· ἔχει δὲ καὶ ἀκρόπολιν·

^u Hel. II. 1, 29.

^a VII. p. 310. D.

^b Peloponnesus, as it is laid down in Arrow-smith's "Outlines of Greece and the Adjacent Countries," (a map, which appears more accurate than any preceding one,) contains about 7779 square British miles. The principality of Wales, which may form a convenient standard of comparison, contains 7425 square British miles.

^c Strabo VII. p. 308. B. ὁ ἰσθμὸς, ὁ διείργων τὴν Σαπρὰν λεγομένην λίμνην ἀπὸ τῆς θαλάττης, σταδίων τεσσαράκοντα, καὶ πειῶν τὴν Ταυρικὴν καὶ Σκυθικὴν λεγομένην χερρόνησον. αἱ δὲ τριακοσίαν ἐξήκοντα τὸ πλάτος τοῦ ἰσθμοῦ φασιν.

^d Polyb. IV. 39. Κιμμερικὸς Βόσπορος, ὃ τὸ μὲν πλάτος ἔχει περὶ τριάκοντα στάδια τὸ δὲ μῆκος ἐξήκοντα στάδια· πᾶν δ' ἐστὶν ἀλιτεές. Strabo VII. p. 310. B. τὸ στόμα τῆς Μαιώτιδος καλεῖται μὲν Κιμμερικὸς Βόσπορος, ἄρχεται δὲ ἀπὸ μείζονος πλάτους, ἀπὸ ἑβδομήκοντά που σταδίων· καθ' ὃ διαίρουσιν ἐκ τῶν περὶ Παντικάπαιον τόπων εἰς τὴν ἐγγυτάτῃ πόλιν τῆς Ἀσίας, τὴν Φαναγορίαν· τελευτᾷ δ' εἰς πολὺ στενώτερον πορθμῖον.

^e Strabo VII. p. 309. ἡ Ταυρικὴ παραλία, χιλίων του σταδίων τὸ μῆκος, τραχεῖα καὶ ὄρεινῃ καὶ καταγίγνуска τοῖς βορέαις Ἰδρυται. Idem p. 311. τῆς δὲ χερ-

ρόνησου, πλὴν τῆς ὄρεινῆς τῆς ἐπὶ θαλάττῃ μέχρι Θεοδοσίας, ἥ γε ἄλλη πεδιάς καὶ εὐγαῖος ἐστὶ πᾶσα, σίτῃ δὲ καὶ σφόδρα εὐτυχής· τριάκοντα γοῦν ἀποδίδωσι διὰ τοῦ τυχόντος ὀρυκτοῦ σχιζομένη. His account of the face of the country is confirmed by modern observation: "M. Pallas says, that the Peninsula of *Taurica*, which "rises with an abrupt ascent to the height of "1200 feet on the south side towards the Euxine, "sinks by degrees towards the continent, and at "last with so easy a slope, as to lose itself insensibly in the great plain, of which the adjacent "country on the north is chiefly formed; and "which plain is but little elevated above the level "of the sea." Rennell's Geography of Herodotus p. 68.

^f Larcher (Hérodote, Table Géographique, v. PANTICAPÉE) has shewn from Pliny that *Panticapæum* and *Bosporus* were different names for the same city. To the testimony of Pliny may be added that of the anonymous author of *A Periplus of the Euxine*; p. 148. (ed. Gronov.) ἀπὸ Βοσπόρου ἤτοι Παντικάπαιου, ἕως πόλεως Χερσῶνος στάδια βσ'. κ. τ. λ.

^g VII. p. 309. D.

κτίσμα δ' ἐστὶ Μιλησίων. From Panticapæum the territory extended eastward on the opposite coasts of the strait^h, and westward along a fertile line of coast, well known to the Athenian merchantsⁱ, for fifty-three or seventy miles^j, to Theudisia, also a Milesian colony; and described by Demosthenes^k in the reign of Leucon as not inferior to Bosphorus in wealth and commerce. Strabo and Arrian ascertain its position and origin: ^l ἡ Θεοδοσία κεῖται πόλις πεδῖον εὐγαιον ἔχουσα, καὶ λιμένα ναυσὶ καὶ ἑκατὸν ἐπιτήδειον. οὗτος δὲ ὄρος ἦν πρότερον τῆς τῶν Βοσποριανῶν καὶ Ταύρων γῆς. ^m αὕτη πάλαι ἦν Ἑλληνὶς πόλις Ἰωνικὴ, Μιλησίων ἀποικος. καὶ μνήμη ἐστὶν αὐτῆς ἐν πολλοῖς γράμμασιν. Westward of Theudisia were the mountains, by which the kingdom was bounded on the inland side. This fertile region was the granary of Greece, and especially of Athens; which drew annually from thence, in the age of Demosthenes, a supply of 400,000ⁿ *medimni* of corn.

In this rich but narrow territory the following princes reigned within the period with which we are engaged.

	Y.	M.	B. C.
1. Archæanactidæ .	42. ...	...	...(480.)
2. Spartacus I.....	7. ...	...	... 438.
3. Seleucus	4. ...	...	... 431.
* * *	(20.)...	...	...(427.)
4. Satyrus I.	14. ...	...	...(407.)
5. Leucon	40. ...	...	... 393.
6. Spartacus II. ...	5. ...	...	... 353.
7. Parysades	38. ...	...	... 348.
8. Satyrus II. ....	... 9.	...	... 310.
9. Prytanis			
10. Eumelus	5. ...	5. ...	... 309.
11. Spartacus III. ..	20. ...	...	... 304.

The limits of the seven years (current) of *Spartacus I.* are fixed by Diodorus^o to the archonship of Theodorus [B. C. 43⁸.], when the forty-two years of the *Archæanactidæ*^p expired, and to the archonship of Apseudes [B. C. 43³.], when the four years of his successor commenced :

^h Strabo VII. p. 310. Α. αἱ πλησιόχωροι κατοικίαι πᾶσαι, αἱ περὶ τὸ στόμα τῆς Μαιώτιδος ἑκατέρωθεν.

ⁱ The ship of the merchants Artemon and Apollodorus was wrecked in making the coasting voyage from Panticapæum to Theudisia : διεφθάρη παραπλέονσα εἰς Θεοδοσίαν ἐκ Παντικαπαίου. Demosth. in Lacrit. p. 933. 934.

^j Strabo VII. p. 309. ἔστι δὲ τὸ μεταξὺ τῆς Θεοδοσίας καὶ τοῦ Παντικαπαίου στάδιοι περὶ πεντακοσίους καὶ τριάκοντα. Arrian. Peripl. Maris Euxini p. 131. ed. Blancard. ἀπὸ Παντικαπαίου εἰς κόμην Καζέκα, ἐπὶ θαλάττῃ ὤκισμένην, στάδιοι εἴκοσι καὶ τετρακόσιοι. ἐνθένδε εἰς Θεοδοσίαν, πόλιν ἐρήμην, στάδιοι ὀγδοήκοντα καὶ διακόσιοι. The distance of Strabo may be inland distance: that of Arrian, the winding circuit of the coast.

^k In Leptin. p. 466.

^l Strab. VII. p. 309. D.

^m Arrian. Peripl. Mar. Euxin. p. 131.

ⁿ Strabo VII. p. 311. Λεύκωνά φασιν ἐκ τῆς Θεοδοσίας Ἀθηναίους πέμψαι μυριάδας μεδίμνων διακοσίας καὶ δέκα. But Demosthenes is a better authority: Leptin. p. 466. 467. ἴστε δήπου τοῦθ', ὅτι πλείστῃ τῶν ἀπάντων ἀνθρώπων ἡμεῖς ἐπισάκτῃ σίτῃ χρόμεθα. πρὸς τοῖνυν ἅπαντα τὸν ἐκ τῶν ἄλλων ἐμπορίων ἀφικνούμενον ὃ ἐκ τοῦ Πόντου σίτος εἰσπλέων ἐστίν.—αἱ τοίνυν παρ' ἐκείνου δεῦρ' ἀφικνούμεναι σίτου μυριάδες περὶ τετταράκοντά εἰσι. We may vindicate the accuracy of Strabo, by understanding the 210,000 *medimni* to be the corn imported from *Theudisia* alone; while the 400,000 *medimni* represent the total amount imported from the whole kingdom.

^o XII. 31.

^p On the *Archæanactidæ*, see Wesseling ad Diod. XII. 31.

ἐπ' ἄρχοντος Ἀθήνησι Θεοδώρου—κατὰ τὴν Ἀσίαν οἱ τοῦ Κιμμερίου Βοσπόρου βασιλεύσαντες, ὀνομασθέντες δὲ Ἀρχαϊανακτίδαι, ἤρξαν ἔτη δύο πρὸς τοῖς τεσσαράκοντα. διεδέξατο δὲ τὴν ἀρχὴν Σπάρτακος, καὶ ἤρξεν ἔτη ἐπτά. ⁹ ἐπ' ἄρχοντος Ἀθήνησιν Ἀψεύδους—Σπάρτακος μὲν ὁ Βοσπόρου βασιλεὺς ἐτελεύτησεν, ἄρξας ἔτη δεκαεπτὰ. [*leg. cum Wess. ἐπτά*] διεδέξατο δὲ τὴν ἀρχὴν Σέλευκος καὶ ἐβασίλευσεν ἔτη τέσσαρα. As, however, there are only four archons between *Theodorus* and *Apseudes*, the reign of *Spartacus* I. could have been only of *six* years current, unless it commenced before the year of *Theodorus*, or was extended beyond the year of *Apseudes*. I have therefore placed the accession of *Seleucus* one year lower than the archonship of *Apseudes*.

Diodorus has assigned a date to the beginning of the reign of *Seleucus*, and to the end of the reign of *Satyrus*: and, if the numbers ascribed to each, four years, and fourteen years, be genuine, there remains between these two reigns a space of twenty years, of which no account is given in Diodorus. The death of *Satyrus* is placed in the year of *Demostratus* [B. C. 39½.]: 'περὶ τὸν αὐτὸν χρόνον Σάτυρος ὁ Σπάρτακου μὲν υἱὸς βασιλεὺς δὲ Βοσπόρου ἐτελεύτησεν, ἄρξας ἔτη δεκατέσσαρα. τὴν ἡγεμονίαν δὲ διεδέξατο ὁ υἱὸς Λεύκων ἐπ' ἔτη τεσσαράκοντα. which determines his accession to the year of *Antigenes* [B. C. 40½.]; twenty-four years after the death of his father *Spartacus*. He is mentioned by *Lysias*^s as already king of Bosporus before the battle of *Ægospotami*: ἡμᾶς ὁ πατὴρ πρὸ τῆς ἐν Ἑλλησπόντῳ συμφορᾶς ὡς Σάτυρον τὸν ἐν τῷ Πόντῳ διακτησομένους ἐξέπεμψε.

The good understanding with Athens, which continued in the reign of *Leucon*, already subsisted in the time of *Satyrus*^t. *Isocrates*^v composed an oration for a subject of *Satyrus*, who was resident at Athens, and whose father had been promoted to offices of trust in the kingdom of Bosporus. Among the motives which might win the favour of the judges, the favour shewn by *Satyrus* to the Athenians is mentioned: ἄξιον δὲ καὶ Σατύρου καὶ τοῦ πατρὸς ἐνθυμηθῆναι, οἳ πάντα τὸν χρόνον περὶ πλείστου τῶν Ἑλλήνων ὑμᾶς ποιοῦνται, καὶ πολλάκις ἤδη διὰ σπάνιν σίτου τὰς τῶν ἄλλων ἐμπόρων ναῦς κενὰς ἐκπέμποντες ὑμῖν ἐξαγωγὴν ἔδρσαν^x.

Satyrus was slain at the siege of *Theudisia*: Ὑ Σάτυρος Θεοδοσίαν πολιορκῶν ἐτελεύτησεν.

The reign of *Leucon*, son of *Satyrus*, is determined to forty years by Diodorus; whose numbers are sufficiently consistent with his dates. ² (ἤρχε Δημόστρατος.) [B. C. 39½.]—διεδέξατο Λεύκων ἐπ' ἔτη τεσσαράκοντα. ^a ἐπ' ἄρχοντος Διοτίμου, [B. C. 35½.]—κατὰ τὸν Πόντον Λεύκων ὁ τοῦ Βοσπόρου βασιλεὺς ἐτελεύτησεν ἄρξας ἔτη τεσσαράκοντα. τὴν δὲ ἀρχὴν διαδεξάμενος Σπάρτακος ὁ υἱὸς ἐβασίλευσεν ἔτη πέντε. He died in the 40th year, current, of his reign.

⁹ Diod. XII. 36.

^r Diod. XIV. 93.

^s Pro Mantitho p. 145, 43.

^t Demosthenes Leptin. p. 467. speaking of *Leucon*: εὐεργέτηκεν ὑμᾶς οὗτος ὁ ἀνὴρ καὶ αὐτὸς καὶ οἱ πρόγονοι.

^v Isocrat. Trapezit. p. 359. 360. ἐμοὶ πατὴρ μὲν ἐστὶ Σωπαῖος, ὃν οἱ πλείοντες εἰς τὸν Πόντον ἀπαντες ἴσασιν οὕτως οἰκείως πρὸς Σάτυρον διακείμενον, ὥστε πολλῆς μὲν χώρας ἄρχειν ἀπάσης δὲ τῆς δυνάμει ἐπιμελεῖσθαι τῆς ἐκείνου.—χρόνῳ δ' ὕστερον διαβολῆς πρὸς Σάτυρον γενομένης, ὡς ὁ πατὴρ οὐ μὲς ἐπιβουλεύει τῇ ἀρχῇ κἀγὼ τοῖς φυγάσι συγγιγνοίμην, τὸν μὲν πατέρα μου συλλαμβάνει.—μετὰ δὲ ταῦτ' ἀφικνοῦνται ἀπαγγέλλοντες ὅτι ὁ πατὴρ ἀφείται, καὶ Σατύρῳ οὕτως ἀπάντων μεταμέλει τῶν πεπραγμένων, ὥστε πιστεῖς τὰς μεγίστας αὐτῷ δεδοκῶς εἶναι, καὶ τὴν ἀρχὴν ἔτι μείζω πεποιηκώς ἣς εἶχε πρότερον, καὶ τὴν ἀδελφὴν τὴν ἐμὴν εἰληφὼς γυναῖκα τῷ αὐτοῦ υἱῷ. These transactions happened about the time at

which the Lacedæmonians were masters of the sea: p. 366. a. Λακεδαιμονίων ἀρχόντων κατ' ἐκεῖνον τὸν χρόνον τῆς θαλάττης, which establishes the date, and demonstrates that the *Satyrus* of *Isocrates* is the *Satyrus* of *Lysias*, and of Diod. XIV. 93.

^u Isocrat. Trapezit. p. 370. b.

^x We may nearly determine the date of the *Τραπεζιτικός* from these incidents. It was composed before the death of *Satyrus*, which happened B. C. 39½. and, as it should seem, after the Lacedæmonians had ceased to command the sea. (See a preceding note.) If this last particular may be inferred from the expressions of *Isocrates*, we obtain the last year of *Satyrus* B. C. 393 for the date of that oration.

^y Harpocrat. v. Θεοδοσίαν.

² XIV. 93.

^a XVI. 31.

Leucon is described by various testimonies of ancient writers as a prudent, munificent, and powerful prince^b; and the most eminent of this race of kings: on which account Strabo^c, omitting to notice the earlier princes, speaks principally of Leucon and Parysades as the founders of the dynasty: ἑμοναρχεῖτο πολὺν χρόνον ὑπὸ δυναστῶν τῶν περὶ Λεύκωνα, καὶ Σάγαυρον, [Σάτυρον *Casaub.*] καὶ Παιρισάδην, αὕτη τε καὶ αἱ πλησιόχωροι κατοικίαι πᾶσαι αἱ περὶ τὸ στόμα τῆς Μαιώτιδος ἐκτετέρωθεν, μέχρι Παιρισάδου τοῦ Μιθριδάτη παραδόντος τὴν ἀρχήν. ἐκαλοῦντο δὲ τύραννοι, καίπερ οἱ πλείους ἐπιεικεῖς γεγονότες, ἀρξάμενοι ἀπὸ Παιρισάδου καὶ Λεύκωνος.

The five years of *Spartacus* son of Leucon are repeated by Diodorus^d, under the year of Callimachus B. C. 348. ἐπ' ἀρχοντος Καλλιμάχου—ἐν τῷ Πόντῳ Σπάρτακος ὁ τοῦ Πόντου βασιλεὺς ἐτελεύτησεν ἄρξας ἔτη πέντε. τὴν δ' ἡγεμονίαν διαδεξάμενος ὁ ἀδελφὸς Παρυσάδης ἐβασίλευσεν ἔτη τριακονταοκτώ. And the death of *Parysades*, βεβασιλευκὸς ἔτη τριάκοντα ὀκτώ, is recorded under the year of Hieromnemon^e, between whom and Callimachus are thirty-eight archons. His reign, then, was of thirty-eight years complete, and may be supposed to commence at the end of the archonship of Callimachus, in B. C. 348. Within the period of the reign of *Parysades*, Dinarchus^f names the tyrants *Birisades*, *Satyrus*, and *Gorgippus*, as living in B. C. 324. προῖκα τοῦτον (Δημοσθένην) οἶσθε γράφαι—τὸ χαλκοῦς ἐν ἀγορᾷ στήσαι Βιρυσάδην καὶ Σάτυρον καὶ Γόργιππον τοὺς ἐχθίστους τυράννους, παρ' ὧν αὐτῷ χίλιοι μόδιοι τοῦ ἐνιαυτοῦ πυθῶν ἀποστέλλονται; That these were princes of Bosphorus may be concluded from their names, and from the early connexion which the family of Demosthenes had with that kingdom. These three princes were contemporary, and may be supposed (according to the conjecture of Wesseling) to have reigned jointly over different portions of the country. In Βιρυσάδης we may recognise the *Parysades* of Diodorus^h; in the twenty-fourth year of whose reign that oration of Dinarchus was deli-

^b The passages which mention *Leucon* have been collected by Perizonius ad *Ælian*. V. H. VI. 13. Wesseling ad *Diod.* XIV. 93. Wolf. ad *Demosth.* Leptin. p. 249. These testimonies may be thus arranged: 1. *Demosth.* Leptin. p. 466. 467. from whom we learn that Leucon was admitted with his sons to the freedom of the city of Athens, in return for the privileges of a free trade granted to the Athenians; and that he acquired possession of Theudisia. (at the siege of which his father *Satyrus* had fallen.) 2. *Chrysippus* apud *Plutarch.* Mor. p. 1043. C. D. p. 1061. D. with which may be compared *Strabo* VII. p. 301. B. 3. *Æneas Tacticus* c. 5. Λεύκων ὁ Βοσπόρου τύραννος καὶ τῶν φρουρῶν τοὺς χρεωφειλέτας διὰ κυβείαν ἢ δι' ἄλλας ἀκολασίας ἀπομίσθους ἐποίει. 4. *Dio* orat. II. p. 101. Reisk. τὸν δὲ γε ἀνδρεῖον καὶ φιλόανθρωπον καὶ τοῖς ὑπηκόοις εὖνουν—τῆς ἀρετῆς (ὁ Ζεὺς) ἀγάμενος, ὥς τὸ πολὺ μὲν ἄγει πρὸς γῆρας. καθάπερ ἀκούομεν Κῦρόν τε καὶ Δηϊόκην τὸν Μῆδον καὶ Ἀγάθουρον τὸν Σκύθην καὶ Λεύκωνα, 5. *Polyænus* VI. 9. who relates some incidents of his war with *Heraclea* in Bithynia. In another passage (V. 44, 1.) he mentions a war which was prosecuted by *Memnon* the Rhodian against *Leucon*: Μέμνων ἐπιθέμενος Λεύκωνι τῷ Βοσπόρου τυράννῳ. *Memnon* is noticed by *Demosthenes* Aristocrat. p. 672. as a young man in B. C. 352. He died B. C. 333, in the course of Alexander's second campaign in Asia: *Arrian*. II. 1. His war with

Leucon must have occurred at the end of that prince's reign. 6. *Athenæus* VI. p. 257. c. 7. We may add the allusion of *Ælian* V. H. VI. 13. μνημονεύονται—εἰς ἐγγόνους διαρκέσαι (τυραννίδες) αἰδε' ἦτε Γέλωνος ἐν Σικελίᾳ, καὶ ἡ τῶν Λευκωνιδῶν [*sic emendat Scalig. pro vulg. Λευκαίων*] περὶ Βόσπορον, καὶ ἡ τῶν Κυβελιδῶν ἐν Κορίνθῳ. 8. *Nonni* in comment. ad *Gregor. Naz.* See the passage in Wolf. ad *Leptin.* p. 250. To these must be added *Strabo*, whose words are given in the text.

^c VII. p. 310.

^d XVI. 52.

^e *Diod.* XX. 22.

^f In *Demosth.* p. 95, 36.

^g *Gylon*, the grandfather of *Demosthenes*, had settled in Bosphorus: *Æschin.* in *Ctes.* p. 78, 15. Γύλων ἐκ Κεραμείων—ἀφικνεῖται εἰς Βόσπορον, κάκει λαμβάνει δωρεὰν παρὰ τῶν τυράννων τοὺς ὀνομασμένους κήπους, καὶ γαμεῖ γυναῖκα πλουσίαν μὲν καὶ χρυσίον ἐπιφερομένην πολὺν, Σκύθην δὲ τὸ γένος. The mother of *Demosthenes* was the issue of this marriage. The tyrants mentioned in the plural number by *Æschines* may have reigned in that intermediate space, preceding the reign of *Satyrus* I. which is omitted by *Diodorus*. This would suppose *Gylon* to have settled there about thirty years before the birth of his grandson *Demosthenes*.

^h *Wesseling* ad *Diod.* XIV. 93. seems to agree that the *Birisades* of *Dinarchus* is the *Parysades* of *Diodorus*: *Satyro Polyæn.* VIII. 55. successit filius *Gorgippus*. *Gorgippum autem Demostheni*

vered. The *Satyrus* of the orator may perhaps be Satyrus eldest son of Parysades, reigning jointly with his father; mentioned by Diodorus as succeeding to the kingdom fourteen years afterwards. The name of *Gorgippus* among the princes of Bosphorus occurs in Polyænusⁱ: ὁ Σάτυρος ἐτελεύτησε, Γόργιππος δὲ υἱὸς αὐτοῦ τὴν ἀρχὴν διαδεξάμενος, κ. τ. λ. But whether these were the individual princes mentioned by Dinarchus we cannot affirm. In the long period of two hundred years between the first and the last Parysades^k, other kings of this race might have borne the names of Satyrus and Gorgippus.

In the archonship of Hieromnemon B. C. 359^o, a civil war arose among the three sons of *Parysades*: which ended in the establishment of *Eumelus*. His reign of five years and five months would terminate about the year B. C. 304. The notes of time supplied by Diodorus are these: ^l περὶ τοὺς αὐτοὺς καιροὺς [the year of Hieromnemon] ἐν τῷ Πόντῳ μετὰ τὴν Παρυσάδου τελευτὴν, ὃς ἦν βασιλεὺς τοῦ Κιμμερικοῦ Βοσπόρου, διετέλουν οἱ παῖδες αὐτοῦ διαπολεμοῦντες πρὸς ἀλλήλους ὑπὲρ τῆς ἡγεμονίας, Εὐμηλὸς τε καὶ Σάτυρος καὶ Πρύτανις· τούτων δὲ ὁ μὲν Σάτυρος ὢν πρεσβύτερος παρὰ τοῦ πατρὸς παρειλήθει τὴν ἀρχὴν, βεβασιλευκὸς ἔτη τριάκοντα ὀκτώ. Satyrus died of wounds received in battle, ^m ἐννέα μόνον μῆνας βασιλεύσας μετὰ τὴν τοῦ πατρὸς τελευτὴν Παρυσάδου. *Prytanis*, who attempted to seize the vacant kingdom, was overthrown and slain by *Eumelus*ⁿ. *Eumelus* himself, who appears to have possessed talents for government, was suddenly cut off before he could perfect his designs for the enlargement of his kingdom: ^o ἐπεχείρησε πάντα τὰ περὶ τὸν Πόντον ἔθνη καταστρέφειν, καὶ τάχα ἂν ἐκράτησε τῆς ἐπιβολῆς, εἰ μὴ σύντομον ἔσχε τὴν τοῦ βίου τελευτὴν. πέντε γὰρ ἔτη καὶ τοὺς ἴσους μῆνας βασιλεύσας κατέστρεψε τὸν βίον. *Eumelus* in the year of *Pherecles* B. C. 304 was succeeded by his son *Spartacus*, who reigned twenty years: ^p Εὐμηλὸς μὲν ὁ Βοσπόρου βασιλεὺς βασιλεύων ἔκτον ἔτος ἐτελεύτησε· τὴν δὲ βασιλείαν διαδεξάμενος Σπάρτακος ὁ υἱὸς ἤρξεν ἔτη εἴκοσι. Our present copies of Diodorus desert us at this point.

XIV.

PRINCES OF CARIA.

THE account of Strabo^a is clear and satisfactory: “*Hecatomnus* king of Caria had three sons, *Mausolus*, *Idrieus*, and *Pixodarus*; and two daughters, of whom the eldest, *Arte-*

aequalem perhibet *Dinarchus* p. 95. *viderique adeo posset Satyri ejus filius, qui Berisadi successit, ni ea obstarent quæ auctor* [XX. 22.] *de Satyro eo memoria tradidit. Opinor in parte aliqua Ponti regnasse et Berisadi æquæum fuisse.* But he afterwards changes his opinion: *ad Diod. XVI. 52. Doctissimo de Boze—re curatius examinata assentiri non possum Berisadem, de quo Dinarchus p. 95. eundem ac Parisadem arbitrato. Nam Berisades ille in parte Thraciæ regnavit, nunquam Ponti rex. Docet id clarissime Demosthenes Aristocrat. p. 430. [p. 624. Reisk.]* But the *Berisades* of Demosthenes, who was king of Thrace jointly with *Amadocus* and *Cersobleptes*, was already dead in B. C. 352. τελευτήσαντος Κότυος Βηρισάδην καὶ Ἀμάδοκον καὶ Κερσοβλέπτην τρεῖς ἀνθ' ἐνὸς γενέσθαι Θράκης βασιλέας. —ἐνὸς τελευτήσαντος τῶν βασιλέων, Βηρισάδου, Κερσοβλέπτης ἐξέφερε πόλεμον πρὸς τοὺς Βηρισάδου παῖδας.

While the *Berisades* of Dinarchus was still living in B. C. 324. The opinion, then, which Wesseling rejects, is more just.

ⁱ VIII. 55.

^k *Mithridates Eupator*, to whom the last Parysades surrendered his kingdom, (*Strabo* VII. p. 309. A. 310. A.) began to reign about B. C. 120. and might acquire the peninsula of the Tauric Chersonese about two hundred years after the death of Parysades I.

^l XX. 22.

^m XX. 23.

ⁿ *Diodorus* XX. 24. He adds: *μόνος διέφυγεν Εὐμηλον ὁ παῖς ὁ Σατύρου Παρυσάδης, νέος ὢν παντελῶς τὴν ἡλικίαν· ἐξιππεύσας γὰρ ἐκ τῆς πόλεως κατέφυγε πρὸς Ἀγαρον τὸν βασιλέα τῶν Σκυθῶν.*

^o *Diod. XX. 25.*

^p *Diod. XX. 100.*

^a XIV. p. 656. 657.

"*misia*, was married to *Mausolus* the eldest brother. The other daughter, *Ada*, was married to the second brother *Idrieus*. *Mausolus* reigned, and died without children; and " was succeeded by his wife *Artemisia*, who erected the celebrated monument to his memory. " She dying, *Idrieus* reigned; and his wife *Ada* succeeded him. *Pixodarus*, the remaining " brother, expelled *Ada* and seized the government. When Alexander conquered Caria, *Ada* " prevailed upon him to restore her."

	Y.	B. C.
1. Hecatomnus . . . . .	...	[385.]
2. Mausolus	24.	(377.)
3. Artemisia	2.	353.
4. Idrieus	7.	351.
5. Ada	4.	344.
6. Pixodarus	5.	340.
Interval	1.	335.
Ada restored . . . . .	...	334.

1. **HECATOMNUS**, in the Cyprian war, was commanded by the king of Persia to attack Evagoras^b, whom he secretly favoured^c. He was appointed commander of the Persian fleet in that war, according to Theopompus^d: ὁ βασιλεὺς Εὐαγόρα συνεπέσθη πολεμῆσαι, στρατηγὸν ἐπιστήσας Αὐτοφραδάτην τὸν Λυδίας σατράπην, ναύαρχον δὲ Ἐκατόμνων. Isocrates^e in B. C. 380 speaks of Hecatomnus as prince of Caria: Ἐκατόμνωσ ὁ Καρίας ἐπίσταθμος τῇ μὲν ἀληθείᾳ πολὺν ἤδη χρόνον ἀφύσθηκεν.

2. **MAUSOLUS**. His death is placed by Diodorus^f in the year of Eudemus B. C. 35½. ἐπ' ἄρχοντος Εὐδήμου—Μαύσωλος ὁ Καρίας δυνάστης ἐτελεύτησεν, ἄρξας ἔτη εἰκοσιτέσσαρα· τὴν δὲ ἀρχὴν διαδεξαμένη Ἀρτεμισία ἡ ἀδελφὴ καὶ γυνὴ ἐδυνάστευσεν ἔτη δύο. He is mentioned by Diodorus^g in the year of Molon B. C. 36½. as following Artaxerxes to the Egyptian war. And it is attested by Demosthenes^h that he was the mover of the Social war: φανήσεται ὁ πρυτανεύσας ταῦτα καὶ πείσας Μαύσωλος. He was therefore living in B. C. 358, when that war began. And Plinyⁱ has committed an error in his account of the time of Mausolus. *Is obiit Olympiadis centesimæ anno secundo, Urbis Romæ anno 302.* [375.] that is, in B. C. 379.^k But the date of Diodorus for his death, which is confirmed by Demosthenes^l, would place the commencement of his reign of twenty-four years in Olymp. 100. 4. B. C. 37½. within two years of the date of Pliny; who perhaps by mistake has substituted *Mausolus* for *Hecatomnus*.

3. **ARTEMISIA**, who only survived her husband two years, was still living in B. C. 351 upon the testimony of Demosthenes. Diodorus, who had recorded her accession under the archonship of Eudemus, records her death under the year of Thessalus B. C. 35½. ἢ Ἀρτεμισία ἡ Καρίας δυναστεύουσα μετήλλαξεν ἄρξασα ἔτη δύο· τὴν δὲ δυναστείαν Ἰδριεὺς ὁ ἀδελφὸς διεδέξατο, καὶ ἤρξεν ἔτη ἐπτά. Her death was attributed to grief: ἢ Οὐγάτηρ μὲν ἦν Ἐκατόμνου γυνὴ δὲ καὶ ἀδελφὴ Μαυσώλου· ἦν φησὶ Θεόπομπος φθινάδι νόσω ληφθεῖσαν διὰ τὴν λύπην ἀποθανεῖν.

^b Diod. XIV. 98. Ἐκατόμνω τῷ Καρίας δυνάστῃ προσέταξε πολεμεῖν τῷ Εὐαγόρᾳ.

^c Diod. XV. 2. Εὐαγόρας παρ' Ἐκατόμνου τοῦ Καρίας δυνάστου λάθρα συμπράττοντος αὐτῷ χρημάτων ἔλαβε πλῆθος.

^d Apud Phot. Cod. 176. p. 389.

^e Panegy. c. 43. p. 74. d. ^f XVI. 36.

^g XV. 90.

^h Pro Rhod. p. 191.

ⁱ Hist. Nat. XXXVI. 6.

^k Corsini Fast. Att. tom. III. p. 300. has repeated this erroneous date. Afterwards, tom. IV. p. 26. he records the date of Diodorus: but without any censure of the erroneous date of Pliny.

^l See the Tables B. C. 351, 3.

^m XVI. 45.

ⁿ Harpocrat. v. Ἀρτεμισία.

Besides erecting the celebrated *Mausoleum*, Artemisia proposed a prize of eloquence and poetry in honour of her husband. This contest is determined to the 107th Olympiad, and the archonship of Aristodemus, for the reason assigned in the Tables°. The testimonies on this subject are these: Gellius P:—*Artemisia ἀγῶνα laudibus (Mausoli) dicundis facit; ponitque præmia pecuniæ aliarumque rerum bonarum amplissima. Ad eas laudes decertandas venisse dicuntur viri nobiles ingenio atque lingua præstabili Theopompus, Theodectes, Naucrites. Sunt etiam qui Isocratem ipsum cum iis certavisse memoriæ mandaverint. Sed eo certamine vicisse Theopompum judicatum est. Is fuit Isocratis discipulus. Exstat nunc quoque Theodecti tragædia, quæ inscribitur Mausolus: in qua eum magis quam in prosa placuisse Higinus in exemplis refert.* The Pseudo-Plutarch 9:—ἡγωνίσατο δὲ (Ἰσοκράτης) καὶ τὸν ἐπὶ Μαυσώλῳ τεθέντα ὑπὸ Ἀρτεμισίας ἀγῶνα. τὸ δὲ ἐγκώμιον οὐ σώζεται. Theopompus himself 1:—(Θεόπομπος) ὑπερβρονεῖ τὸν Ἰσοκράτην, καὶ νενικῆσθαι ὑφ' ἑαυτοῦ λέγει κατὰ τὸν ἐπὶ Μαυσώλῳ ἀγῶνα τὸν διδάσκαλον. Suidas 2:—Ἰσοκράτης Ἀμύκλα τοῦ φιλοσόφου, Ἀπολλωνίας τῆς ἐν τῷ Πόντῳ, ἡ Ἡρακλείας—μαθητὴς καὶ διάδοχος τοῦ μεγάλου Ἰσοκράτους, διακούσας δὲ καὶ Πλάτωνος τοῦ φιλοσόφου οὗτος δὲ ὁ Ἰσοκράτης καὶ Θεοδέκτω τῷ ῥήτορι καὶ τραγωδιοποιῷ, καὶ Θεοπόμπῳ τῷ Χίῳ, ἅμα τῷ Ἐρυθραίῳ Ναυκράτῃ διηγωνίσατο περὶ λόγων εἰς τὸν ἐπιτάφιον Μαυσώλου τοῦ Καρός. In another passage 3, which has been partly given in the Tables 4, Suidas adds this circumstance:—(Θεοδέκτης) ἐνίκησε μάλιστα εὐδοκιμήσας ἐν ᾗ εἶπε τραγῳδίᾳ. ἄλλοι δὲ φασὶ Θεόπομπον ἔχειν τὰ πρωτεῖα. From a comparison of Gellius with Suidas, we may collect that there were two prizes proposed, one in tragedy and one in oratory. Theodectes obtained the prize in the one, and Theopompus in the other. I had inserted in the Tables 4 Isocrates of *Apollonia* as a candidate for this prize, on the authority of Suidas. But I am admonished by Ruhnkenius x that the authority of Theopompus himself is justly to be preferred to any other upon this point. The *Athenian* Isocrates, then, was the competitor on this occasion; whose panegyric upon Mausolus was judged inferior to that of his pupil Theopompus.

4. IDRIEUS, who reigned after Artemisia seven years, died in the archonship of Lyciscus B. C. 344. 5. ἔπ' ἄρχοντος Λυκίσκου—κατὰ τὴν Καρίαν Ἰδριεὺς ὁ δυνάστης τῶν Καρῶν ἐτελεύτησεν, ἄρξας ἔτη ἑπτὰ τὴν δὲ ἀρχὴν διαδεξαμένη Ἀδα, ἡ ἀδελφὴ καὶ γυνὴ, ἐδυνάστευσεν ἔτη τέσσαρα. The testimonies to his time are consistent. Diodorus 6 mentions him in B. C. 354. (the year of Thessalus) as having lately succeeded: Ἰδριέα τὸν τῆς Καρίας δυνάστην, ἄρτι μὲν παρειληφῶτα τὴν ἀρχὴν. Isocrates a notices Idrieus in B. C. 346. καὶ μὴν Ἰδριέα τὸν εὐπορώτατον τῶν νῦν περὶ τὴν ἡπειρὸν προσήκει δυσμενέστερον εἶναι τοῖς βασιλέως πράγμασι τῶν πολεμούντων ἢ πάντων γ' ἂν εἴη σχετλιώτατος, εἰ μὴ βούλοιτο καταλελύσθαι ταύτην τὴν ἀρχὴν τὴν αἰκισαμένην μὲν τὸν ἀδελφὸν πολεμήσασαν δὲ πρὸς αὐτόν. Demosthenes b speaks of Idrieus in the same year B. C. 346, by the description of τὸν Κᾶρα, and enumerates his acquisitions: τὸν Κᾶρα τὰς νήσους καταλαμβάνειν Χίον καὶ Κῶν καὶ Ῥόδον.

5. ADA succeeded her husband in the year of Lyciscus B. C. 344. Her expulsion by Pixodarus is placed by Diodorus c in the archonship of Nicomachus B. C. 344. 6. ἐπ' ἄρχοντος Νικομάχου—Πιξάδαρος ὁ νεώτερος τῶν ἀδελφῶν ἐξέβαλεν ἐκ τῆς δυναστείας Ἀδαν, καὶ ἐδυνάστευσεν ἔτη πέντε, ἕως ἐπὶ τὴν Ἀλεξάνδρου διάβασιν εἰς τὴν Ἀσίαν. The five years of Pixodarus expired in the archonship of Euænetus. After a short interval, Alexander restored Ada in B. C. 334, at the

° B. C. 352, 4.

P X. 18.

v B. C. 352, 4.

u B. C. 352, 4.

9 Vit. X. or. p. 838. B.

x Hist. Crit. Or. Græc. p. 161. Reisk.

1 Apud Euseb. Præp. X. 3. p. 464. C.

y Diod. XVI. 69.

z XVI. 42.

2 V. Ἰσοκράτης Ἀμύκλα.

a Philipp. c. 43. p. 102. e.

b De Pace p. 63.

c XVI. 74.

3 V. Θεοδέκτης Ἀριστάνδρου.

close of his first campaign in Asia: ^dτῆς δὲ Καρίας συμπασης σατραπεύειν ἔταξεν Ἄδαν θυγατέρα μὲν Ἐκατόμνου γυναῖκα δὲ Ἰδριέως, ὃς καὶ ἀδελφός, καὶ ὁ μὲν Ἰδριεύς τελευτῶν ταύτῃ ἐπέτρεψε τὰ πράγματα.—Πιξωδάρος δὲ τὴν μὲν ἐκβάλλει τῆς ἀρχῆς, αὐτὸς δὲ κατεῖχε τὰ πράγματα. τελευτήσαντος δὲ Πιξωδάρου, Ὀροντοβάτης τὴν ἀρχὴν ἐκ βασιλείως πεμφθείς εἶχε, γάμβρος ὢν Πιξωδάρου.

XV.

ALEXANDER OF PHERÆ.

IT is recorded by Diodorus ^a that ALEXANDER of PHERÆ was assassinated in the year of Agathocles B. C. 357. His death is noticed by Xenophon ^b. And yet the death of Xenophon himself is placed by Stesiclides in the year of Callimedes B. C. 359. Wesseling ^c has detected this incongruity: *Verum esse non potest—Xenophontem Ol. 105. 1. mortem cum vita commutasse.* That Xenophon lived somewhat longer is indeed probable ^d. But it may be conjectured, on a nearer view of Diodorus himself, that the death of Alexander is to be placed earlier than the archonship of Agathocles.

Diodorus ^e gives the following narrative: ἐπ' ἀρχοντος Ἀγαθοκλέους—κατὰ τὴν Ἑλλάδα Ἀλέξανδρος ὁ Φερῶν τύραννος ὑπὸ τῆς ἰδίας γυναικὸς Θήβης καὶ τῶν ταύτης ἀδελφῶν Λυκόφρωνος καὶ Τισιφώνου ἐδολοφονήθη. οὗτοι δὲ τὸ μὲν πρῶτον ὡς τυραννοκτόνοι μεγάλης ἐτύγχανον ἀποδοχῆς· ὕστερον δὲ μετανόησαντες—ἀνέδειξαν ἑαυτοὺς τυράννους.—οἱ δ' Ἀλευάδαι—προσελάβοντο Φίλιππον σύμμαχον τὸν Μακεδόνων βασιλέα. οὗτος δ' ἐπανελθὼν εἰς τὴν Θετταλίαν κατεπολέμησε τοὺς τυράννους. He has here placed together the transactions of several years; partly anticipating, and partly taking a retrospective view of occurrences. The expulsion of the tyrants by Philip was accomplished five years afterwards in B. C. 352, according to his own account. In that year, ^fΦίλιππος ἐστράτευσεν ἐπὶ Λυκόφρωνα τὸν Φερῶν τύραννον.—and expelled Lycophron and Pytholaus, or Peitholaus, the third brother, whom Diodorus had omitted to mention before: εἰ οἱ τῶν Φεραίων τύραννοι Λυκόφρων καὶ Πειθόλαιος—τὰς Φεράς παρέδωσαν τῷ Φίλιππῳ. And the death of Alexander, who reigned *eleven* years, must have happened two years earlier than the year of Agathocles, at the least. Alexander began to reign in the autumn of B. C. 369, in the commencement of the archonship of Lysistratus. That this was the true date of his accession may be proved from Xenophon ^h. But from this period to the year of Agathocles would be *thirteen* years instead of *eleven*. If we understand the eleven years of his reign as eleven years *current*, or ten years complete, they would terminate in B. C. 359, in the beginning of Olymp. 105. 2. Which supposes an error of only a single year, as far as Alexander of Pheræ is concerned, in the date of Stesiclides for the death of Xenophon. Tisiphonus alone, the elder brother, is mentioned by Xenophon ⁱ as the successor of Alexander: ἄχρις οὗ ὅδε ὁ λόγος ἐγράφετο, Τισιφρονος, πρεσβύτατος ὢν τῶν ἀδελφῶν, τὴν ἀρχὴν εἶχεν. It is probable that Tisiphonus, whose death Diodorus omits to notice, filled the interval between the assassination of Alexander

^d Arrian. I. 23.

^a XVI. 14.

^b Hel. VI. 4, 35.

^c Ad Diod. XV. 76.

^d See the Tables B. C. 359, 3.

^e XVI. 14.

^f XVI. 35.

^g XVI. 37. See the Tables B. C. 352, 2.

^h See the Tables B. C. 370, 2. 369, 2.

ⁱ Hel. VI. 4, 37.

and the archonship of Agathocles, when Lycophron began to govern; and that Diodorus deferred the notice of Thessalian affairs till that year, because in that year Philip first gained a footing in Thessaly^k.

XVI.

ELATEA.—CHÆRONEA.

CORSINI^a has taken occasion to arrange the circumstances of the Amphisian war. He fixes the appointment of Philip as Amphictyonic general to the spring of the archon Lysimachides B. C. 338, and assumes six months as the interval between that appointment and the battle of Chæronea. His arrangement of the incidents of this period is in substance as follows.

16. *Anthesterion*. [February B. C. 338.] *Æschines Pylagoras eligitur, simulque duplex Amphictyonici concilii decretum verno conventu factum, quo Philippus Amphictyonum dux est designatus*^b. [Demosth. de Coron. p. 279.]
25. *Elaphebolion*. A decree at Athens to send an embassy to Philip, proposing an armistice till Thargelion [June]. [Demosth. p. 282.]
30. *Munychion*. A decree to send another embassy to Philip. [Demosth. p. 283.]
- [13.] *Sciophorion*. Philip seizes Elatea. [Demosth. p. 284.]
16. *Sciophorion*. Decree of Demosthenes for negotiating alliance with the Thebans. [Demosth. p. 288.]
7. *Metagitnion*. Battle of Chæronea.

A difficulty lies in the way of this arrangement, from the mention of the month *Boëdromion* which occurs in a letter^c written by Philip after he was nominated general of the Amphictyons. In that letter, Philip calls upon the Amphictyonic states to meet him with troops, in the war against the Amphisians: *συναντᾶτε μετὰ τῶν ὅπλων εἰς τὴν Φωκίδα, ἔχοντες ἐπισιτισμὸν ἡμερῶν τεσσαράκοντα, τοῦ ἐνεστῶτος μηνὸς λφού, ὡς ἡμεῖς ἄγομεν, ὡς δὲ Ἀθηναῖοι, βοηδρομιῶνος, ὡς δὲ Κορίνθιοι, πάνεμου*. Corsini argues that this letter was written *before* the battle of Chæronea, and *after* the Thebans were separated from Philip by the treaty with Athens; consequently after the 16th Sciophorion. He therefore concludes the word *βοηδρομιῶνος* to be corrupt, and

^k Corsini Fast. Att. tom. IV. p. 21. gives the following representation of the Parian Marble, No. 78. [77.] ἀφ' οὗ Τιμόθεος βιάσας ἔτη ΠΔΔΔΔ ἐτελεύτησεν ἐν Ἀθήνῃσι, καὶ Φιλίππου τὴν πόλιν ἔκτισεν ὁ Φίλιππος Μακεδόνων βασιλεὺς, καὶ Ἀλέξανδρος ὁ Φεραῖος ἐτελεύτησεν, καὶ τοὺς Διονυσίου στρατηγούς ὁ Δίων ἐνίκησεν, ἔτη ΠΔΔΔΔΙΙΙ ἄρχοντος Ἀθήνησιν Ἀγαθοκλέους. *Ita nimirum laceras Marmoris voces ad historię fidem supplendas esse Prideauxius ostendit*. This passage of the Marble may serve as an example to instruct us with what caution that monument must be quoted, where its *lacunę* are supplied by

conjecture. In the more accurate edition of Chandler, all that is legible upon the Marble is thus expressed: ἀφ' οὗ Τιμόθεος βιάσας ἔτη ΠΔΔΔΔ ἐτελεύτησεν κεδόνων βασιλεύει καὶ Ἀρτοξέρξης ἐτελεύτησεν Ὡχος δὲ ὁ υἱὸς β ἐνίκησεν, ἔτη ΠΔΔΔΔΙΙΙ ἄρχοντος Ἀθήνησιν Ἀγαθοκλέους.

^a Fast. Att. tom. I. p. 140—144.

^b To the same purpose in p. 147. *Æschines 16. Anthesterionis die Pylagoras electus fuit, atque Philippus in eodem illo conventu dux designatus*.

^c Apud Demosth. de Coron. p. 280.

substitutes ἑκατομβαιῶνος in its stead. He justifies this emendation by other testimonies^d. 1. Plutarch affirms *Loüs* to be coincident with *Hecatombæon*. 2. Galen makes *Hyperberetæus* (the third month from *Loüs*) to correspond with *Boëdromion*. 3. According to another passage of Galen, *Loüs* began at the summer solstice. 4. From Plutarch and Ælian it may be collected that *Dæsius* corresponded to *Thargelion*. Corsini determines that the spuriousness of the date *Boëdromion* in the letter of Philip is established by these arguments. The events of the Amphissian war point out *Hecatombæon* as the true date of that summons addressed to the Amphictyonic states; and other authorities combine to prove that *Hecatombæon* in reality coincided with the Macedonian *Loüs*.

Taylor^e examines minutely the positions of Corsini; retains the date *Boëdromion* in that letter of Philip; and adopts a different arrangement of the Amphissian war. He contends that the letter was written before the occupation of Elatea; consequently before the 16th *Scirophorion*: that Philip was elected general in the spring of B. C. 339, eighteen months before the battle of Chæronea, and that the letter might be dated in *Boëdromion* of B. C. 339, eleven months before that battle^f. The following dates are the consequence.

	B. C.	
16th <i>Antheſterion</i>	339.	Æschines Pylagoras; and Philip elected general.
<i>Boëdromion</i>	339.	The letter of Philip is addressed to the States.
<i>Scirophorion</i>	338.	Occupation of Elatea.
7th <i>Metagitnion</i>	338.	Battle of Chæronea.

Wesseling^g has arrived at the same conclusions as Taylor respecting this war: *Theophrasto archonte bellum in Amphissenses Amphictyonum decreto mandatum est Philippo, quod gessit Lysimachide prætore, quando et Elateam occupavit.*

The objection of Taylor, that Corsini has placed the Amphissian war in the year of a wrong archon, is perfectly just; and the conclusions of Corsini must wholly fail, if it be necessary to his system that a war, which according to Æschines was begun in the year of *Theophrastus*, should not commence until the eighth month of *Lysimachides*. But both are partly in the wrong upon this question. There is one error common to them both; that they confound together two distinct transactions, the mission of Æschines as Pylagoras, and the nomination of Philip to be general; and consider these as the occurrences of the same Amphictyonic meeting: whereas they were separate events, and divided from each other by a series of intermediate proceedings. Æschines was sent as Pylagoras at the vernal session of the year of

^d Fast. Att. tom. III. p. 459. 461.

^e Ad Demosth. Coron. p. 280. Reisk.

^f *Hæ res non, ut rem reputavit Corsinus, intra spatium VIII. [VI.] mensium sunt concludendæ. Nimirum inter Æschinis munus Pylagoricum et res infeliciter Chæroneæ gestas non VIII. sed XX. menses intercedebant.* [he should have said non VI. sed XVIII. menses—] Nam Theophrasto archonte missus est Pylagoras; archonte autem Chæronda pugnatum est Chæroneæ. Lysimachide prætore captam esse Elateam disertissime testantur Dionysius et Diodorus. Id vero contigit, ut vidimus, juxta Scirophorionem, mensem anni postremum; et eadem

æstate, anno autem vertente, Chæronda prætore pugnatum est Chæroneæ, ut omnes norunt. Ergo mense Boëdromione Olymp. 110. 2. exarari poterunt literæ Philippi, ea nempe æstate quæ consecuta est vernum istum conventum Amphictyonicum, in quo Æschines imperium Philippo comparabat, et diutius, antequam Elatea occuparetur et Philippi concilia patefierent. Eo igitur errore abreptus est Corsinus, quod munus Æschinis Pylagoricum Ol. 110. 2. non Ol. 110. 1. ut debuit, assignaverit. Taylor apud Reisk. App. Crit. ad Demosth. tom. I. p. 267.

^g Ad Diod. XVI. 84.

Theophrastus; but Philip was not appointed general till the ensuing spring meeting, the spring of the archon *Lysimachides*.

The Amphissian war was excited by *Æschines* at the vernal session of the Amphictyons in the year of *Theophrastus*^h: ἐπὶ Θεοφράστου ἄρχοντος, ἱερομνήμονος ὄντος Διογνήτου Ἀναφλυστίου, πυλαγόρους ὑμεῖς εἰλσθε Μειδίαν τε ἐκείνον τὸν Ἀναγυράσιον, ὃν ἐβουλόμην ἀν πολλῶν ἕνεκα ζῆν, καὶ Θρασυκλέα τὸν ἐξ Οἴου, καὶ τρίτον δὲ μετὰ τούτων ἐμέ. συνέβη δ' ἡμῖν ἀρτίως μὲν εἰς Δελφοὺς ἀφίχθαι, παραχρῆμα δὲ τὸν ἱερομνήμονα Διόγνητον πυρέττειν.—οἱ δ' ἄλλοι συνεκάθητο Ἀμφικτύονες. Then the proceedings followedⁱ from which the war originated: κτῆ ὑστεραία—κατέβημεν εἰς τὸ Κιρραῖον πεδῖον, καὶ τὸν λιμένα κατασκάψαντες καὶ τὰς οἰκίας ἐμπρήσαντες ἀνεχωροῦμεν. ταῦτα δὲ ἡμῶν πραττόντων οἱ Λοκροὶ οἱ Ἀμφισσεῖς—ἦκον ἐφ' ἡμᾶς μεθ' ὅπλων πανδημεῖ. Then followed another Amphictyonic meeting, before the regular time of their session^l, when Cottyphus was appointed general, and led the first expedition against the Amphissians: ἡψηφίζονται ἡκείνους τοὺς ἱερομνήμονας πρὸ τῆς ἐπιούσης πυλαίας ἐν ῥητῷ χρόνῳ εἰς Πύλας, ἔχοντας δόγμα καθ' ὃ τι δίκην δώσουσιν οἱ Ἀμφισσεῖς.—οἱ δὲ Ἀμφικτύονες συνελέγησαν—καὶ στρατηγὸν εἵλοντο Κόττυφον τὸν Φαρσάλιον,—οὐκ ἐπιδημοῦντος ἐν Μακεδονίᾳ Φιλίππου, ἀλλ' οὐδ' ἐν τῇ Ἑλλάδι παρόντος, ἀλλ' ἐν Σκύθαις οὕτω μακρὰν ἀπόντος.—καὶ παρελθόντες τῇ πρώτῃ στρατείᾳ καὶ μάλα μετρίως ἐχρήσαντο τοῖς Ἀμφισσεῦσιν. This first expedition is not omitted by *Demosthenes*ⁿ: προβληθεὶς πυλαγόρας οὗτος—ἀνεῖρήθη. ὥς δὲ τὸ τῆς πόλεως ἀξίωμα λαβὼν ἀφίκετο εἰς τοὺς Ἀμφικτύονας—πεῖθει ψηφίσασθαι περιελθεῖν τὴν χώραν ἣν οἱ μὲν Ἀμφισσεῖς σφῶν αὐτῶν οὖσαν γεωργεῖν ἔρασαν.—περιόντων τοίνυν τὴν χώραν τῶν Ἀμφικτύωνων κατὰ τὴν ὑφήγησιν τὴν τούτου, προσπεσόντες οἱ Λοκροὶ μικροῦ μὲν ἅπαντας κατηκόντισαν.—ὥς δ' ἅπαξ ἐκ τούτων ἐγκλήματα καὶ πόλεμος πρὸς τοὺς Ἀμφισσεῖς ἐταράχθη, τὸ μὲν πρῶτον ὁ Κόττυφος αὐτῶν τῶν Ἀμφικτύωνων ἡγάγε στρατιάν. But, when the check which they received from Cottyphus was not effectual, the Amphictyons elected Philip general at the *next spring session*. This we collect from the two orators. According to *Æschines*^o, the party of Cottyphus χρήμασιν αὐτοὺς ἐξήμῴωσαν, καὶ ταῦτ' ἐν ῥητῷ χρόνῳ προεῖπον τῷ θεῷ καταθεῖναι.—ἐπειδὴ δὲ οὔτε τὰ χρήματα ἐξέτινον τῷ θεῷ τοὺς τ' ἐναγεῖς κατήγαγον—οὕτως ἤδη τὴν δευτέραν ἐπὶ τοὺς Ἀμφισσεῖς στρατείαν ἐποίησαντο, πολλῶ χρόνῳ ὕστερον, ἐπανεληλυθότος Φιλίππου ἐκ τῆς ἐπὶ τοὺς Σκύθας στρατείας. According to *Demosthenes*^p, ὥς οἱ μὲν οὐκ ἤλθον, οἱ δ' ἐλθόντες οὐδὲν ἐποίουν, εἰς τὴν ἑπιούσαν πυλαίαν ἐπὶ τὸν Φίλιππον εὐθὺς ἡγεμόνα ἦγον οἱ κατεσκευασμένοι καὶ πάλοι πονηροὶ τῶν Θετταλῶν.—καὶ προφάσεις εὐλόγους εἰλήφεσαν· ἡ γὰρ αὐτοὺς εἰσφέρειν καὶ ξένους τρέφειν ἔρασαν δεῖν,—ἡ ἐκείνων αἰρεῖσθαι. These various transactions occurred *after* Anthesterion of the archon *Theophrastus* [B. C. 339], when *Æschines*, from whom the proceedings originated, attended as *Pylagoras*; and Philip was nominated general in B. C. 338, in Anthesterion of the archon *Lysimachides*.

A second argument for establishing that the nomination of Philip was in the year of *Lysimachides* is supplied by the subsequent transactions. The vote appointing Philip general was immediately followed up by his advancing into Greece, and seizing *Elatea*: ἡρέθη ἡγεμὼν.

^h *Æschin.* in *Ctesiph.* p. 69, 39.

ⁱ Detailed by *Æschines* p. 70, 71.

^k *Æschin.* p. 71, 4.

^l Which would have been in the ensuing autumn, the commencement of the year of *Lysimachides*: *Strabo* IX. p. 420. δις κατ' ἔτος οὗσης τῆς συνόδου, ἑαρὸς τε καὶ μετοπαρίου.—τὴν δὲ σύνδον Πυλαίαν ἐκάλουν, τὴν μὲν ἑαρινήν, τὴν δὲ μετοπαρινήν.

^m *Æschin.* p. 71, 12—42. In the intermediate time this δόγμα was discussed in the Athenian as-

sembly, and *Demosthenes* prevented the attendance of the Athenian deputies at the ensuing extraordinary meeting. *Æschin.* p. 71.

ⁿ *De Coron.* p. 277. ^o In *Ctesiph.* p. 71, 72.

^p *De Coron.* p. 277.

^q At the next meeting; That the next spring meeting was meant, we know from the δόγμα itself, nominating Philip; which is preserved by *Demosthenes* p. 279.

^r *Demosth.* de *Cor.* p. 278.

καὶ μετὰ ταῦτ' εὐθύς δύναμιν συλλέξας καὶ παρελθὼν ὡς ἐπὶ τὴν Κιρράϊαν, ἐρρῶσθαι φράσας πολλὰ Κιρράϊοις καὶ Λοκροῖς, τὴν Ἐλάτειαν καταλαμβάνει. But the occupation of Elatea was in Scirophorion of the archon Lysimachides^s: the decree was therefore passed in the year of the same archon: his election was four months before his march to Elatea: the chronology of Taylor, which supposes a space of sixteen months between the nomination of Philip and his march to execute the functions of his office, is wholly irreconcilable with the plain words of Demosthenes.

We may remark, in the third place, that, at the time of the extraordinary session of the Amphictyons, at which Cottyphus was appointed general, Philip was absent in Scythia: but, at the following vernal session, in which he was elected, we may collect that he had returned to Macedonia: for in the δόγμα of the Amphictyons^t it is directed τὸν στρατηγὸν τὸν ἡρημένον τῶν Ἀμφικτυόνων Κόττυφον τὸν Ὑ' Ἀρκάδα πρεσβεῦσαι πρὸς Φίλιππον τὸν Μακεδόνα, καὶ ἀξιοῦν ἵνα βοηθήσῃ.—But it is not likely that Cottyphus would have been sent upon such a mission, if Philip had been still in Scythia: ἐν Σκύθαις οὕτω μακρὰν ἀπόντος^u. An additional reason for concluding that his election to the office of Amphictyonic general occurred in the year of Lysimachides.

With respect to the date of Philip's letter, it is argued by Taylor^{*} against Corsini, that this letter must have been written before the seizure of Elatea: consequently before the 12th or 13th Scirophorion B. C. 338. *Ante captam Elateam ad Peloponnesenses et socios literas dedit Philippus. Demosthenes enim disertissime scribit, eum, cum hæc scripserit, dissimulatis insidiis quas Græciæ struxerat, videri Amphictyonica mandata exsequentem. Atque eadem pariter ex literis ipsis Philippi colligimus.* But this does not invalidate the position of Corsini. The seizure of Elatea by the forces of Philip is undoubtedly represented by Demosthenes, whose object and policy it was to magnify that matter, as an act of open hostility;

^s See the Tables B. C. 338, 2.

^t Apud Demosth. p. 279.

^v So all the copies: but it is probable that we should read, from Æschines p. 71, 40. Κόττυφον τὸν Φαρσάλιον. Reiske ad Æschin. p. 519. has perceived the difficulty.

^u According to Æschines, Philip was engaged in his Scythian expedition in the summer of B. C. 339. The testimony of Æschines confirms and verifies Justin in his account of that war, which he places immediately after the failure of Philip at Byzantium. We may collect the transactions of Philip in B. C. 339 to be these. He raised the sieges of Perinthus and Byzantium in the spring, towards the close of the archonship of Theophrastus; (see the Tables B. C. 339, 2.) being repelled in that quarter by an Athenian force under Phocion: Diod. XVI. 77. Ἀθηναῖοι μὲν ἔκριναν τὸν Φίλιππον λελυκέναι τὴν πρὸς αὐτοὺς συνθεθεῖσαν εἰρήνην, εὐθύς δὲ καὶ δύναμιν ναυτικὴν ἀξιόλογον ἐξέπεμψαν βοηθήσουσαν τοῖς Βυζαντίοις. Plutarch. Phocion. c. 14. ὁ δῆμος—ἐκέλευεν αὐτὸν ἐκεῖνον (τὸν Φωκίωνα) ἐτέραν προσλαβόντα δύναμιν βοηθεῖν τοῖς συμμάχοις εἰς τὸν Ἑλλησπόντον.—οὕτω μὲν ὁ Φίλιππος ἐξέπεσε τοῦ Ἑλλησπόντου τότε καὶ κατεφρονήθη, δοκῶν ἀμαχὸς τις εἶναι καὶ ἀνανταγώνιστος: ὁ δὲ Φωκίων καὶ ναῦς τινας εἶλεν αὐτοῦ. Disappointed in his views at Byzantium

and the Hellespont, he turned his arms against the Scythians: and advanced as far as the Danube: Justin. IX. 2. *Philippus, soluta obsidione Byzantii, Scythica bella aggreditur, præmissis legatis, quo securiores faceret, qui nuntient,—dum Byzantium obsidet vovisse se statuam Herculi: ad quam in ostio Istri ponendam se venire.* In his return from this Scythian war, he engaged the Triballi, and was wounded: Justin. IX. 3. *Revertenti ab Scythia Triballi Philippo occurrunt: hinc prælium.—ubi ex vulnere primum convaleuit, diu dissimulatum bellum Atheniensibus infert.* These affairs occupied Philip, after he withdrew from the Hellespont, during the remainder of the year B. C. 339. Upon his failure at Byzantium he concluded a peace with the Athenians and their allies, which is mentioned by Diodorus XVI. 77. τὴν πολιορκίαν τῶν πόλεων ἔλυσε, καὶ πρὸς Ἀθηναίους καὶ τοὺς ἄλλους Ἕλληνας—συνέθετο τὴν εἰρήνην. Diodorus is confirmed by Demosthenes de Cor. p. 282. who produces a decree passed in the following spring, where this treaty is referred to: τοὺς ὅρκους λυεῖν ἐπιβάλλεται καὶ τὴν εἰρήνην. During the existence of this peace, Philip prosecuted the war in Scythia.

^{*} Ad Demosth. de Cor. p. 280. Reisk.

at least against Athens. But it is not to be supposed that Philip himself would acknowledge that measure to be any violation of his functions as Amphictyonic general. It would be a necessary step to cover the advance of his forces into Phocis. We may even discern in the very considerations urged by Taylor a reason for the publication of that letter after the occupation of Elatea. A summons addressed at that juncture to the Amphictyonic states of Peloponnesus (for Athens and Thebes are not named in the requisition) was calculated to remove the impression, which might be made to his disadvantage by the hostile party, who represented the occupation of Elatea as a measure of violence and danger to all Greece; and to shew that he was proceeding in the exercise of his constitutional Amphictyonic powers^y. The emendation, then, of Corsini, which is otherwise founded upon substantial arguments, is rendered highly probable by the course of events.

Mr. Mitford supposes a winter to pass between the occupation of Elatea and the battle of Chæronea. His narrative supplies the following notes of time. After the occupation of Elatea^z, he notices the negotiation with Thebes^a; and then remarks, “^b It was already late “in autumn B. C. 338. Ol. 110. 3.”—“^c Two battles were fought, the latter not till winter “was already set in.”—“^d It was Philip’s business during the winter to assemble from the “confederated states a force sufficient for the support of their common cause.”—“^e In the preceding autumnal campaign Stratocles had commanded the Athenian troops.” Then he mentions^f the great and decisive battle. After the battle of Chæronea, “^g the winter passed “(B. C. 337. Ol. 110. 4.) without any event.”—“^h In the next spring,” (the spring of Ol. 110. 4.) Philip caused a congress to be assembled at Corinth. The result of these dates will be, that the battle of Chæronea happened in the archonship of *Phrynichus*, about fourteen months after the occupation of Elatea, and less than a year before the death of Philip.

A single word in Demosthenesⁱ has probably led Mr. Mitford to this arrangement: δις συμπαραταξάμενοι τὰς πρώτας μάχας, τὴν τ’ ἐπὶ τοῦ ποταμοῦ καὶ τὴν ΧΕΙΜΕΡΙΝΗΝ, οὐκ ἀμέμπτους μόνον ὑμᾶς αὐτοὺς ἀλλὰ καὶ θαυμαστοὺς ἐδείξατε.—ἐφ’ οἷς παρὰ μὲν τῶν ἄλλων ὑμῖν ἐγίγνοντο ἔπαινοι, παρὰ δ’ ὑμῶν θυσαίαι καὶ πομπαὶ τοῖς θεοῖς. And it must be confessed that the conclusion drawn from this passage derives support from the following passage of Plutarch^k: εἰσῆχθη ἡ περὶ τοῦ στεφάνου γραφὴ κατὰ Κτησιφῶντος, γραφεῖσα μὲν ἐπὶ Χαιρώνδου ἄρχοντος μικρὸν ἐπάνω τῶν Χαιρωνικῶν. That impeachment was instituted by Æschines in the *ninth* month of the archon *Chærondas*^l: it would follow, then, that the battle, which was subsequent, occurred in the second month of the next archon, *Phrynichus*.

But, on the other hand, three writers, Dionysius of Halicarnassus^m, the author of the *βίοι τῶν δέκα ῥητόρων*ⁿ, and Diodorus^o, all concur in the year of Chærondas as the date. And this is confirmed by the orator Lycurgus^p; who prosecuted Leocrates in the *eighth* year after his flight from Athens, which was subsequent to the battle of Chæronea. But that cause had already been determined at the time of the cause of the Crown, because the acquittal of Le-

^y Philip might justify himself by the position of Elatea. That town commanded the entrance into Phocis. Strabo IX. p. 418. A. marks its importance as a military position: Ἑλάτεια—ἐπικαιροτάτη διὰ τὸ ἐπικεῖσθαι τοῖς στενοῖς, καὶ τὸν ἔχοντα ταύτην ἔχειν τὰς εἰσβολὰς τὰς εἰς τὴν Φωκίδα καὶ τὴν Βοιωτίαν. It was distant about seven miles eastward from the point at which the road from *Thermopylæ* to *Amphissa* crosses the Cephissus. *Cytinium*, one of the Dorian Tetrapolis, which Philip occupied at the same

time, (see the Tables B. C. 338, 2.) might be twice that distance westward from the same point.

^z Vol. VIII. p. 419.

^a P. 428.

^b P. 430.

^c P. 431.

^d P. 438.

^e P. 440.

^f P. 442.

^g P. 467.

^h P. 467.

ⁱ De Coron. p. 300.

^k Demosth. c. 24.

^l Ἐπὶ Χαιρώνδου ἄρχοντος ἐλαφροβουλῶνος ἔκτῃ ἰσταμένου. Demosth. de Coron. p. 243.

^m In Isocrat. p. 537.

ⁿ P. 837. E.

^o XVI. 84.

^p See the Tables B. C. 330, 3.

ocrates is noticed by Æschines⁹: ἕτερος δ' ἰδιώτης ἐκπλεύσας εἰς Ῥόδον, ὅτι τὸν φόβον ἀνάνδρως ἤνεγκε, πρῶν ποτὲ εἰσηγγέλθη, καὶ ἴσαι αὐτῷ αἱ ψῆφοι ἐγένοντο· εἰ δὲ μία μόνον μετέπεσεν, ὑπερώριστ' ἂν ἦ ἀπέθανεν. The impeachment, then, of Leocrates, since it preceded the cause of the Crown, must be placed in the close of the year of Aristophanes, and of Olymp. 112. 2. which carries us back to the archonship of Chærondas for the date of the battle^r.

In the next place, the transactions recorded of that war will not justify the supposition of fourteen months between the march to Elatea and the decisive battle. Æschines^s, after mentioning the return of Philip from Scythia, and τὴν δευτέραν στρατείαν against the Amphissians, proceeds immediately to the circumstances of the battle as the next event: οὐ Δημοσθένης τὸ τελευταῖον ἀθύτων καὶ ἀκαλλιερέτων ὄντων τῶν ἱερῶν ἐξέπεμψε τοὺς στρατιώτας ἐπὶ τὸν πρόδηλον κίνδυνον; He calls the march of the Athenian forces, (to which Demosthenes^t refers, ἐξῆτε, ἐβοηθεῖτε, κ. τ. λ.) their *final expedition*: ^v τὴν πανυστάτην ἔξοδον. Plutarch^u describes the embassy to Thebes, and then speaks of the battle as the next occurrence. The biographer of the ten orators^x places the decisive battle immediately after Elatea: Φιλίππου Ἐλάτειαν καταλαμβανόμενου, καὶ αὐτὸς (ὁ Δημοσθένης) τοῖς ἐν Χαιρωνείᾳ μαχесσάμενοις συνῆλθε. Diodorus^y connects the two events in the same manner; placing both in the archonship of Chærondas. As it is frequently his practice to relate together transactions which made a part of the same campaign, although they did not fall within the same civil year, we may infer that Diodorus, in the author whom he followed, found the two events contiguous, and parts of the same campaign. And this is confirmed by his narrative. After mentioning the success of Demosthenes in the negotiation with Thebes, he proceeds^z—ὁ δὲ ἄλλος τῇ τῶν Βοιωτῶν συμμαχίᾳ διπλασιάσας τὴν προϋπάρχουσαν δύναμιν—εὐθὺς στρατηγὸς κατέστησε τοὺς περὶ Χάρητα καὶ Λυσικλέα^a, καὶ πανδημεὶ μετὰ τῶν ὅπλων ἐξέπεμψε τοὺς στρατιώτας εἰς τὴν Βοιωτίαν. τῶν δὲ νέων ἀπάντων προθύμως εἰς τὸν ἀγῶνα καταντώντων, οὗτοι μὲν κατὰ σπουδὴν ὁδοιπορήσαντες ἦγον εἰς Χαιρωνεῖαν τῆς Βοιωτίας· οἱ δὲ Βοιωτοὶ—ἀπήντησαν μετὰ τῶν ὅπλων, καὶ κοινῇ στρατοπεδεύσαντες ὑπέμενον τὴν τῶν πολεμίων ἔφοδον. Is it credible that Philip should remain with his army a whole year in Phocis, when nothing was transacted^b? or that the republics, with their narrow revenues, would maintain their forces in the

⁹ In Ctesiph. p. 89, 34.

^r If the text of Dionysius ad Amm. p. 746. were genuine,—Ἀριστοφάντος ἄρχοντος, ὁ δὲ μὲν ἐν-αὐτῷ μετὰ τὴν ἐν Χαιρωνείᾳ μάχην ἔκτω δὲ μετὰ τὴν Φιλίππου τελευτήν—it would be conclusive against the date of Mr. Mitford, which only leaves a year between Chæroneia and the death of Philip. But, as this reading of the passage is only a conjectural correction of Bentley, however probable, (Diss. Phal. p. 528.) I forbear to produce it as evidence.

^s In Ctesiph. p. 72.

^t De Cor. p. 299. ^v In Ctesiph. p. 88, 40.

^u Demosth. c. 18. 19.

^x Vit. X. or. p. 845. F.

^y XVI. 84.

^z C. 85.

^a Stratocles is mentioned as general, by Æschin. in Ctes. p. 74, 8. Στρατοκλέα τὸν ἡμέτερον στρατηγόν. and by Polyænus IV. 2, 2. Φίλιππος ἐν Χαιρωνείᾳ παρατασσόμενος Ἀθηναίους, εἷξας ἐνέκλινε. στρατηγὸς Στρατοκλῆς ἐκβοήσας, κ. τ. λ. Wesseling ad Diod. XVI. 88. when he pronounced Polyænus guilty of error, overlooked this testimony of Æschines. But

the name of *Lysicles* is verified by the oration of Lycurgus against him. It is probable that both *Stratocles* and *Lysicles* were among the nine generals who were the colleagues of Chares. Mr. Mitford, in pursuance of his arrangement of this war, imagines (p. 440.) that Stratocles had commanded in the preceding autumnal campaign, But it is manifest, from Polyænus, that Stratocles was among the commanders on the day of Chæroneia.

^b Polyænus IV. 2, 8. mentions the occupation of Amphissa, as a transaction of this war: Φίλιππος ἐπὶ τὴν Ἀμφισσέαν ἐστράτευεν· Ἀθηναῖοι καὶ Θηβαῖοι τὰ στενὰ προκατελάβοντο.—ἐξαπατᾷ τοὺς πολέμιους Φίλιππος, ἐπιστολὴν πεπλάσμενὴν Ἀντιπάτρῳ πέμψας εἰς Μακεδονίαν, ὥς τὴν μὲν στρατείαν τὴν ἐπ' Ἀμφισσεῖς ἀναβάλλοιτο σπεύδει δὲ εἰς Θράκην.—ὁ γραμματεφάρος διφθεὶ διὰ τῶν στενῶν. οἱ στρατηγοὶ, Χάρης καὶ Πρόξενος, αἰροῦσιν αὐτὸν, καὶ τὴν ἐπιστολὴν ἀναγνόντες πιστεύουσι τοῖς γεγραμμένοις, καὶ τὴν φυλακὴν τῶν στενῶν ἀπολείπουσι. Φίλιππος δὲ—τῆς Ἀμφίσσης ἐκράτησε. But this event happened when Chares commanded the Athenian

field through so long a period? Mr. Mitford^c, indeed, supposes that the auxiliaries to the number of seventeen thousand, whom Demosthenes collected, were not obtained till after the treaty with Thebes; and that the exertions of Demosthenes for this purpose were made during the ensuing winter. But this is not warranted by ancient writers. Plutarch^d affirms the contrary: Βυζαντίοις ἐβοήθησε καὶ Περινθίοις (ὁ Δημοσθένης.)—ἔπειτα πρεσβεύων καὶ διαλεγόμενος τοῖς Ἑλλήσι καὶ παροξύνων συνέστησεν ἐπὶ τὸν Φίλιππον.—ἐπηρμένης δὲ τῆς Ἑλλάδος πρὸς τὸ μέλλον, καὶ συνισταμένων κατ' ἔθνη καὶ πόλεις Εὐβοέων, Ἀχαιῶν, Κορινθίων, Μεγαρέων, Λευκαδίων, Κερκυραίων, ὁ μέγιστος ὑπελείπετο τῷ Δημοσθένει τῶν ἀγώνων Θηβαίους προσαγαγέσθαι τῇ συμμαχίᾳ^e. The auxiliaries, then, from these states were prepared before, and the alliance with Thebes was the last point accomplished.

I therefore conclude that the actions mentioned by Demosthenes were partial encounters, and preludes to the general action. The decisive battle was fought fifty days^f after the news arrived at Athens of Philip's entrance into Phocis. Within this period occurred the capture of Amphissa, and the two engagements designated by Demosthenes as τὴν ἐν τῷ ποταμῷ and τὴν χειμερινήν. These two encounters would happen in the neighbourhood of Chæronea. Whether the date of Plutarch, in the passage already quoted, in which he makes the battle subsequent to the ninth month of Chæronidas, is to be imputed to negligence, or whether we are to conclude with Corsini^h that *Chæronidas* there mentioned is an *archon pseudeponymus*, will occur for inquiry hereafterⁱ.

troops; and consequently, by Mr. Mitford's Chronology Vol. VIII. p. 440, a year would have already passed before the occupation of Amphissa.

^c Vol. VIII. p. 438. ^d Demosth. c. 17.

^e Diodorus, indeed, XVI. 84. imagines that the Athenians were unprepared, and taken by surprise: Φίλιππος ἐφίλοτιμείτο τοὺς Ἀθηναίους καταπληξάμενος ἀδύρτητον ἔχειν τὴν ἡγεμονίαν τῆς Ἑλλάδος. διόπερ ἄφνω καταλαβόμενος Ἑλλάτειαν πόλιν καὶ τὰς δυνάμεις εἰς ταύτην ἀθροίσας διέγνω πολεμεῖν τοῖς Ἀθηναίοις. ἀπαρασκευῶν δ' ὄντων αὐτῶν διὰ τὴν συντεθειμένην εἰρήνην, ἤλπιζε ῥαδίως περιποιήσασθαι τὴν νίκην. We know from the orators that this was not the fact. Four months before the occupation of Elatea, the Athenians had refused to concur with the other Amphictyons in the election of Philip; and three months before, it is manifest from a decree (preserved by Demosthenes p. 282.) that they already regarded him as an adversary.

^f Let those, who incline to think that the space of fifty days between the 15th Scirophorion

and the 7th Metagitnion is an interval too short for this war, call to mind the narrow limits of the field of action. Elatea was about 43 English miles from Thebes, 78 from Athens, and 23 from Amphissa. The road from Athens and Thebes to Elatea was through Chæronea; which was distant from Thebes about 27 English miles, from Elatea 16, and from Athens 62. Let the duration of the renewed French war, in 1815, be compared. A war of infinitely greater importance, in which far greater forces were collected from far more distant points. And yet that war was terminated in three months after its commencement.

^g The word χειμερινήν is probably corrupt; perhaps capable of another interpretation. Corsini Fast. Att. tom. I. p. 146. suspects the word; although his conjectural emendation is not fortunate. Reiske renders χειμερινήν by *procellosam*.

^h Fast. Attic. tom. I. p. 310. 359.

ⁱ See c. 20. of this Appendix.

XVII.

KINGS OF LYDIA.

THE years of the KINGS of LYDIA, from GYGES to CRÆSUS, are thus stated by Herodotus.

	Y.
1. Gyges.....	38 ^a
2. Ardys.....	49 ^b
3. Sadyattes	12 ^c
4. Alyattes.....	57 ^d
5. Cræsus	14 ^e
	<hr/> 170

Dionysius of Halicarnassus^f computes two hundred and forty years before B. C. 479, including that year, as the era of the accession of Gyges: which will give B. C. 718 for the first year of *Gyges*, and B. C. 548 for the last year of *Cræsus*. In another passage^g he has a different number: 'Ηρόδοτος ἀπὸ τῆς Λυδῶν βασιλείας ἀρξάμενος—διεξελθὼν τε πράξεις Ἑλλήνων καὶ βαρβάρων ἔτεσιν ὁμοῦ διακοσίους καὶ εἴκοσι γενομένας ἐν ταῖς τρισὶν ἡπείροις, καὶ παραγράψας τῆς Ξέρξου φυγῆς τὴν ἱστορίαν, κ. τ. λ.—Whence some have proposed^h to correct in the other passage τεσσαράκοντα into εἴκοσι. But, since Dionysius is here speaking of the Lydian kingdom as it is described by Herodotus, he certainly never could have meant to express the beginning of that kingdom by 120+478, or B. C. 698, because that would bring the capture of Cræsus down to B. C. 528. when Cambyses was king of Persia. The shorter number, then, is to be corrected by the larger; and for εἴκοσι we must read τεσσαράκοντα. Dionysius, then, dated the commencement of this dynasty B. C. 718.

Some historians, however, brought the dates of the Lydian kingdom lower. ⁱ Σωσικράτης δὲ φησι πρότερον Κροίσου τελευτῆσαι Περίανδρον ἔτεσι τετταράκοντα καὶ ἐνὶ πρὸ τῆς τεσσαρακοστῆς ἐνάτης Ὀλυμπιάδος. According to this computation, the overthrow of Cræsus (for of this we must suppose Sosicrates to speak) happened forty years later than Olymp. 48. 4. [B. C. 585.] And we obtain B. C. 585—40=B. C. 545 for the capture of Sardis; B. C. 559 for the accession of Cræsus: and B. C. 715 for the accession of Gyges.

But the accounts of the time of Gyges are various. Tatian^k places him near the 23d Olympiad. [B. C. 688.] ὁ δὲ Ἀρχίλοχος ἤκμασε περὶ Ὀλυμπιάδα τρίτην καὶ εἰκοστὴν, κατὰ Γύγην τὸν Λυδόν. B. C. 688 would coincide with the twenty-eighth year of Gyges, and Archilochus might flourish in the latter part of his reign. Clemens^l however places the beginning of his reign in the 18th Olympiad: κατὰ Γύγην, ὃς βασιλεύειν ἤρξατο ἀπὸ τῆς ὀκτωκαιδεκάτης Ὀλυμπιάδος. And Pliny^m has preserved the same date: *Duo de vicesima Olympiade interiit Candaules; aut, ut quidam tradunt, eodem anno quo Romulus.* The latter date of Pliny has

^a Herodot. I. 14.

^b I. 16.

^c Ibid.

^d I. 25.

^e I. 86.

^f See the Tables B. C. 546, 2.

^g Tom. VI. p. 773. Reiske.

^h Scaliger Animadv. in Euseb. Chron. p. 79. adapts the numbers of Dionysius to the chronology of Eusebius by reading ρκ'. *Locum Dionysii*

[tom. VI. p. 820.] *corruptum esse fidem fecerit alius ejusdem, in qua ρκ' legitur.*

ⁱ Laërt. I. 95.

^k Or. ad Græcos p. 109. Repeated by Eusebius Præp. X. 11. p. 492. C.

^l Strom. I. p. 327. B.

^m Hist. Nat. XXXV. 8.

been noticed in the Tablesⁿ. His former date, which is the date of Clemens, would bring down the commencement of Gyges to B. C. 708; and, if we compute with Herodotus one hundred and seventy years for the duration of the dynasty, would give B. C. 538 for the capture of Sardis.

The Parian Marble mentions the Lydian kings in three passages: N^o. 36. ἀφ' οὗ Ἀ σιλευσ ΔΔΔΙ ἄρχοντος Ἀθήνησιν Ἀριστοκλέους. N^o. 42. ἀφ' οὗ Κροῖσος . . Ἀσίας . . Δελφο ΔΔΔΔΙΙ ἄρχοντος Ἀθήνησιν δημοῦ. N^o. 43. ἀφ' οὗ Κῦρος ὁ Περσῶν βασιλεὺς Σάρδεις ἔλαβε καὶ Κροῖσον ὑπο ἡς σφαλ —. Corsini^o infers that the first of these epochs records a date equivalent to B. C. 605 for the accession of Alyattes; that the second places the beginning of the reign of Cræsus in B. C. 556; and that the third supplies B. C. 542 as the true date of the capture of Sardis. We may, with Larcher^p, justly object to Corsini, that he has not distinguished between what was legible on the Marble, and what was supplied by the conjectures of its editors. In epoch 36 we can only guess the number to be 341, equivalent to B. C. 605. In epoch 42 the Marble did not mention the accession of Cræsus, but the consultation of the oracle. As the number in epoch 43 is wholly obliterated, Corsini is reasoning without a foundation, when he supposes Olymp. 59³. B. C. 542 to be the true date of the capture of Sardis, because a corresponding number is expressed by the Marble. Nothing now exists on that monument to countenance the later dates for the reign of Cræsus.

We cannot know that all those, who placed Gyges at the 18th Olympiad, followed Herodotus in the duration of the five reigns^q. What their date, therefore, was for the end of the Lydian monarchy cannot be safely assumed. The Marble affirms nothing in its present mutilated state. The only ancient testimonies, then, for the date of that event are *Dionysius*, *Sosicrates*, *Solinus*, (quoted in the Tables B. C. 546, 2.) who all concur in placing the capture of Sardis within Olymp. 58.—And *Eusebius*, who places it one year higher^r. The variation in the chronology of the reign of Cræsus is only of two or three years at the most.

But, although Cræsus reigned only fourteen years, yet it seems probable that he was associated in the government by his father; as Larcher^s argues at large. And Wesseling^t has concisely but clearly pointed out a strong argument to this purpose in Herodotus himself. During this period of joint government many of those things might have been transacted, which are ascribed to Cræsus *king* of Lydia. 1. According to Herodotus^v he received advice from Pittacus, who died in B. C. 570. an argument adduced by Larcher. 2. Alcmaeon received presents from Cræsus, in the *generation before* the marriage of Agaristè daughter of Cleisthenes of Sicyon^u. But the dynasty of which Cleisthenes was the last reigned in Sicyon one hundred years^x; and these hundred years were terminated before B. C. 548, because they

ⁿ B. C. 546, 2.

^o Fast. Att. tom. III. p. 66. 104. 113.

^p Hérodote tom. VII. p. 207.

^q Authors differed as to the number of years assigned to this dynasty. Eusebius in Chron. makes its duration one hundred and fifty-two years. He has the following dates.

Olymp.

20. 2. [B. C. 699.] *Gyges ann.* 36.

29. 1. [B. C. 664.] *Ardys ann.* 37.

38. 2. [B. C. 627.] *Sadyattes ann.* 15.

42. 1. [B. C. 612.] *Alyattes ann.* 49.

54. 2. [B. C. 563.] *Cræsus ann.* 15.

^r Eusebius in Chron. ed. Pontaci. *Olymp.* 57. 4. *Cyrus Sardes capit.*

^s In his note to Herodot. I. 27.

^t Ad Herodot. I. 30.

^v I. 27.

^u Herodot. VI. 126. μετὰ δὲ, γενεῇ δευτέρῃ ὕστερον, [after his visit to the court of Cræsus,] Κλεισθένης μιν ὁ Σικυῶνος τύραννος ἐξήειρε.

^x Aristot. Polit. V. 9, 21. πλείστον ἐγένετο χρόνον ἢ περὶ Σικυῶνα τυραννίς ἢ τῶν Ὀρθαγόρου παίδων καὶ αὐτοῦ Ὀρθαγόρου. ἔτη δ' αὐτῇ διέμεινεν ἑκατὸν τοῦτου δ' αἴτιον, ὅτι τοῖς ἀρχομένοις ἐχρῶντο μετρίως, καὶ πολλὰ τοῖς νόμοις ἐδοῦλεον· καὶ διὰ τὸ πολεμικός γενέσθαι Κλεισθένης οὐκ ἦν εὐκαταφρόνητος.

commenced before B. C. 648, when Myron, grandfather of Clisthenes, gained an Olympic prize^y. Moreover Clisthenes was already tyrant of Sicyon at the time of the Cirrhæan war^z, which ended in B. C. 591, thirty years before the commencement of the sole reign of Cræsus. These circumstances are an argument that Cræsus must have seen Alcmaeon earlier than B. C. 560. 3. The transactions of Cræsus are these: first, the siege of Ephesus; secondly, the subjugation successively of all the towns of Ionia and Æolis; then, χρόνου ἐπιγινομένου, when Sardis had arrived at its full complement of riches, the wise men of Greece resorted to his court^{zz}. Then followed the death of the son of Cræsus, who mourned for him two years: μετὰ δὲ, after this period, he becomes jealous of the rising power of Cyrus. All these particulars could scarcely have occurred within the space of ten or twelve years, to which the limits of the reign of Cræsus would confine them. Probably, then, the conquest of Ionia and of the other countries was in part effected during the lifetime of Alyattes. 4. Among the nations subjected by Cræsus, in the enumeration of Herodotus, are the *Carians*. But the conquest of Caria is distinctly ascribed to Alyattes, by Nicolaus Damascenus^a, from Xanthus Lydus: and Cræsus, who was at that time invested with the government of Adramyttium and the adjoining country, (so that Æolis is already conquered,) was required to join his father with troops to assist in the war. Æolis, then, and Caria, part of the conquests ascribed to Cræsus, were subjected in the reign of his father. 5. The passage produced by Wesseling, ^bἐπεὶ, δόντος τοῦ πατρὸς, ἐκράτησε τῆς ἀρχῆς ὁ Κροῖσος, superadded to the preceding considerations, scarcely leaves it doubtful that Cræsus was admitted to the government in the lifetime of Alyattes.

The difficulties in the chronology of the travels and death of *Solon* would be lessened by this hypothesis. The legislation of Solon is fixed by a general concurrence of authorities to the 46th Olympiad. ^cΣόλων ἤκμαζε περὶ τὴν τεσσαρακοστὴν ἔκτῃ Ὀλυμπιάδᾳ, ἥς τῷ τρίτῳ ἔτει ἤρξεν Ἀθηναίων, καθὰ φησι Σωσικράτης· ὅτε καὶ τίθησι τοὺς νόμους. ^dἤκμασεν οὖν ὁ Σόλων κατὰ τὴν τεσσαρακοστὴν ἔκτῃ Ὀλυμπιάδᾳ. ^eΤεσσαρακοστῇ ἑκτῇ Ὀλυμπιάδι Σόλων νενομοθέτηκε. Eusebius concurs with these authorities; placing the legislation of Solon at Olymp. 46. 2. In the present text of Tatian^f Solon is thus mentioned: Δράκων δὲ περὶ Ὀλυμπιάδα τριακοστὴν καὶ ἐνάτην εὐρίσκεται, γεγονώς· Σόλων περὶ μ'. As Solon would not be placed by Tatian within four years of Draco, we may with certainty conclude that the number is defective; and replace, with Meursius, μς'. Suidas names the 47th Olympiad: Σόλων Ἐξηκεστίδου Ἀθηναῖος, φιλόσοφος νομοθέτης καὶ δημιουργός· γέγονε δὲ ἐπὶ τῆς μζ' Ὀλυμπιάδος· οἱ δὲ, νς'. The 47th Olympiad sufficiently agrees with the preceding testimonies. Plutarch^g, without naming the date, records his archonship: ἡρέθη δ' ἄρχων μετὰ Φιλόμβροτον ὁμοῦ καὶ διαλλακτῆς καὶ νομοθέτης. The successor of Solon is named by Philostratus^h: Δρωπίδην—ὃς μετὰ Σόλωνα Ἀθηναίων ἤρξεν. The years in which *Philombrotus*, *Solon*, and *Dropides*, were successively *archontes eponymi* would doubtless be well ascertained; and we may agree in the year B. C. 594 as the date of the legislation of Solon.

^y Pausan. VI. 19, 2. Μύρωνος ἀνάθημα τυραννήσαντος Σικυωνίων· τοῦτον ἀκοδόμησεν ὁ Μύρων νικήσας ἄρματι τὴν τρίτην καὶ τριακοστὴν Ὀλυμπιάδα. [B. C. 648.] Myron was the grandfather of Clisthenes: Herodot. VI. 126. Κλεισθένης τῷ Ἀριστάνυμον τοῦ Μύρωνος τοῦ Ἀνδρέω.

^z See Appendix c. l. p. 196. ^{zz} Herodot. I. 28, 29.

^a Nicol. Damascen. p. 243. Κορυ. ὅτι Ἀλκμάτης ὁ Κροίσου πατὴρ τοῦ Λυδῶν βασιλέως, ἐπὶ Καρίαν στρατεύων, παρήγγειλε τοῖς ἑαυτοῦ στρατῶν ἄγειν εἰς Σάρδεϊς

ἐν ἡμέρᾳ τακτῇ. ἐν οἷς καὶ Κροῖσος, ὅστις ἦν αὐτοῦ πρεσβύτατος τῶν παιδων, ἄρχειν ἀποδεδειγμένος Ἀδραμυττίου καὶ Θήβης πεδίου. Creuzer, *Histor. Fragm.* p. 203, with reason suspects that Nicolaus derived these particulars from the ancient historian Xanthus.

^b Herodot. I. 92.

^c Laërt. I. 62.

^d Clem. Alex. Strom. I. p. 302. B.

^e Cyrill. adv. Julian. I. p. 12. D.

^f Or. ad Græc. p. 141.

^g Solon. c. 14.

^h Vit. Sophist. I. 16.

He had already been consulted upon the Cirrhæan war, which began six years before, in B. C. 600.¹ His share in that transaction is thus described by Plutarch: ἤδη μὲν οὖν—ἔνδοξος ἦν ὁ Σόλων καὶ μέγας. ἐθανμάσθη δὲ καὶ διεβοήθη μᾶλλον ἐν τοῖς Ἑλλησιν εἰπὼν ὑπὲρ τοῦ ἱεροῦ τοῦ ἐν Δελφοῖς, ὡς χρὴ βοηθεῖν καὶ μὴ περιορᾶν Κιρραίους ὑβρίζοντας.—πεισθέντες γὰρ ὑπ' ἐκείνου πρὸς τὸν πόλεμον ᾤρησαν οἱ Ἀμφικτύονες, ὡς ἄλλοι τε μαρτυροῦσι καὶ Ἀριστοτέλης ἐν τῇ τῶν Πυθιονίκων ἀναγραφῇ, Σόλωνι τὴν γνώμην ἀνατιθεῖς. οὐ μέντοι στρατηγὸς ἐπὶ τοῦτον ἀπεδείχθη τὸν πόλεμον, ὡς λέγειν φησὶν Ἑρμιππος Εὐάνθη τὸν Σάμιον. οὔτε γὰρ Αἰσχίνης ὁ ῥήτωρ τοῦτ' εἶρηκεν, ἐν τε τοῖς τῶν Δελφῶν ὑπομνήμασιν ^k Ἀλκμαίων, οὐ Σόλων, Ἀθηναίων στρατηγὸς ἀναγέγραπται.

Solon, therefore, was already eminent in Olymp. 45. B. C. 600. forty years before the usurpation of Pisistratus. Demosthenes¹ mentions him in the following terms in the year B. C. 343. ἀπὸ Σόλωνος ὁμοῦ διακοσμία ἐστὶν ἔτη καὶ τετταράκοντα εἰς τὸν νυνὶ παρόντα χρόνον. The genuineness of these numbers is established against the corrections of Meursius and Corsini by the Scholiast on Plato^m: Δημοσθένης ἐν τῷ περὶ τῆς παραπρεσβείας. “Καίτοι τὸν μὲν ἀνδριάντα τοῦτον οὕτω πεντήκοντα ἔτη φασὶν ἀνακεῖσθαι Σαλαμῖνιοι. ἀπὸ Σόλωνος δ' ἐστὶν [*sic leg. videtur*] ὁμοῦ σ' ἔτη καὶ μ'.” But B. C. 343 + 240 will give B. C. 583 for the ἀκμὴ of Solon, (to

ⁱ See above c. l. p. 195.

^j Solon. c. 11.

^k The ALCMÆONIDÆ are mentioned by Pindar Pyth. VII. (who celebrates a Pythian victory of Megacles, obtained in B. C. 474) as one of the most illustrious families in Greece. He records that they had rebuilt the temple at Delphi; (see the Tables B. C. 548, 2.) and enumerates *five* Isthmian, *one* Olympic, and *two* Pythian prizes obtained by Megacles and his ancestors. Larcher, in a note on Herodot. VI. 125. has these remarks on the Alcmæonidæ: “Le premier Alcmæon, de qui ils descendoient, vivoit du temps de Thésée, selon Suidas au mot Ἀλκμαιωνίδαι.” BELLANGER. M. Bellanger auroit dû citer Harpocratio plutôt que Suidas, puisque Suidas avoit emprunté cet article de cet auteur. Quoi qu'il en soit, Alcmæon, contemporain de Thésée, quoique de la même maison, n'étoit pas un des ancêtres de celui dont parle Hérodote. Celui-ci remontoit en ligne directe à Alcmæon, qui fut le dernier des archontes perpétuels, et par conséquent à Nélée, roi de Pylos. Voici sa généalogie.

Nelée
Nestor
Périclýménus
Penthilus
Borus
Andropompus
Mélanthus
Codrus.

—Médon, fils aîné de Codrus, fut le premier archonte perpétuel. Il y en eut treize qui se succédèrent de père en fils.—Mégacles, qui fut archonte annuel l'an 612

avant notre ère,—remontoit en ligne directe à Alcmæon, dernier archonte perpétuel. Larcher has decided too hastily against Harpocratio. 1. There is no proof that the perpetual archons succeeded lineally from father to son. 2. The Alcmæonidæ were not descended from Melanthus, but from another branch of the Neleidæ. Pausanias II. 18, 7. ἐκβάλλουσιν ἐκ τῆς Μεσσηνίας τοὺς Νέστορος ἀπογόνους, Ἀλκμαίωνα Σίλλον τοῦ Θρασυμήδους, καὶ τοὺς Παίονος τοῦ Ἀντιλόχου παῖδας· σὺν δὲ αὐτοῖς Μέλανθον τὸν Ἀνδροπόμπου.—οἱ δὲ Νηλεῖδαι ἐς Ἀθήνας ἀφίκοντο· καὶ τὸ Παιωνιδῶν γένος καὶ Ἀλκμαιωνιδῶν ἀπὸ τούτων ἀνομάσθησαν. Μέλανθος δὲ καὶ τὴν βασιλείαν ἔσχεν. The genealogy, then, is as follows:

Neleus.
Nestor.
Periclymenus. Thrasympedes. Antilochus.
Penthilus.
Borus. Sillus. Pæon.
Andropompus.
Melanthus. Alcmæon. filii. unde
unde Alcmæonidæ. Pæonidæ.
Codrus.

It is true, Alcmæon was not contemporary with Theseus, who flourished with Neleus four generations before. But Harpocratio does not mention Theseus: Ἀλκμαιωνίδαι. γένος ἐπιφανὲς Ἀθήνησιν, ἀπὸ Ἀλκμαίωνος. The words κατὰ Θησέα are an addition of Suidas, in an article not derived from Harpocratio.

¹ Fals. Leg. p. 420.

^m Ruhnken. p. 10.

which we may reasonably suppose that Demosthenes refers ⁿ), eleven years later than his archonship.

The travels of Solon, and the time of his death, are involved in great obscurity. Two motives of travel are ascribed to him. He went abroad to allow time for his laws to acquire stability^o, and he withdrew from Athens on account of the usurpation of Pisistratus^p. During his ten years' travel, he visited *Egypt*^q, *Cyprus*^r, and *Sardis*. The testimony of Herodotus^s is express, as to the motives for his travels, as to their duration, and as to the countries which he visited: ἀπικνέονται ἐς Σάρδεις ἀκμαζούσας πλούτῳ ἄλλοι τε—καὶ δὴ καὶ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους κελεύσασσι ποιήσας ἀπεδήμησε ἔτεα δέκα, κατὰ θεωρίας πρόφασιν ἐκπλώσας, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο.—αὐτῶν δὴ τούτων καὶ τῆς θεωρίας ἐκδημήσας ὁ Σόλων εἵνεκεν, ἐς Αἴγυπτον ἀπῆκετο παρὰ Ἀμασιν, καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον. With respect to *Croesus*, Plutarch^t, as is well known, intimates that a doubt existed: τὴν δὲ πρὸς Κροῖσον ἐντευξιν αὐτοῦ δοκοῦσιν ἔνιοι τοῖς χρόνοις ὡς πεπλασμένην ἐλέγχειν. ἐγὼ δὲ λόγον ἔνδοξον οὕτω καὶ τοσούτους μάρτυρας ἔχοντα, καὶ, ὃ μείζον ἐστὶ^v, πρέποντα τῷ Σόλωνος ἥθει, καὶ τῆς ἐκείνου μεγαλοφροσύνης καὶ σοφίας ἄξιον, οὐ μοι δοκῶ προήσεσθαι χρονικοῖς τισι λεγομένοις κανόνσιν, οὓς μυρίοι διορθοῦντες ἄχρι σήμερον εἰς οὐδὲν αὐτοῖς ὁμολογούμενον δύνανται καταστήσαι τὰς ἀντιλογίας. The difficulties are obviated by the supposition that Solon visited Lydia about B. C. 570, in the lifetime of Alyattes, during the joint reign of Croesus with his father. As Amasis began to reign in B. C. 569, the voyage to Egypt would be subsequent to that date. We may assume, as probable, that he left Athens in B. C. 575, about twenty years after his archonship, and returned thither in B. C. 565, about five years before the usurpation of Pisistratus.

On his return to Athens, he found the state divided between Lycurgus, Megacles, and Pisistratus: οὕτω τῶν πραγμάτων ἐχόντων, ὁ Σόλων παραγενόμενος εἰς τὰς Ἀθήνας αἰδῶ μὲν εἶχε καὶ τιμὴν παρὰ πᾶσιν, ἐν δὲ τῷ κοινῷ λέγειν—οὐκ ἔτ' ἦν δυνατὸς οὐδὲ πρόθυμος ὑπὸ γήρωος. Upon the usurpation of Pisistratus, he withdrew from Athens, according to Laërtius and Suidas; and

ⁿ Corsini Fast. Att. tom. III. p. 101. proposes to alter the numbers of Demosthenes: *Si annorum numerus a Demosthene expressus non a Solonis principatu sed a morte subducatur, erunt anni 214. adeoque in Demosthenis textu non ὕ [the conjecture of Meursius,] sed potius ἰ' aut κ'. aut potius ἰδ' rescribendum esse putaverim.* But, 1. the date of the death of Solon is a disputable point: 2. it is very unlikely that Demosthenes should have referred to it. He would more naturally refer to the ἀκμὴ than the death of Solon. If the texts of ancient writers were to be altered upon no better grounds than these, no texts would be safe.

^o Plutarch. Solon. c. 25. ταῖς ἀπορίαις ὑπεκστήναι βουλόμενος—πρόσχημα τῆς πλάνης τὴν ναυκληρίαν ποιησάμενος ἐξέπλευσε, δεκαετὴ παρὰ τῶν Ἀθηναίων ἀποδημίαν αἰτησάμενος. ἤλπιζε γὰρ ἐπὶ τῇ χρόνῳ τούτῳ καὶ τοὺς νόμους αὐτοῖς ἔσεσθαι συνήθεις.

^p Laërt. I. 50. ἤδη δὲ αὐτοῦ (τοῦ Πεισιστράτου) κρατῦντος οὐ πείθων—ἀπέπλευσεν εἰς Αἴγυπτον καὶ εἰς Κύπρον· καὶ πρὸς Κροῖσον ἦλθεν, κ. τ. λ. Suidas v. Σόλων. ἐπιβουλευθεὶς ὑπὸ Πεισιστράτου τοῦ τυράννου ἀπεδήμησεν ἐν Κιλικίᾳ, καὶ ἔκτισε πόλιν ἣν Σόλους ἐκάλεσεν.

^q His Egyptian travels are attested by Plato

Timæo p. 21. and recorded by Plutarch Solon. c. 26.

^r Solon commemorates his Cyprian visit, and the foundation of Soli, in his own verses: Plutarch. Solon. c. 26. πλεύσας εἰς Κύπρον ἡγαπήθη διαφερόντως ὑπὸ Φιλοκύπρου τινὸς τῶν ἐκεῖ βασιλέων.—τῷ Σόλωνι τιμὴν ἀποδοῖδους—τὴν πόλιν ἀπ' ἐκείνου Σόλους προσηγόρευσε, καὶ αὐτὸς δὲ μέμνηται τοῦ συναικισμοῦ. προσαγορεύσας γὰρ ἐν ταῖς ἐλεγείαις τὸν Φιλόκυπρον· “Νῦν “δὲ,” φησὶ, “σὺ μὲν Σολοῖσι πολλὸν χρόνον ἐνθάδ' ἀνασσων,” κ. τ. λ. Herodot. V. 113. Φιλοκύπρου—τὸν Σόλων ὁ Ἀθηναῖος, ἀπικόμενος ἐς Κύπρον, ἐν ἔπεισι αἶνεσε τυράννων μάλιστα.

^s I. 29. 30.

^t Solon. c. 27.

^v Plutarch must have had a very imperfect idea of the nature of historical evidence, if he could imagine that the suitableness of the story to the character of Solon was a better argument for its authenticity, than the number of witnesses by which it was attested. Those who had invented the scene (supposing it to be a fiction) would surely have had the skill to adapt the discourse to the characters of the actors.

^u Plutarch. Solon. c. 29.

died at Soli in Cilicia: but according to Plutarch he remained at Athens, where he was treated with respect by Pisistratus. His death is thus related by Plutarch^x: ἐπεβίωσε δ' οὖν ὁ Σόλων ἀρχαμένου τοῦ Πεισιστράτου τυραννεῖν, ὡς μὲν Ἡρακλείδης ὁ Ποντικὸς ἱστορεῖ, συχρὸν χρόνον· ὡς δὲ Φανίας ὁ Ἐρέσιος, ἐλάττονα δυοῖν ἐτῶν. ἐπὶ Κωμίου μὲν γὰρ ἤρξατο τυραννεῖν Πεισίστρατος, ἐφ' Ἡγεστράτου δὲ Σόλωνα φησὶν ὁ Φανίας ἀποθανεῖν τοῦ μετὰ Κωμίου ἀρχαντος. The time of his death must therefore remain in uncertainty. What was doubtful in the age of Heraclides cannot become certain now. The duration of his life is stated differently: by Lucian^y at one hundred years: by Laërtius^z at eighty: ἐτελεύτησεν ἐν Κύπρῳ βιοὺς ἑτὴ ὀγδοήκοντα. If he was eighty years of age in B. C. 559, he would have been born in B. C. 638, and would have been forty-four at the period of his archonship. This is probable: but, since both his age and the time of his death are doubtful, nothing can be with certainty affirmed of the year of his birth.

XVIII.

KINGS OF PERSIA.

WHEN it is said in the Introduction^a that the reign of CYRUS coincides with that point of time at which sacred history first touches upon profane, the reader will of course understand that this is intended in a chronological sense. There are doubtless many occasional facts in early profane history, in which the obscure and uncertain traditions preserved to us by the Greeks derive light and confirmation from the authentic narrative of Scripture. But the reign of Cyrus at Babylon is the point at which the chain of sacred chronology is taken up and continued by profane history. In the fourth year of Jehoiakim king of Judah, we arrive at the epoch at which sacred history is met by profane testimony. The fourth year of Jehoiakim, in which the captivity commenced^b, was in the *seventieth* year before the first of Cyrus at Babylon. At the termination, then, of the captivity, in the first year of Cyrus, Scripture chronology is measured with profane. By determining the position of this date, we fix the places of all the preceding epochs; of the revolt of the ten tribes; of the election of Saul; of the division of the lands of Canaan; from whence we ascend to the birth of Abraham, and to the patriarchal genealogies.

The adjustment of this period of seventy years to the reigns of the Babylonian kings is perplexed and embarrassed with many difficulties, and has been made the subject of much con-

^x Solon. c. 32.^y Macrobi. c. 18.^z Laërt. I. 62.^a Page i.

^b The commencement of the captivity is clearly marked: Jerem. XXV. 1—11. *The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim king of Judah, that was the first year of Nebuchadrezzar king of Babylon.—Thus saith the Lord;—Behold I will send Nebuchadrezzar my servant—and these nations shall serve the king of Babylon seventy years. Daniel I. 1. In the third year of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord*

gave Jehoiakim king of Judah into his hand, &c. The first of Nebuchadnezzar is therefore “coincident with the end of the third, and the beginning of the fourth year of Jehoiakim.” W. Lowth on Jerem. XXV. 1. The first year, then, of the captivity, (which was the twenty-third from the thirteenth of Josiah, Jerem. XXV. 3.) was connumerary with the fourth year of Jehoiakim. The last year of the captivity was the first of Cyrus at Babylon: Ezra V. 13. In the first year of Cyrus king of Babylon, the same king Cyrus made a decree, &c.

troversy and dispute. Although this is not the occasion for entering upon a large inquiry into all the topics connected with this subject, yet a short survey of the Babylonian dynasty, and an exposition of the chief points in dispute, is due to the importance of the conjuncture, at which sacred history is first connected with profane, and necessary to the task which I have undertaken of illustrating the reign of Cyrus.

These Babylonian reigns are thus delivered in the Astronomical Canon.

	Y.	N.E.	B.C.
1. Nabocolassar (Nebuchadn.)	43.	144.	604.
2. Ilvarodamus (Evil Merodach).	2.	187.	561.
3. Nericassolassar	4.	189.	559.
4. Nabonadius	17.	193.	555.
	66.		
Cyrus	9.	210.	538.

An obvious difference presents itself between the numbers in the Canon and the amount of years expressed in Scripture. The first of Cyrus at Babylon is the sixty-seventh year from the beginning of Nebuchadnezzar's reign instead of the seventieth, a deficiency of three complete years in the term of the captivity. The reign of Nebuchadnezzar is stated at forty-three years by all the copies of the Canon^c; and that number is assigned to him by Berossus^d. Something more than that amount may be collected from Scripture, which antedates the years of this Babylonian king; computing to his reign the last year of his father, and placing the fourth of Jehoiakim and the beginning of the captivity in the year of Nabonassar 143, equivalent to B. C. 605.^e The first year, then, of the seventy preceded the

^c Both the correct copy of Dodwell, and the two corrupted copies given by Syncellus p. 207, 208. When it is said that both the copies are corrupted, this description is to be understood of the period between Nabonassar and Cyrus, the period with which we are now engaged. The subsequent reigns of the Persian kings, with the exception of Darius III. are accurately given by Syncellus in his first list p. 208.

^d Josephus Ant. X. 11, 1. ὁ δὲ βασιλεὺς Ναβονχοδονόσορος ἔτη τεσσαράκοντα τρία βασιλεύσας τελευτᾷ τὸν βίον. He had these numbers from Berossus: λέγει γὰρ αὐτῷ Βηροσσὸς διὰ τῆς τρίτης Ναβονχοδονόσορος μὲν οὖν—μετηλλάξατο τὸν βίον βεβασιλευκῶς ἔτη τεσσαρακοντατρία. In Apion. I. 20. p. 1176.

^e Jackson asserts that only forty-three years are given to Nebuchadnezzar in Scripture. He collects the numbers thus: "Nebuchadnezzar reigned 36 [37 current] (2 Kings XXV. 27.) + 7 [8 current] 2 Kings XXIV. 12.) = 43. "which agrees with the Astronomical Canon." He had been preceded by Perizonius Orig. Babylon. p. 358. In *Judæorum chronologia non plus quam 43 anni huic regi adscribuntur. Liqueat id ex 2 Reg. XXV. 27. Jerem. LII. 31. ubi dicitur Jechonias 37^o anno ab sua deportatione productus in aulam ab Evilmerodacho, primo hujus regni anno. His vero 37 si addas septem qui a Nebuchadnezzaris*

primo secundum Judæos usque ad Jechoniæ deportationem numerantur, reperies 44. quorum 43 sunt Nebuchadnezzaris, qui autem superest, annus primus est Evilmerodachi. This is more specious than accurate. Usher with better reason concluded that this king, in Scripture computation, reigned about twenty months with his father, and forty-three years by himself. The basis of our computation of this reign is 2 Kings XXV. 27. *In the seven and thirtieth year of the captivity of Jehoiakin king of Judah, in the twelfth month, on the seven and twentieth day of the month, (twenty-fifth day, Jerem. LII. 31.) Evil Merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiakin out of prison.* The thirty-seventh year was almost completed. But, if we assume that the whole of these eleven months and twenty-five days are to be reckoned into the first year of Evil Merodach, (an assumption for which there is no warrant,) it is still manifest that thirty-six years complete belonged to the reign of the preceding king. Whatever portion, then, of the reign of Nebuchadnezzar, over and above seven years, had elapsed at the deportation of Jehoiakin, by so much his reign would exceed forty-three years. His reign commenced before the third year of Jehoiakin was completed. Dan. I. 1. But, if we deduct three years from the amount of the

forty-three years of Nebuchadnezzar, and the year of Nabonassar 144 [B. C. 604] was connumerary with the second year of the captivity. There still remain two deficient years. Between Nebuchadnezzar and the first of Cyrus are required twenty-five years, and the Canon only expresses twenty-three. The most easy and obvious solution of the difficulty is, to accept the chronology offered by Josephus. From that writer we collect the following distribution; although the second and third reigns are corrupted in his present text.

	Y. M.
Ναβουχοδονόσορος ^f	43.
Ἀβιλαμαράδωχος. ὁ παῖς αὐτοῦ ἐτελεύτησε μετὰ ἔτη [ὀκτωκαίδεκα] τῆς βασιλείας ^g	} [18.] 2. ^h
Νιγλίσσαρος ὁ παῖς αὐτοῦ τὴν ἀρχὴν παραλαμβάνει καὶ κατασχὼν αὐτὴν ἔτη [τεσσαράκοντα] (legendum τέσσαρα) καταστρέφει τὸν βίον ⁱ . . .	
	} [40.] 4. ^h

two Jewish reigns, (11 y. 3 m.) we have 8 y. 3 m. for the amount of this Babylonian reign, at Jehoiakin's captivity; which gives a total of 44 y. 3 m. But, as, in this case, the *ninth* year would be mentioned, rather than the *eighth*, in 2 Kings XXIV. 12. we may conclude that the eleven years of Jehoiakim, like the eleven years of Zedekiah, were not *complete*, but *current* years. And we must compute by another process what portion of Nebuchadnezzar's reign had elapsed at the deportation of Jehoiakin. The fifth month of the eleventh year of Zedekiah coincided with the nineteenth year of Nebuchadnezzar. 2 Kings XXV. 8. Jerem. LII. 12. Eighteen years, then, were completed, at the lowest estimate; and if we deduct the 10 y. 5 m. of Zedekiah, we have 7 y. 7 m. for the residue: which reduces the reign of Jehoiakim to 10 y. 7 m. (including the 3 m. of Jehoiakin) and gives a total of 43 y. 7 m. to the king of Babylon. Even by this computation, the fourth of Jehoiakim, and the first of Nebuchadnezzar, commenced in N. E. 143. B. C. 605. But the calculation is too low. It is assumed that no part of the third of Jehoiakim fell within the reign of the king of Babylon; that no part of the nineteenth year had elapsed; that no portion of the thirty-seventh year of Jehoiakin belonged to Nebuchadnezzar. All these assumptions are without authority; and we may reasonably add some months to the account: computing the reign at forty-four years, which nearly agrees with the estimate of Usher.

Dr. Hales has a slight inconsistency in his computation of the reign of Jehoiakim. He lays down these principles: Vol. II. p. 477. "Nebuchadnezzar succeeded B. C. 604, according to the Canon. And the first year of his reign is said to correspond to the third of Jehoiakim; Dan. I. 1. "but to the fourth, Jer. XXV. 1. 2 Kings XXIV. 1. Josephus X. 6, 1. The variation may be easily reconciled by supposing that Jehoiakim was appointed king about the month of July,

"whereas the *thoth*, or accession, of Nebuchadnezzar commenced Jan. 21, B. C. 604. So that "the first year of Nebuchadnezzar was partly the "third, and partly the fourth of Jehoiakim." On these principles, the fourth of Jehoiakim commenced in July B. C. 604. and consequently the first of Jehoiakim began in July B. C. 607. But Dr. Hales, in all his Tables, (as vol. I. p. 103. vol. II. p. xxxiv. 407.) places the accession of Jehoiakim in B. C. 608. There is also this farther objection to his reasoning; that the *thoth* of the first year of Nebuchadnezzar is assumed to be the true commencement of his reign; whereas it is admitted by all, and explained by Dr. Hales himself, that the *thoth*, or first day of each reign, in the Canon, was a technical date; always preceding the true commencement, and often preceding it by many months.

^f Ant. X. 11, 1.

^g Ant. X. 11, 2.

^h Two years may be restored to the second reign upon the testimony of Syncellus; who attests that Josephus followed Alexander Polyhistor and Abydenus in assigning two years to Evil Merodach: p. 226. A.—ἔτη δύο ἐβασίλευσεν, ὡς μαρτύρουσιν οἱ τὰ Καλδαϊκὰ συγγραφάμενοι, Ἀλέξανδρος καὶ Ἀβυδηνός, οἷς καὶ Ἰώσηπος καὶ πάντες ἐν τούτῳ ἑπώνται.—And of Josephus himself: Apion. I. p. 1176. λέγει γὰρ οὕτω Βηρωσσός· Τῆς βασιλείας κύριος ἐγένετο ὁ υἱὸς αὐτοῦ Εὐεῖλμαράδωχος. οὗτος προστάς τῶν πραγμάτων ἀνόμως καὶ ἀσελγῶς ἐπιβουλευθεὶς ὑπὸ τῶν τὴν ἀδελφὴν ἔχοντος αὐτοῦ Νηργλίσσοῦ ἀνῆρέθῃ, βασιλεύσας ἔτη δύο. The third reign may be retrenched to its true amount, four years, from the conformity of this number with the whole period, the other component parts of which are stated by Josephus; and from the numbers of Berosus quoted by Josephus himself: Apion. I. p. 1176. μετὰ δὲ τὸ ἀναireθῆναι τοῦτον [Evil M.] διαδεξάμενος τὴν ἀρχὴν ὁ ἐπιβουλεύσας Νηργλίσσορος ἐβασίλευσεν ἔτη τέσσαρα. Syncellus p. 226. A. has also reported four years as the amount.

ⁱ Ant. X. 11, 2.

Λαβοσόρδαχος.—μετ' αὐτὸν εἰς τὸν υἱὸν αὐτοῦ Λαβοσόρδαχον ἀφικνεῖται ἡ διαδοχὴ, καὶ μῆνας ποιήσασα παρ' αὐτῶ τοὺς πάντας ἑνέα τελευτή- σαντος αὐτοῦ μεταβαίνει πρὸς Βαλτάσαρον ^k	Y. M. 9. ¹
Βαλτάσαρος ὁ καλούμενος Ναβοάνδηλος.—ἔτη ἑπτακαίδεκα ^m	17. ⁿ
Δαρεῖος. Δαρεῖω δὲ, τῷ καταλύσαντι τὴν Βαβυλωνίων ἡγεμονίαν μετὰ Κύρου τοῦ συγγενοῦς, ἔτος ἦν ἑξήκοστὸν δεύτερον ὅτε τὴν Βαβυλῶνα εἶλεν· ὃς ἦν Ἀστυάγους υἱός ^o	(2.)
Κῦρος. τῷ πρώτῳ ἔτει τῆς Κύρου βασιλείας, τοῦτο δ' ἦν ἐβδομηκοστὸν ἀφ' ἧς ἡμέρας μετανάστηται τὸν λαόν ^p	1. 69. 9.

We may collect that Josephus completed the interval by inserting the reign of *Darius the Mede*; who compensates for the deficiency of two years in the Babylonian dynasty. The Astronomical Canon omitted the reign of *Laborosoarchod*, because it was less than a year: and took no account of *Darius the Mede*, because his two years were included in the nine years of Cyrus. This scheme has been adopted by Vignoles, Perizonius^q, and Usher. The capture of Babylon N. E. 210. B. C. 538. was followed by the reign of *Darius the Mede*: and the *first* of *Cyrus* according to Scripture was the *third* according to the Canon.

This arrangement has been disputed by other chronologers. It is argued that the history of these Babylonian kings is otherwise described by Berosus and Megasthenes^r: that, accord-

^k Ant. X. 11, 2.

¹ The nine months of Laborosoarchod are expressed by Berosus apud Joseph. Apion. I. p. 1176. τοῦτου υἱὸς Λαβοροσοάρχχος ἐκυρίενσε μὲν τῆς βασιλείας παῖς ὢν μῆνας ἑνέα· ἐπιβουλευθεὶς δὲ, διὰ τὸ πολλὰ ἐμφαίνειν κακοήθη, ὑπὸ τῶν φίλων ἀπετυμπανίσθη. and by Syncellus p. 226. A.

^m Ant. X. 11, 4.

ⁿ Berosus apud Josephum l. c. κοινῇ τὴν βασιλείαν περιέθηκαν Ναβοννήδω τινὶ τῶν ἐκ Βαβυλῶνος. οὔσης δὲ τῆς βασιλείας αὐτοῦ ἐν τῷ ἑπτακαίδεκάτῳ ἔτει, προεξεληλυθὼς Κῦρος ἐκ τῆς Περσίδος—ἄρμησεν ἐπὶ τῆς Βαβυλωνίας.

^o Ant. X. 11, 4.

^p Ant. XI. 1, 1.

^q Perizon. Orig. Babylon. p. 359. Initium Nebuchadnezzaris concurrat in quartum Joakimi annum. hinc jam

Nebuchadnezzaris anni .	43
Evilmerodachi	2
Neriglissoris cum filio .	5
Belsazaris seu Nabonidi	17
His adde Darii Medi .	2

69

Sed hujus annos Berosus omisit, ut et Canon Babylonicus, qui Cyro eos adscripsit—Inde vero exoriuntur anni 69. Deest ergo unus, sed qui rejici in Cyri annum primum potest. As far as *Darius the Mede* is concerned, this computation is right. Usher had adapted to this distribution an incidental notice in Xenophon Cyrop. VIII. 7, 1.

μάλα δὲ πρεσβύτερος ὢν ὁ Κῦρος ἀφικνεῖται εἰς Πέρσας τὸ ἔβδομον ἐπὶ τῆς αὐτοῦ ἀρχῆς. “B. C. 536. Cyrus is “possessed of the empire; from which time Xenophon reckons the seven years of his reign, “and the Holy Scripture reckons this his first “year.” Vignoles, after having reviewed the opinions of his predecessors, Scaliger, Petavius, Usher, Marsham, Pezron, and others, thus delivers his own sentiments: tom. II. p. 510. *Le seul titre de Mede, joint au nom de Darius, me fait conclure d'abord que ce n'est aucun des derniers rois de Babylone, dont Megasthène Bérôse et le Canon Astronomique nous ont conservé les noms, avec la durée de leurs regnes, jusqu'à la conquête de Cyrus. Quoique les noms de ces rois s'écrivent et se prononcent fort diversement, il n'y en a point qui ait le moindre rapport avec celui de Darius. And he justly concludes, p. 518. qu'après les rois de Babylone, originaires du pais, un Mede nommé Darius obtint ce royaume immédiatement après Nabonide, et immédiatement avant que Cyrus eût établi dans la Ville de Babylone le siège de son empire.*

^r Megasthenes apud Euseb. Præp. IX. 41. p. 457. B.—Εὐλιμαλούρονχος ἐβαπλίευε. τὸν δὲ ὁ κηδεστὴς ἀποκτείνας Νηριγλισάρης λείπε παῖδα Λαβασσοάρασκον. τοῦτου δὲ ἀποθανόντος βιαίῳ μέρει, Ναβαννιδοχον ἀποδείκνυσι βασιλέα προσήκοντά οἱ οὐδέν. τῷ δὲ Κῦρος, ἐλὼν Βαβυλῶνα, Καρμανίης ἡγεμονίην δωρεέται. Berosus apud Joseph. Apion. I. p. 1176. Ναβόννηδος ἡττηθεὶς τῇ μάχῃ καὶ φυγὼν ὀλιγοστός συνεκλείσθη εἰς τὴν Βορ-

ing to these writers, upon the capture of Babylon by Cyrus, Nabonadius the last king was not slain, but fled to Borsippa, and was allowed to retire into Carmania. Upon this narration it has been assumed that Darius the Mede took possession of the kingdom peaceably; that he appointed Nabonadius, a Babylonian lord, his viceroy; and that the seventeen years of this prince intervened between the death of *Belshazzar* and the capture by Cyrus. Jackson^s thus states the argument: "The feast in which Belshazzar was slain was not a general feast, "as when Cyrus took the city, but only a feast for a thousand of his nobles in the palace. (Dan. V. 1.) Belshazzar was slain by his courtiers: ὑπὸ τῶν φίλων ἀπετυμπανίσθη. (Joseph. Apion.) In the confusion upon the murder of Belshazzar, Astyages, then the most powerful monarch of Asia, and besides heir to the crown in right of his sister, married to Nebuchadnezzar, would seize the government: therefore the Babylonian lord Nabonadius, one of the conspirators against Belshazzar, was elected king by the nobles of Babylon, and confirmed in the kingdom by Darius the Mede, (who took the kingdom,) that is, Astyages, who made him tributary." Dr. Hales, with some variation, adopts this system. Jackson supposes *Laborosoarchod* to be *Belshazzar*, and *Astyages* to be *Darius the Mede*. According to Dr. Hales, *Neriglissar* is *Belshazzar*, *Cyaxares II.* is *Darius the Mede*, and appoints *Nabonadius* his viceroy.

A comparative view of the two schemes is exhibited in the following table^t.

Y.	N. E.	B. C.	JOSEPHUS, &c.	JACKSON and HALES.
45	187	561	1. Evil Merodach.	1. Evil Merodach.
46	188	560	2.	2.
47	189	559	1. Neriglissar.	3.
48	190	558	2.	1. BELSHAZZAR. (Neriglissar.) [Daniel's vision. c. VII.]
49	191	557	3.	2.
50	192	556	4. Laborosoarchod 9 m.	3. [Daniel's vision. c. VIII.]
51	193	555	1. BELSHAZZAR. (Nabonadius.) [Daniel's vision. c. VII.]	4.
52	194	554	2.	5. Laborosoarchod 9 m.
53	195	553	3. [Daniel's vision. c. VIII.]	1. Nabonadius. 1. DARIUS the MEDE. [Daniel's prayer. c. IX.]
54	196	552	4.	2. 2.
*	*	*	*	*
67	209	539	17.	15.
68	210	538	1. Cyrus takes Babylon. 1. DARIUS the MEDE. [Daniel's prayer. c. IX.]	16.
69	211	537	2. 2.	17.
70	212	536	3. Edict of Cyrus. 1. CYRUS.	1. Cyrus takes Babylon. Edict of Cyrus.
	213	535	4. 2.	2.
	214	534	5. [Daniel's vision. c. X.] 3.	3. [Daniel's vision. c. X.]

σιπηγῶν πόλει. Κύρος δὲ Βαβυλῶνα καταλαβόμενος καὶ συντάξας τὰ ἔξω τῆς πόλεως τείχη κατασκάψαι—ἀνέχευεν ἐπὶ Βόρσππον ἐκπολιορκήσαν τὸν Ναβόννηδον. τοῦ δὲ Ναβοννήδου οὐχ ὑπομείναντος τὴν πολιορκίαν, ἀλλ' ἐγχειρήσαντος αὐτὸν, πρότερον χρησάμενος Κύρος φιλανθρώπως, καὶ δοὺς οἰκητήριον αὐτῷ Καρμανίαν, ἐξέπεμψεν ἐκ τῆς Βαβυλωνίας. Ναβόννηδος μὲν οὖν τὸ λοιπὸν τοῦ χρόνου διαγενόμενος ἐν ἐκείνῃ τῇ χώρᾳ κατέστρεψε τὸν βίον.

^s Vol. I. p. 416.

^t In forming the first column upon Josephus, I have introduced some corrections; omitting the months of Laborosoarchod, which were doubtless included by the author of the Canon in the adja-

cent reign: and placing the first year of the captivity in N. E. 143. So that the first year of Nebuchadnezzar, according to the Canon, is connumerary with the second year of the captivity. The second column is adapted to the theory of Dr. Hales; which is in many points an improvement upon that of Jackson: but it will also illustrate the hypothesis of Jackson: the main question at issue being this, whether it is consonant with sacred and profane accounts that Darius the Mede should precede Nabonadius. In this table, the years in the first column are the years of the captivity.

This radical objection immediately occurs to the scheme of Jackson and Hales, that a Median king is made to reign at Babylon seventeen years before the conquest of Babylon by Cyrus^v. Another objection is, that this scheme does not agree with the duration of the Babylonian dynasty. ^u*Tyre shall be forgotten seventy years, according to the days of one king.* This is understood to mean one kingdom, and to express the duration of the dynasty of Nebuchadnezzar^x. But, according to Jackson and Dr. Hales, the *Babylonian* kingdom ended in the fifty-third year of the captivity, and the last seventeen years belonged to the *Median* monarchy. Larcher, to reconcile Scripture with Herodotus, adopts another hypothesis. *Evil Merodach is Belshazzar; Neriglissar*, his brother-in-law, who slew him, is *Darius the Mede*; not a Median king, but a Mede by birth. Nabonadius is *not related to his predecessor*^z, and yet is *son of Nebuchadnezzar*^a. The daughter of Nebuchadnezzar marries a Mede (*Darius the Mede, or Neriglissar*); the younger son of Nebuchadnezzar (after the death of this stranger, *Darius the Mede*,) recovers the throne by destroying *Laborosoarchod*, son of the usurper, and reigns by the name of *Nabonadius*.

This hypothesis obviates the preceding objections; but other difficulties still remain. *Darius the Mede* is connected with *Cyrus* by Daniel. The threatened judgment upon Belshazzar was, that his kingdom should be given to the *Medes and Persians*^b. The laws administered by Darius are the *laws of the Medes and Persians*^c. The one hundred and twenty princes appointed by Darius^d correspond to the one hundred and twenty-seven provinces of Ahasuerus^e, and to the enlarged extent of the empire under Cyrus. It may be farther observed, that *Darius the son of Ahasuerus*, of the seed of the Medes, is much more likely to have reigned towards the close of the seventy years captivity. In the first year of his reign, ^f*Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.* That address of Daniel was more naturally made a year or two before the restoration of the Jews, than seventeen or twenty-two^g years before that event. Again, ^h*Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.* This implies that the two reigns were successive, rather than divided by an intermediate reign of seventeen years.

^v Larcher urges this: Hérodote tom. VII. p. 175. *A quel titre un roi de Médie seroit-il devenu roi de Babylone? Ce ne pouvoit être par droit de conquête. Il n'en est fait mention ni dans l'écriture ni dans les auteurs profanes. et cet.*

^u Isaiah XXIII. 15.

^x "Nebuchadnezzar began his conquests in the first year of his reign; from thence to the taking of Babylon by Cyrus are the seventy years: and these limit the duration of the Babylonish monarchy." Bp. Lowth. Jackson himself understands it in the same sense, Vol. I. p. 349, 350. "The Babylonian empire was destroyed by Cyrus:—this empire lasted just seventy years. And this gives great light to the prophecy of Isaiah."

^y *Nériglissar étoit étranger, et n'avoit par lui-même aucun droit à la couronne. Mais le crédit qu'il avoit acquis à la faveur de son mariage, l'as-*

cendant que lui donnoit le service qu'il venoit de rendre à l'état, en le délivrant d'un tyran détesté, sa qualité d'époux d'une fille du grand Nabuchodonosor, étoient de puissans motifs. Hérodote tom. VII. p. 176. Conringius and Bouhier had held the same opinion.

^z Megasthenes apud Euseb. Præp. IX. 41. *Ναβονάδουχον προσήκοντά οἱ αὐτῷ.*

^a According to Herodotus I. 188.

^b Dan. V. 28.

^c Dan. VI. 8.

^e Esther I. 1.

^d Dan. VI. 1.

^f Dan. IX. 1. 2.

^g Twenty-two years would be the result of Larcher's scheme, according to my dates: but Larcher himself places the first of Darius the Mede forty years before the end of the captivity. His chronology will occur for observation in a future page.

^h Dan. VI. 28.

Other difficulties lie in the way: *Evil Merodach* could hardly be *Belshazzar*, for he treated the Jews favourably, by releasing Jehoiakin from prison, while *Belshazzar* oppressed them. *Laborosoarchod* could not be *Belshazzar*, (as Jacksonⁱ supposes,) because *Belshazzar* reigned three years at the least, and *Laborosoarchod* only nine months^k. *Neriglissar* could not be *Belshazzar*, (who was the son or grandson of *Nebuchadnezzar*,) unless we reject the accounts of *Berosus* and *Megasthenes*, which make him a stranger. The accounts of these two writers are irreconcilable with those of *Herodotus* and *Xenophon*. *Nabonadius*, a Babylonian lord, the viceroy of a Median king, is not consistent with *Labynetos* son of *Nebuchadnezzar*. According to *Berosus*, the last king of Babylon fled: according to *Xenophon*^l, he perished at the capture of the city.

Jackson^m, indeed, charges *Herodotus* with mistake, in his account of the last king of Babylon. I should rather determine in favour of *Herodotus* and against *Berosus*. *Herodotus*, at the distance of eighty years from the event, might collect facts respecting the capture of Babylon and its last king from oral information. *Megasthenes* and *Berosus* could only compile from books. The value of the materials which would be in their hands we shall not estimate very highly, when we consider the character of those materials. In the great monarchies of Asia, Oriental history has seldom been faithfully delivered by the Orientals themselves. In the ancient times, before the Greek kingdoms of Asia diffused knowledge and information, it is not likely that history would be undertaken by private individuals. The habits of the people, and the form of their governments, precluded all free inquiry and any impartial investigation of the truth. The written histories of past transactions would be contained in the archives of the state; and these royal recordsⁿ, drawn up under the direction of the reigning despot, would deliver just such a representation of facts as the government of the day thought fit to give; just so much of the truth as it suited their purpose to communicate. Of the authority of such materials for history we may judge, by comparing the account which has been transmitted to us from *Ctesias*^o of the rise of the Medes and the fall of Nineveh, with the very different account which *Herodotus* has left of the same transactions: the one utterly at variance with any thing possible, convicted of absurdity in every circumstance by the plain evidence of Scripture; the other confirmed by the same authority in all the particulars both of facts and dates. And yet *Ctesias* drew his narrative from royal archives^p;

ⁱ Vol. I. p. 406.

^k The description of *Belshazzar* in *Dan. V. 1—3*. cannot be applied to *Laborosoarchod*, who was a child, or boy; *παῖς*, according to the accounts transmitted of him.

^l *Cyrop. VII. 5, 1—32*.

^m Vol. I. p. 421. "Herodotus by mistake makes "the last king of Babylon, whom he calls *Labynetos*, the son of *Nebuchadnezzar*; (his elder "Labynetos, and whose queen was *Nitocris*) "who inherited, he says, from his father the kingdom of Assyria." *Xenophon* is also charged with error: "By his account, this young king "who was slain could not be the last king of "Babylon, who reigned seventeen years, as *Berosus* and *Ptolemy* agree. Farther, Babylon was "not taken by *Cyrus* till B. C. 536. Hence it "appears that *Xenophon's* last king of Babylon "could be no other than *Laborosoarchod*, the

"*Belshazzar* of *Daniel*. *Xenophon*, therefore, "not being acquainted with the Chaldean annals, "has confounded the Babylonian history by an "error of seventeen years." This is inaccurate. *Xenophon* concurs with the Canon in the time of the capture of Babylon. See the Tables B. C. 538, 2. This event is the last military action of *Cyrus* recorded by *Xenophon*. After this conquest, the civil and domestic arrangements of *Cyrus* are described: *Cyrop. VII. 5, 32—VIII. 4, 36*.—his progress into Persis is related: *VIII. 5*.—the distribution of his time: *VIII. 6, 22*.—and his death after the seventh visit to Persis: *VIII. 7*.

ⁿ Βασιλικαὶ ἀναγραφαί. *Diod. II. 22*.

^o Apud *Diod. II. 23—28. 32—34*.

^p Ἐκ τῶν βασιλικῶν διφθερῶν ἐν αἷς οἱ Πέρσαι τὰς παλαιὰς πράξεις κατὰ τινα νόμον εἶχον συντεταγμένας. *Diod. II. 32*.

and, in this part of his subject at least, had no temptation to wilful falsehood. His errors must be charged upon his materials. From such materials as these Megasthenes and Berossus would collect their narratives; at the distance of two centuries and a half from the facts, when all opportunity of correcting their authorities from any other sources of information had long since passed away.

The sum of the whole is this. If we adopt the system of Jackson and Dr. Hales, we suppose Herodotus and Xenophon to be both in error, in order to sustain the credit of Berossus and Megasthenes; and we obtain a result not very conformable to the tenor of Scripture. If we adopt the arrangement founded upon Josephus, we sacrifice the accounts of Berossus as erroneous, but we find the narratives of Herodotus and Xenophon perfectly consistent with each other and with Scripture. I have therefore no hesitation in adhering to this arrangement, as the least beset with difficulties, and in sacrificing Berossus, rather than Herodotus or Xenophon.

To all the objections already mentioned, this must be superadded: that any system which places Darius before Nabonadius is incompatible with the dates of the Astronomical Canon. It has been shewn that the Canon is consistent with that other arrangement, which places Darius the Mede within the reign of Cyrus. But all those who have departed from that arrangement are obliged to supply the defect of two years by interpolation. Jackson supplies the two deficient years by adding two years to the Babylonian reigns, and by bringing down the capture of Babylon to B. C. 536.^q Dr. Hales^r, although he admits those two years to be

^q He adopts the two years from Syncellus p. 207. and thus arranges the Babylonian reigns:

	Y.	B. C.
Nebuchadnezzar . . .	43. . . .	604.
Evil Merodach . . .	3. . . .	561.
Neriglissar	5. . . .	558.
Laborosoarch. 9 m. } 17. . . .		553.
Nabonadius		
Cyrus	9. . . .	536.

He continues downwards these interpolated years, till he arrives at the reign of Ochus: for which derangement of Persian chronology he has justly merited the animadversion of Dr. Hales. Vol. I. p. 284.

^r Dr. Hales gives the following account of this matter: Vol. I. p. 281—284. "It must be acknowledged that, in this single period, a small correction is necessary to accommodate the Canon to Scripture; for, according to the Canon, from the first Nebuchadn. B. C. 604, to the first of Cyrus B. C. 538, is an interval of only sixty-six years. To remedy this, Syncellus, the oldest Christian author who has noticed it, has given two copies of the Canon.—Both these copies agree in having two interpolated years in the reigns of Ilvarodam and Nericassolassar, making together eight years instead of six. (p. 207. 208. ed. Paris.) An anonymus Greek canon (apud Scalig. Emend. Temp. p. 743.) adopted this interpolation, and Scaliger, Petavius,

Usher, Prideaux, Jackson, &c. have adopted it, as indispensably necessary to reconcile the Canon to Holy Writ.—The Canon dates the accession of Cyrus, not from the capture of Babylon itself, but from the defeat of Nabonadius by Cyrus about two years before.—That Cyrus did not survive the capture of Babylon above seven years, may be collected from Xenophon. (*τὸ ἑβδόμῳ ἐπὶ τῆς αὐτοῦ ἀρχῆς*. lib. VIII.) We are therefore abundantly warranted to deduct two years from the nine assigned to Cyrus, in order to reduce the commencement of his sovereignty to the actual capture of Babylon, two years after his decisive victory; this deduction exactly compensating the addition of two years to the reigns of Evil Merodach and Belshazzar, and thus preserving the subsequent integrity of the Canon.—Jackson, by continuing downwards the two interpolated years, dates the reigns of Cambyses, Darius, Xerxes, &c. each two years lower than the Canon." These observations are not very intelligible. If those two years in the second and third Babylonian reigns were interpolations, the obvious mode of restoring the Canon to its integrity and correctness was by expunging them; and by reducing those reigns from eight years to six. But, to compensate for the interpolation by altering the years of Cyrus from nine to seven, is to amend one breach in the integrity of the copy by superadding another. Dr. Hales, however, in all his tables of these reigns, retains the interpolated

interpolations, yet has in effect adopted them; and has been compelled to resort to the same expedient, of bringing down the capture to B. C. 536.

The two interpolated years, making the second and third Babylonian reigns eight years instead of six, have been drawn from Syncellus; who gives two copies of the Canon. One of these copies bears the following title: ^s τὰ ἔτη ἕως Κύρου κατὰ τὴν ἐκκλησιαστικὴν στοιχείωσιν. Cyrus and his four predecessors are thus given:

	Y.	N. E.
(Sum of the preceding reigns)	137.	
Ναβουχοδονόσορ	μγ'. 43.	... 138.
Ἐβιδάν Μερδάχ	έ'. 5.	... 181.
Νιργλῆσαρος ὁ καὶ Βαλτάσαρ ...	γ'. 3.	... 186.
Ναβονάδιος ὁ καὶ Ἀστυάγης	ιζ'. 17.	... 189.
Κῦρος	λα'. 31.	... 206.

The corruption of this copy of the Canon may be traced to two causes. Syncellus, and the writers who preceded him, imagined that the first year of Cyrus, in which the captivity ended, was the first of Cyrus *in Persia*, or the first of his whole reign^t. Hence thirty-one years

years; as in vol. II. p. xxxv. p. 489. vol. III. p. 73. He was driven to the insertion of them by the necessity of the case. Having withdrawn the two years of *Darius the Mede* from the reign of Cyrus, in which they were included, he was compelled to replace them by enlarging the amount of the Babylonian reigns. I have sought in vain for the *Anonymous Greek Canon* which Dr. Hales found apud Scalig. Emend. Temp. p. 743. If, however, such a document exists, it will prove nothing in favour of the interpolated years; because there was no form of corruption or interpolation in the arrangement of those reigns, which was not resorted to by the compilers of such Chronicles, in order to adapt them to their own particular views. Sufficient proof of this will be found in the Supplement to this chapter. But let not the unsuspecting reader imagine that the opinion of Dr. Hales has the support of Scaliger, Petavius, Usher, and Prideaux. None of these four chronologers adopted the two interpolated years. Scaliger Emend. Temp. lib. VII. p. 539. seq. Animadv. ad Euseb. p. 90. gives the two reigns 2+4 or 6 years: Usher Annal. p. 96. 97. does the same: and Petavius Ration. Temp. vol. II. Successiones Regum p. 21. and Prideaux: Connexion vol. II. p. 444. Nor were the added years necessary to their systems. Scaliger brought down the end of the captivity to the 29th year of the Persian reign of Cyrus; Petavius antedated the commencement of the reign of Nebuchadnezzar; Usher and Prideaux both agreed in that arrangement which it was the purpose of Dr. Hales to overthrow, and placed *Darius the Mede* within the nine years of Cyrus.

^s Syncell. p. 208. 209. ed. Paris.

^t Thus Africanus apud Euseb. Præp. X. 10. p. 488. C. μετὰ τὰ ὅ τῆς αἰχμαλωσίας ἔτη Κῦρος Περσῶν ἐβασίλευεν ᾧ ἔτει Ὀλυμπιάς ἤχθη νέ'. [B. C. 5³⁶.] —Κῦρος οὖν, τῷ πρώτῳ τῆς ἀρχῆς ἔτει, ὅπερ ἦν Ὀλυμπιάδος νέ' ἔτος τὸ πρῶτον, διὰ Ζοροβάβελ—τὴν πρώτην ἀπέπεμψιν ἐποιήσατο τοῦ λαοῦ, πληρωθείσης τῆς ἐβδομηκονταετίας.—p. 489. B. Ὀλυμπιάδος τῆς νέ' ἔτος πρῶτον, τουτέστι Κύρου βασιλείας ἔτος πρῶτον, ὅπερ ἦν αἰχμαλωσίας τέλος. And Syncellus himself p. 222. D.—τῷ πρώτῳ ἔτει Κῦρον ὁ ἐβδομηκονταετής χρόνος ἐπληρώθη, ἀρξάμενος ἀπὸ τοῦ 8' ἔτους Ἰωακείμ. But this reign of Cyrus was of thirty-one years, in the first of which the decree was issued: Syncell. p. 231. He thus computes another period: p. 223. B. τὰ ἀπὸ τῆς τελευτῆς Ναβουχοδονόσορ ἐπὶ τὴν τελείαν οἰκοδομὴν τοῦ ναοῦ καὶ τοὺς χρηματισμοὺς Ζαχαρίου τοῦ προφήτου πάλιν ὁ ἔτη συναριθμεῖται οὕτως:

Evilmerodach . .	5
Neriglissar . . .	3
Δαρείος Ἀστυάγης	17
Cyrus	31
Cambyses	8
Darius [first 6.]	6
	<hr/> 70

He reckons 46 years from the 1st, or rather the 2nd of Cyrus, in which the captivity ended, to the 6th of Darius Hystaspes: p. 235. A. B. τὸ τέταρτον ἔτος Ἰωακείμ πρῶτον ἔτος ἐστὶν τῆς βασιλείας Ναβουχοδονόσορ· ἀφ' οὗ ἐπὶ τὸ πρῶτον ἔτος Κῦρον πληροῦμενον, καὶ ἀρχόμενον τὸ β' ἔτος, ὁ συναγεται. τῷ γὰρ δευτέρῳ ἔτει Κῦρον τῶν θεμελίων ὑποβλήθέντων τοῦ ναοῦ—μετὰ μς' ἔτη τὸ ἔργον ἐτελειώθη, ἐπὶ Δαρείου τοῦ Ὑστάσπου. p. 237. A. ἀπὸ γὰρ Κῦρον πρώτου ἔτους ἕως τοῦ

came to be introduced into the Canon, instead of nine, as the amount of his reign: the accession of Nebuchadnezzar was raised to N. E. 138. six years higher than its true date, and a proportionate number of years in the preceding reigns was omitted. A second cause of corruption was the error of imagining Nabonadius to be *Astyages* (their *Darius* the *Mede*). The reign of Darius the Mede, as we know from Daniel, formed a component part of the term of seventy years. When, therefore, his years came to be included in one of the Babylonian reigns, the ancient Christian chronologers found themselves in precisely the same difficulty as the modern, from the deficiency of those two years: and they completed the period by augmenting the reigns which followed Nebuchadnezzar. Josephus, who computed the reign of Darius the Mede in its right place^u, found these two Babylonian reigns, in Berosus and other authors, stated at 2+4, or 6 years; but, when the difficulty began to be felt, then the augmented amount of those reigns, 3+5, or 8 years, found its way into copies of the Canon. These two causes produced corruption. The chronologers shortened the reigns which preceded Nebuchadnezzar, that they might insert the whole reign of Cyrus: they extended the reigns which followed Nebuchadnezzar, that they might supply the amount which they had lost in the years of Darius the Mede.

Syncellus has given another copy of the Canon, with this title^v: τὰ ἀπὸ Ναβονασάρου ἔτη, κατὰ ἀστρονομικὸν κανόνα. The numbers assigned to the five reigns are these:

	Y.	N. E.
ιζ'. Ναβουπαλασάρου τοῦ καὶ Ναβουχοδονόσορ, ἔτη μγ'. ρξζ'.	43.	125.
ιη'. Ἰλλουαρουδάμου, ἔτη γ'. ρδ'.	3.	168.
ιβ'. Νηρηγασολασάρου, ἔτη ε'. ροε'.	5.	171.
κ'. Ναβοναδίου τοῦ καὶ Ἀστιάγου, ἔτη λδ'. σθ'.	34.	176.
κα'. Κύρου,..... ἔτη θ'. σιη'.	9.	210.

Here also are the two interpolated years; but at the same time are other variations from the true copy. The years of Nabonadius are thirty-four. The reign of Nebuchadnezzar is carried upwards nineteen years, and these nineteen years are compensated by omissions in the preceding reigns. The corruption of the numbers in this list may be ascribed to the second cause already mentioned: *Astyages*, the last king of Media, was *Darius* the *Mede*; and reigned at Babylon under the name of *Nabonadius*. When this error was once established, the years of Nabonadius would be liable to alteration; and thirty-four years out of the thirty-five, or thirty-eight, of *Astyages* would be ascribed to his reign at Babylon^x. But whatever

ἔκτου ἔτους Δαρείου, ἐν ᾧ ὁ ναὸς ἐκδομήθη, τεσσαράκοντα ἔξ ἔτη καταριθμεῖται. But, by these calculations, the fourth year of Jehoiakim, instead of being 69 + 9, or 78 years before the death of Cyrus, is 69 + 31, or 100 years before it. Hence his date for the fourth of Jehoiakim will in reality be B. C. 629. corresponding to his first year of Cyrus, which will be B. C. 560.

^u That is, subsequent to, and exclusive of, the reign of Nabonadius. See above, p. 303.

^v Syncell. p. 207. D.

^x Syncellus p. 231. C. enters upon an inquiry, what portion of his reign was to be assigned to *Media*, and what to *Babylon*: ἀπὸ Ναβονασάρου ἐπὶ τὸ α' ἔτος Δαρείου Ἀστυάγου ἔτη εἰσὶν, κατὰ μὲν τὸν

μαθηματικὸν κανόνα ροε', κατὰ δὲ τὸν παρόντα ἐκκλησιαστικὸν ροζ'. καὶ οὐδὲν διενήνοχεν' ἡρὴ γὰρ εἶδέναι ὅτι ὁ Χαλδαῖκός καὶ ἀστρονομικός κανὼν τὸν μὲν Ἀστυάγην λδ' λογίζεται Χαλδαίων βασιλεῦσαι, ὁ δὲ ἐκκλησιαστικός, ιζ' τὸ πλεῖστον. ἐπεὶ καὶ ια' μόνα τινὲς φασιν. τῷ δὲ Κύρῳ ὁ αὐτὸς ἀστρονομικός κανὼν θ' μόνα λογίζεται, ὁ δὲ ἐκκλησιαστικός λα'. ἡμεῖς οὖν ἐπὶ τὴν ἀρχὴν Ἀστυάγου παρ' ἐνιαυτὸν ἕνα συμφωνοῦντας ἡγάγομεν τοὺς δύο τούτους κανόνας. Ναβέννιδος ὁ τελευταῖος βασιλεὺς Μήδων (Ἀστυάγης) κα' ἔτει τῆς βασιλείας αὐτοῦ καταστρεφόμενος τὸν Νιρηγήσαρον, τὸν καὶ Βαλτάσαρ, — ἀνείλεν αὐτὸν καὶ κατέσχε τὴν βασιλείαν Χαλδαίων καὶ Μήδων ἄλλα ἔτη ιζ'. κατὰ δὲ τινας, ἔτη ια', ἀπὸ τοῦ κζ' ἔτους τῆς βασιλείας αὐτοῦ.

was the cause of the corruption, it is manifest upon a bare inspection that these two lists in Syncellus are wholly unworthy of credit. In the list, entitled the *ecclesiastical*, the series of dates is so deranged and altered, that, in the whole period from Nabonassar to the death of Alexander, only two dates, the first and the last, (and this not without correction,) remain in their proper places: in the *mathematical* canon, the fourteenth and fifteenth reigns are shortened, to afford space for nineteen interpolated years after Nebuchadnezzar. Consequently those two added years, derived from these copies of the Canon, which make the two reigns in question eight years instead of six, ought to be rejected as standing upon no authority.

That the copy published by Petavius and Dodwell is the correct copy, is attested by a reference in the astronomical work of Ptolemy himself², who places the fifth year of Nabopolassar in the 127th year of the era: τῷ γὰρ ἐ' ἔτει Ναβοπολλασάρου, ὃ ἐστὶν ρκζ' ἔτος ἀπὸ Ναβονασάρου. But, if his fifth year was N. E. 127, his first was N. E. 123, his twenty-first was N. E. 143, and the first of his son Nebuchadnezzar was N. E. 144, or B. C. 604, precisely where it is placed by this copy of the Canon. This verification of Dodwell's copy had escaped the notice of Larcher, when he rejected the edition of Dodwell, and most injudiciously preferred the copy of Syncellus³.

¹ In the extant copy of the ἐκκλησιαστικὴ στοιχειώσις there is an error of excess, making the total amount 428 years instead of 424, contrary to the meaning of Syncellus. When this error is corrected, and the superfluous four years are retrenched, the first term and the last in the series will correspond. A full account of this list of reigns will be given in the Supplement to this chapter.

Jackson asserts, (vol. I. p. 379.) that, although the Paris copy of the Canon makes the capture of Babylon B. C. 538, "the copy preserved by Syncellus of Ptolemy's Canon agrees with the computation at B. C. 536." This is not a true representation of the case. The added years in Syncellus do not bring down the capture of Babylon to a lower point; they carry the reign of Nebuchadnezzar upward to a higher. According to the lists in Syncellus, the accession of Nebuchadnezzar was either N. E. 138, or 125. that is, B. C. 610, or 623. instead of the true date N. E. 144, and B. C. 604. In one list, the reign of Cyrus is at its true date, N. E. 210. B. C. 538. Syncellus's own date for the first of Cyrus at Babylon, as has been shewn in a preceding note, was in fact equivalent to B. C. 560.

² Mey. Συναξ. V. 14. p. 125.

³ Larcher Hérodote tom. VII. p. 180. 181. *Ce Canon se trouve dans le commentaire de Théon sur l'ouvrage de Ptolémée, intitulé πρόχειρος κανὼν. "le canon succinct." Plusieurs savans l'ont fait imprimer. On fait cas de l'édition de Dodwell, qui a été faite sur des manuscrits de Vossius, et se trouve dans l'Appendix à la suite des Dissertations Cypriennes p. 163. Georges le Syncelle nous a conservé le même Canon dans sa Chronographie p. 207. et je ne vois pas de raisons qui empêchent son*

édition de jouir d'une moindre estime que celle de Dodwell. Je lui ai donné la préférence, parce qu'elle s'accorde mieux avec le récit d'Hérodote. Je dis plus: le canon de cette édition (de Dodwell) ne peut s'accorder avec l'Ecriture.

His dates, accordingly, are the following: p. 183—185.

	Y.	B.C.
Nabuchodonosor	43. . . .	623.
Ilvarodamus: nommé Evilmérodach par l'Ecriture et Bérose, et Baltassar par Daniel . . .	3. . . .	580.
Nérégasolarus, ou Nerglissar de Bérose, ou Darius Mède		
Nabonadius	34. . . .	572.
Cyrus prend Babylone . . (9.) . . .		538.
Les Juifs retournent dans leur patrie, après 70 ans de captivité	}	537.

As he objects against the edition of Dodwell its nonconformity with Scripture, it might be presumed that his own arrangement of the Canon would be more conformable. How far he has obviated that objection will appear from his own dates for the Jewish reigns, which are these: p. 597—615.

	Y.	B.C.
Hezekiah	29. . . .	727.
Manasseh	55. . . .	698.
Amon	2. . . .	643.
Josiah	31. . . .	641.
Jehoiakim	11. . . .	610.
Zedekiah	11. . . .	599.
Captivity of Zedekiah		589.

The preceding inquiry leads us to these conclusions: that the term of sixty-six years from Nebuchadnezzar to the first of Cyrus is rightly numbered in the Canon; that the seventy years' captivity commenced B. C. 605, in the year before the sole reign of Nebuchadnezzar, and terminated with the third year of Cyrus, according to the Canon; that the capture of Babylon is rightly placed in B. C. 538; and that the edict for the return of the Jews, at the end of B. C. 536, was in the first year of Cyrus, computed from the death of Darius the Mede.

The first of the following tables exhibits the reigns of the Persian kings according to the technical principles of the Canon, which omits fractions of years; the other represents the actual commencement of their reigns, as far as historical evidence remains to establish it.

Com- menced.	B. C.	N. E.	Y.	B. C.	Y.	M.	B. C.
<i>Jan. 5.</i>	210.	Cyrus (last 9.)	9.	538.	1. Cyrus in Persia	30.	559.
<i>Jan. 3.</i>	219.	Cambyzes	8.	529.	— conquers Lydia ^b		546.
					— Babylon		538.
<i>Jan. 1.</i>	227.	Darius Hystaspes	36.	521.	2. Cambyzes	7. 5.	529.
<i>Dec. 23. 486.</i>	263.	Xerxes	21.	485.	3. Smerdis	7.	522.
					4. Darius Hystaspes	36.	521.
<i>Dec. 17. 465.</i>	284.	Artaxerxes I.	41.	464.	5. Xerxes	20.	485.
					6. Artabanus	7. }	465.
					7. Artaxerxes Longim.	40.	
					8. Xerxes II.	2. }	425.
					9. Sogdianus	7. }	
<i>Dec. 7.</i>	424.	325. Darius II.	19.	423.	10. Darius Nothus	19.	424.
<i>Dec. 2.</i>	405.	344. Artaxerxes II.	46.	404.	11. Artaxerxes Mnemon	(46.)	405.
<i>Nov. 21.</i>	359.	390. Ochus	21.	358.	12. Ochus	(21.)	359.
<i>Nov. 16.</i>	338.	411. Arses	2.	337.	13. Arses	2.	338.
<i>Nov. 15.</i>	336.	413. Darius III.	4.	335.	14. Darius Codoman	4. 11.	336.
<i>Nov. 14.</i>	332.	417. Alexander (last 8.)	8.	331.	Alexander (last 8.)	7. 8.	331. [Oct. 1. 331.]
<i>Nov. 12.</i>	324.	425. Philippus Aridæus	7.	323.	Philippus Aridæus	6. 4.	323. [May 323.]

The Scripture gives the following *synchronisms*:
the 1st of Nebuchadnezzar is the 4th of Jehoiakim;
the 8th—is the 11th of Jehoiakim;
the 19th—is the 11th of Zedekiah;
the 1st of Evil Merodach is the 37th of Jehoiakin's captivity.

The result of Larcher's chronology is this: the first year of Nebuchadnezzar is the nineteenth year of king Josiah: the fourteenth of Nebuchadnezzar is the first of Jehoiakim: the first of Evil Merodach is the 20th of Jehoiakin's captivity: the destruction of the temple and the captivity of Zedekiah are made to fall upon the thirty-fifth year of Nebuchadnezzar: the death of Evil Merodach (who is Belshazzar) happens fifteen years before Jehoiakin is withdrawn out of prison. If the object had been utterly to confound all the Scripture dates, and to introduce irreparable confusion into the chronology of this period, it could not have been accomplished more effectually, than by the scheme of dates which Larcher has proposed. He has

unwarily joined together parts of two discordant systems. The reign of Nebuchadnezzar was raised to a higher date by those who placed the end of the captivity at the Persian sovereignty of Cyrus, that they might adapt the Babylonian dynasty to their own conceptions of the termination of the seventy years. But, with the captivity itself, the Jewish reigns were necessarily raised. Africanus, and others, who dated the end of the captivity at the 55th Olympiad, carried upwards the reigns of the Jewish kings a proportionate number of years. But no chronologers who placed the termination of the seventy years at B. C. 538, and its commencement at the 4th of Jehoiakim, thought of placing the commencement of Nebuchadnezzar at B. C. 623. And this is one proof of the corruption of that copy of the Canon, which Larcher has preferred; that, while it retains the nine years of Cyrus, it dates the accession of Nebuchadnezzar eighty-five years before him.

^b See the Tables B. C. 546.

2. CAMBYSES. The reign of Cambyses is determined by the testimonies quoted in the Tables B. C. 521. His conquest of Egypt is fixed to the fifth year of his reign by the concurrent testimonies of Herodotus, Diodorus, and Eusebius. Diodorus^c places it in Olymp. 63. 3. [B. C. 525.] ἸΑμασις κατέστρεψε τὸν βίον καθ' ὃν χρόνον Καμβύσης ὁ τῶν Περσῶν βασιλεὺς ἐστράτευσεν ἐπὶ τὴν Αἴγυπτον, κατὰ τὸ τρίτον ἔτος τῆς ἐξηκοστῆς καὶ τρίτης Ὀλυμπιάδος^d. The date of the Canon for the reign of Cambyses is confirmed by a reference in the astronomical work of Ptolemy^e: τῷ ζ' ἔτει Καμβύσου, ὅ ἐστι σκέ' ἔτος ἀπὸ Ναβονασάρου. But, if his seventh year was conumerary with N. E. 225, his first year commenced with N. E. 219, or Jan. 3. B. C. 529.

4. DARIUS HYSTASPES. The thirty-six years of his reign are attested by the Canon, Herodotus, and Manetho^f. And the date of the Canon is verified by the following reference in Ptolemy^g:—ἐκλείψιν τὴν ἐπὶ Δαρείου τοῦ πρώτου τετηρημένην ἐν Βαβυλῶνι τῷ πρώτῳ καὶ τριακοστῷ αὐτοῦ ἔτει,—καὶ ὁ ἀπὸ τῆς ἐποχῆς τῆς ἐπὶ Ναβονασάρου χρόνος συνάγει ἔτη σνς' καὶ ἡμέρας ριβ'. His thirtieth year was therefore conumerary with N. E. 256. consequently his first year commenced with N. E. 227. Jan. 1. B. C. 521. conformably with Herodotus and Eusebius^h.

The *Naxian war* began B. C. 501, in the twenty-first year of Darius. In the preceding twenty years of his reign the following transactions occurred. The siege of *Babylon*ⁱ was undertaken at the same time as an expedition to *Samos* to restore *Syloson*: and the Samian war was in the beginning of the reign of Darius^k. The siege of Babylon lasted twenty months^l. ^mAfter the capture of that city, ⁿἐγένετο ἐπὶ Σκύθας τοῦ Δαρείου ἑλασις. Darius remained more than sixty days beyond the Danube^o. On his return to Sestos^p, he leaves Megabazus general in Europe; who reduces *Perinthus*, *Thrace*, and *Pæonia*^q. Then ambassadors are sent to the king of Macedonia^r, and Megabazus, ^sἄγων τοὺς Παίονας, ἀπίκετο ἐς Σάρδεις. The Scythian war and the subsequent conquests of Megabazus might occupy two successive campaigns. After this, Darius, leaving Artaphernes governor of Sardis, ^tἀπήλαυε ἐς Σοῦσα. and Otanes, being appointed successor of Megabazus, reduces *Byzantium*, *Chalcedon*, *Lemnos*, *Imbros*^u. Then followed an interval of tranquillity before the affair of Naxos; which was first agitated in the twentieth year of Darius B. C. 502; the year preceding the siege of Naxos.

^c I. 68.

^d Manetho, quoted by Africanus apud Syncellum p. 75. improperly gives Cambyses six years in Egypt, and eleven years in the whole: Καμβύσης ἔτει ε' τῆς ἐαυτοῦ βασιλείας Περσῶν ἐβασίλευσεν Αἴγυπτου ἔτη ς'. His reign in Egypt would be about three years and five months: which is not contrary to Herodotus; whose expressions, Καμβύση χρονίζοντι περὶ Αἴγυπτον, (III. 61.) do not imply "staid several years in Egypt," as Jackson has understood them (vol. I. p. 453. note); but simply "wasting much time there."

^e *Μεγ. Συντάξ.* V. 14. p. 125.

^f Apud Syncellum p. 75.

^g *Μεγ. Συντάξ.* IV. 9. p. 102.

^h See the Tables B. C. 521.

ⁱ Herodot. III. 151. ^k Conf. III. 140.

^l Εἰκοστῇ μηνί. Herodot. III. 153.

^m Clemens, in his present text, appears to mention the capture of Babylon: Strom. I. p. 336. C. D. ἀπὸ τῆς πρώτης Ὀλυμπιάδος ἔνιοι φασὶν ἐπὶ Ῥώμης

κτίσιν συνάγεσθαι ἔτη εἰκοσιτέσσαρα· ἐντεῦθεν ἐπὶ διακόσια τεσσαράκοντα τρία· ἀπὸ δὲ τῆς Βαβυλῶνος ἀλώσεως ἐπὶ τὴν Ἀλεξάνδρου τελευτὴν ἔτη ἑκατὸν ὀγδοήκοντα ἕξ. These numbers are, B. C. 752—243=B. C. 509; and B. C. 323+186=B. C. 509. But, 1. it is very unlikely that the capture of Babylon by Darius, and not the more memorable capture by Cyrus, should be referred to as a chronological epoch. 2. This date would suppose the recovery of Babylon to have been delayed till the twelfth year of Darius, which is not likely. 3. The tenor of the computations in this passage require a *Roman* rather than a *Grecian* epoch. For these reasons, the correction proposed for that passage seems highly probable: ἐντεῦθεν ἐπὶ (τὴν βασιλείαν ἀναίρεσιν ἔτη) διακόσια τεσσαράκ. τρία· ἀπὸ δὲ τῆς βασιλείας ἀναίρεσεως ἐπὶ, κ. τ. λ.

ⁿ Herodot. IV. 1—118. ^o IV. 133. 136.

^p c. 143.

^q Herodot. V. 1—2. 16.

^r V. 17—22.

^s V. 23.

^t V. 25.

^u V. 26. 27.

This interval is indefinitely described as not very long: ^x μετὰ δὲ, οὐ πολλὸν χρόνον ἄνεσις κακῶν ἦν, καὶ ἤρχετο τὸ δευτέρον ἐκ Νάξου γίνεσθαι κακά.

If we place with Wesseling^y the Scythian expedition in B. C. 508—507, the campaign of Megabazus will be in B. C. 506, the campaign of Otanes will fall within B. C. 505 or 504, and οὐ πολλὸν χρόνον will imply a tranquillity of two years; until, in 502, the Naxian exiles applied to Aristagoras.

5. XERXES. The twenty-one years of *Xerxes* include the seven months of *Artabanus*, whom the Canon omits^z. It has been shewn already^a that the accession of Xerxes is determined to the beginning of B. C. 485. His twentieth year was completed in the beginning of B. C. 465; he would survive his twentieth year about five months, and his death would happen in the beginning of the archonship of Lysitheus. The seven months of Artabanus, completing the twenty-one years, would bring down the accession of *Artaxerxes* (after the removal of Artabanus) to the beginning of B. C. 464, in the year of Nabonassar 284, where it is placed by the Canon^b.

7. ARTAXERXES LONGIMANUS reigned forty years, according to Diodorus^c: ἐπ' ἄρχοντος Ἀθήνησι Στρατοκλέους. [B. C. 42 $\frac{5}{4}$.]—Ἀρταξέρξης ὁ τῶν Περσῶν βασιλεὺς ἐτελεύτησεν ἄρξας ἔτη τεσσαράκοντα. He has the same numbers elsewhere^d: τὴν ἀρχὴν διαδεξάμενος ὁ Ἀρταξέρξης ἐβασίλευσεν ἔτη τετταράκοντα. Diodorus is confirmed by Thucydides^e, who records the death of Artaxerxes in the winter of the archon Stratocles: τοῦ δ' ἐπιγιγνομένου χειμῶνος [October B. C. 425], Ἀριστείδης—Ἀρταφέρνῃν ἄνδρα Πέρσῃν παρὰ βασιλείῳ πορευόμενον ἐς Λακεδαιμόνα ξυλλαμβάνει ἐν Ἡίονι· καὶ αὐτοῦ κομισθέντος, οἱ Ἀθηναῖοι τὰς μὲν ἐπιστολάς ἀνέγνωσαν—τὸν δὲ Ἀρταφέρνῃν ὕστερον ἀποστέλλουσι τριήρει ἐς Ἑφεσον, καὶ πρέσβεις ἅμα· οἱ πυθόμενοι αὐτόθι βασιλέα Ἀρταξέρξην τὸν Ξέρξου νεωστὶ τεθνηκότα (κατὰ γὰρ τοῦτον τὸν χρόνον ἐτελεύτησεν) ἐπ' οἴκου ἀνεχώρησαν. If the death of Artaxerxes was known at Ephesus in the winter of the archon Stratocles, as may be collected from this narrative, he would barely survive the *thoth* of N. E. 324, or December 7, B. C. 425, although his reign is extended by the Canon to December of the following year. But that is explained by the practice of the Canon, which computed to his forty-first year the months of *Xerxes II.* and *Sogdianus*. The actual reign of Artaxerxes would be something less than forty years.

8. 9. XERXES II. SOGDIANUS. The amount of these two reigns is stated by Diodorus^f: (ἐπ' ἄρχοντος Ἰσάρχου)—Ξέρξης ὁ βασιλεὺς ἐτελεύτησεν ἄρξας ἐνιαυτὸν· ὡς δ' ἔνιοι γράφουσι, μῆνας δύο· τὴν δὲ βασιλείαν διαδεξάμενος ὁ ἀδελφὸς Σογδιανὸς ἤρξε μῆνας ἐπτά. τοῦτον δ' ἀνελὼν Δαρεῖος ἐβασίλευσεν ἔτη δεκαεννέα. These two reigns are recognised by Manethos^g; but the reigns of Xerxes I. and

^x Herodot. V. 28.

^y Ad Herodot. VI. 40.

^z See the Tables B. C. 465, 2.

^a See above c. 5. p. 247.

^b The first *thoth* of Artaxerxes was equivalent to Dec. 17, B. C. 465: consequently, on the principles of the Canon, his true accession was subsequent to that day, or at least not prior to it. That accession being preceded by the seven months of Artabanus, the death of Xerxes is carried back to some point in the year of Nabonassar 283, corresponding with the beginning of the year of Lysitheus: conformably to the date of Diodorus. We may place the death of Xerxes in the first month of that archon [July B. C. 465], and the

succession of Artaxerxes in the eighth month [February B. C. 464]. ^c XII. 64.

^d XI. 69. ^e IV. 50. ^f XII. 71.

^g Quoted by Africanus apud Syncellum p. 75. D.

ἐβδόμη καὶ εἰκοστὴ δυναστεία Περσῶν βασιλέων ἦ.

α'. Καμβύσης, ἔτει ε' τῆς αὐτοῦ βασιλείας Περσῶν, ἐβασίλευσεν Αἰγύπτου . . . ἔτη 5'.

β'. Δαρεῖος Ὑστάσπου . . . ἔτη 15'.

γ'. Ξέρξης ὁ μέγας . . . ἔτη 45'.

δ'. Ἀρτάβανος . . . μῆνας 5'.

ε'. Ἀρταξέρξης . . . ἔτη 45'.

ς'. Ξέρξης . . . μῆνας δύο.

ζ'. Σογδιανὸς . . . μῆνας 5'.

η'. Δαρεῖος Ξέρξου . . . ἔτη 15'.

ὁμοῦ ἔτη 100'. μῆνας 5'.

Artaxerxes are inaccurately computed at $21 + 41 = 62$ years, *exclusive* of the three short reigns which the Astronomical Canon has omitted. This places an interval of 63 *y.* 4 *m.* between the death of *Xerxes I.* and the accession of *Darius Nothus*. But, as *Xerxes* died in the middle of B. C. 485, this would bring down the accession of *Nothus* to the end of B. C. 422; contrary to *Thucydides*, who attests that his twelfth year was completed in January B. C. 411. We collect from hence that those three short reigns of sixteen months made a part of the sixty-two years computed by the Canon, and were distributed into the adjacent reigns.

10. **DARIUS NOTHUS.** His reign is twice stated by *Diodorus*^h at nineteen years, consistently with the Canon and *Manetho*. The accession of *Darius* may be gathered from *Thucydides*, who places the thirteenth year, current, of his reign in the winter of the archon *Callias*; about February B. C. 411.ⁱ This testimony critically agrees with the date of the Canon, which places the first *thoth* of *Darius Nothus* at Dec. 7, B. C. 424, precisely 12 *y.* 2 *m.* before the date of the treaty in *Thucydides*. But this would leave a year for the two preceding reigns; since it has been shewn from *Thucydides* that the death of *Artaxerxes* must be placed, at the latest, in December B. C. 425. Consequently, either the two reigns were something more than nine months, or the accession of *Darius* preceded his first *thoth* in the Canon. It is probable that the compiler of the Astronomical Canon reckoned those reigns as a year; and brought down the forty-first of *Artaxerxes*, by which they were expressed, to the commencement of N. E. 325. These considerations determine the actual accession of *Nothus* to the sixth month of the archon *Isarchus*, December B. C. 424; commensurate with the *thoth* or technical date of his accession in the Canon.

11. **ARTAXERXES MNEMON.** *Diodorus*^k: 'Αθήνησι μὲν ἦρχεν Ἀλεξίας. [B. C. 405 $\frac{1}{4}$.]—μικρὸν δὲ τῆς εἰρήνης ὕστερον ἐτελεύτησε Δαρεῖος ὁ τῆς Ἀσίας βασιλεὺς, ἄρξας ἔτη δεκαεννέα. τὴν δ' ἡγεμονίαν διεδέξατο τῶν υἱῶν ὁ πρεσβύτατος Ἀρταξέρξης, καὶ ἦρξεν ἔτη τρία πρὸς τῆς τεσσαράκοντα.—^lἐπ' ἄρχοντος Ἀθήνησι Μόλωνος. [B. C. 362 $\frac{1}{2}$.]—μετ' ὀλίγον ὁ μὲν βασιλεὺς τῶν Περσῶν ἐτελεύτησεν ἄρξας ἔτη τρία πρὸς τοῖς τεσσαράκοντα. τὴν δὲ βασιλείαν διεδέξατο Ὡχος ὁ μετονομασθεὶς Ἀρταξέρξης, καὶ ἐβασίλευσεν ἔτη τρία πρὸς τοῖς εἴκοσι. *Diodorus* and the Canon both agree in fixing the succession of *Mnemon* to the year of *Alexias*. But, as the nineteen years of *Darius* commenced in the sixth month of *Isarchus*, they would necessarily terminate in the sixth month of *Alexias*: *Diodorus*, therefore, in placing the death of *Darius* after the conclusion of the Peloponnesian war, has possibly given him a few months more than the actual amount of his reign. We collect from *Xenophon*^m the following particulars: *Lysander* arrived at *Ephesus* at the close of B. C. 406. Not long afterwards, *Cyrus* sent for him: *Kῦρος μετεπέμψατο Λύσανδρον, ἐπεὶ αὐτῷ παρὰ τοῦ πατρὸς ἦκεν ἄγγελος λέγων ὅτι ἀρρώστῶν ἐκείνον καλοῖη, ὃν ἐν Θαμνηρίοις τῆς Μηδείας, ἐγγὺς Καδοσιῶν, ἐφ' οὓς ἐστράτευσεν ἀφιστῶτας.* Accordingly *Cyrus* πρὸς τὸν πατέρα ἀρρώστουντα μετὰπεμπτος ἀνέβαινε. This journey into the Upper Asia was undertaken in the beginning of B. C. 405. On the arrival of *Cyrus*, the king was still living, but died soon afterⁿ. We may perhaps place his death in December of that year; the first month of N. E. 344, which is computed in the Canon as the first year of his successor.

In the commencement of the reign of *Artaxerxes II.* *Diodorus* and the Canon agree: but in the number of the years assigned to him there is a great diversity. *Diodorus* is consistent with himself: the *forty-three* years, which commence in the archonship of *Alexias*, expire in

^h Diod. XII. 71. XIII. 108.

ⁱ See the Tables B. C. 411, 2.

^k XIII. 104. 108. ^l XV. 90. 93.

^m Hel. II. 1, 13—15.

ⁿ Compare *Xenophon Anab.* I. 1. *Plutarch Artaxerx.* c. 3.

the year of Molon. Nor is the disagreement much in the collective amount of the two reigns, between Diodorus and the Canon. The former computes them at $43 + 23 = 66$ years, and the reign of Ochus would terminate in B. C. 338. or N. E. 410: the Canon states them at $46 + 21 = 67$ years, which places the death of Ochus one year lower°. Other accounts, which are not of much authority, give to Artaxerxes forty or forty-two years^p. Our safest guide will be the Astronomical Canon^q.

12. OCHUS. The variations between Diodorus and the Canon with respect to the accession of this king have been already noticed. According to Diodorus he began to reign B. C. 361; according to the Canon his accession was subsequent to Nov. 21, B. C. 359. His recovery of Egypt is placed by Diodorus^r in the year of Apollodorus B. C. 350. It is implied by Demosthenes that the conquest of Egypt was not yet accomplished in the preceding year^s. The letter of Philip to the Athenian people, preserved in the works of Demosthenes, attests that Egypt was recovered before B. C. 340.^t *Nectanebus*, the last native king of Egypt, had been established in the throne by Agesilaus in B. C. 361^v: consequently his reign was of eleven years, rather than eighteen, the amount ascribed to him by Manetho^u.

° The real difference might be only a few months: Diodorus might place the death of Ochus at the end of the archonship of Lysimachides, or June B. C. 338; the Canon, at the beginning of N. E. 411, or November of the same year.

^p Eusebius and the Alexandrine Chronicle, *forty* years. The chronology of the Chronicle is as follows: apud Scalig. Euseb. p. 245—251.

^q Ολυμπιάς.

νβ'. Περσῶν ἑβασίλευσε πρῶτος Κύρος ἔτη λ'.	
νθ'. Καμβύσης ἔτη η'.	
ξα'. { δύο ἀδελφοί μῆνας ζ'.	
{ Δαρείος Ὑστάσπου . . . ἔτη λς'.	
ι'. Ξέρξης ἔτη κε'.	
οζ'. { Ἀρτάβανος μῆνας ζ'.	
{ Ἀρταξέρξης ἔτη μα'.	
πζ'. Δαρείος νόθος ἔτη ιθ'.	
ςβ'. Συγδιανός ἔτη ζ'.	
ςδ'. Ἀρταξέρξης ὁ Μνήμων . . ἔτη μ'.	
ρδ'. Ἀρταξέρξης ὁ καὶ Ὀχος. ἔτη κς'.	
ρια'. Ἀρσίохος ἔτη δ'.	
ριβ'. Δαρείος ἔτη ς'.	

Forty-two years are given to Mnemon by Clemens Strom. I. p. 331. C. But these reigns in the present copies of Clemens are still more erroneously stated than in the Alexandrine Chronicle: Κύρος ἔτη τριάκοντα. Καμβύσης, δεκαενέα. Δαρείος, ἐξ καὶ τεσσαράκοντα. Ξέρξης, ἐξ καὶ εἴκοσι. Ἀρταξέρξης, ἐν καὶ τεσσαράκοντα. Δαρείος, ὀκτώ. Ἀρταξέρξης, τεσσαράκοντα δύο. Ὀχος ἢ Ἀρσής, τρία. The numbers in the last particular may be restored by reading Ὀχος κ'. Ἀρσής τρία. But from this corrupt state of the text nothing can be concluded, nor any testimony obtained. Plutarch Artax. c. 30. has *sixty-two* years for the reign of Artaxerxes: βασιλεύσας δύο καὶ ἐξήκοντα. But it is not probable that these are the genuine numbers of Plutarch.

^q Some references, in which the years of Nabonassar are compared with the Athenian archons, belong to the reign of Artaxerxes Mnemon. According to Ptolemy *Mey. Συντάξ.* IV. 11. p. 105. 106. the *sixth* month of the archon *Phanostratus* [Dec. B. C. 383] was the *first* of N. E. 366. ἄρχοντος Ἀθήνησι Φανοστράτου, μηνὸς ποσειδεῶνος.—γίνεται τοίνυν οὗτος ὁ χρόνος κατὰ τὸ τέτς' ἔτος ἀπὸ Ναβονασάρου, κατ' Αἰγυπτίους δὲ θῶθ κς'. The *twelfth* month of the same archon [June B. C. 382] was the *seventh* of the same year of Nabonassar: ἄρχοντος Ἀθήνησι Φανοστράτου, σκιροφοριῶνος μηνὸς, κατ' Αἰγυπτίους δὲ φαμενὼθ κδ'—γίνεται δὴ καὶ οὗτος ὁ χρόνος κατὰ τὸ τέτς' ἔτος ἀπὸ Ναβονασάρου. Again, the *sixth* month of Evander [Dec. B. C. 382] was the *first* of N. E. 367. ἄρχοντος Ἀθήνησιν Εὐάνδρου, μῆνος ποσειδεῶνος τοῦ προτέρου, κατ' Αἰγυπτίους θῶθ ις'.—γίνεται δὴ καὶ οὗτος ὁ χρόνος κατὰ τὸ τέτς' ἔτος ἀπὸ Ναβονασάρου. These were the twenty-third and twenty-fourth years of the reign of Mnemon.

^r XVI. 46—51.

^s In the archonship of Thessalus. *Pro Rhod.* p. 191. Θαυμάζω ὅτι τοὺς αὐτοὺς ὁρῶ ὑπὲρ μὲν Αἰγυπτίων τάναντια πράττειν βασιλεῖ τὴν πόλιν πείθοντας, κ. τ. λ.

^t *Epistola Philippi* p. 160. πρὸ τοῦ λαβεῖν αὐτὸν Αἴγυπτον καὶ Φοινίκην ἐψηφίσασθε, ἂν ἐκεῖνός τι νεωτερίζη, παρακαλεῖν ὁμοίως ἐμὲ καὶ τοὺς ἄλλους Ἑλληνας ἅπαντας ἐπ' αὐτόν. That letter was written in the autumn of B. C. 340. See the Tables B. C. 340, 2.

^v See above, c. 3. p. 213.

^u Manetho quoted by Africanus apud Syncellum p. 76. 77. places the recovery of Egypt ten years later than the date of Diodorus: in the twentieth year of Ochus, and the sixty-fifth year after the accession of Artaxerxes Mnemon. But Eusebius, also quoting Manetho, agrees with Diodorus: *Ol.* 107. 1. [B. C. 35½.] *Ochus Ægyptum*

14. **DARIUS CODOMANNUS.** The accession of this prince is placed by the Canon in the first year of Alexander, and is made to be subsequent to the death of Philip. Diodorus* expresses the time of his elevation more generally, but in sufficient conformity with the Canon: παρέλαβε τὴν ἀρχὴν περὶ τοὺς τοὺς χρόνους, ἐν οἷς, Φιλίππου τελευτήσαντος, διεδέξατο τὴν βασιλείαν Ἀλέξανδρος. In the copy of the Canon given by Syncellus† he has *six* years: Δαρείου τρίτου ἔτη 5.—υιή. But, if the year of Nabonassar 418 had been computed to Darius, his reign would have been extended to Nov. 14, B. C. 330; whereas the death of Darius occurred in the preceding July. His actual reign, computed to the battle of Arbela, would be 4y. 11m. called four years in the Canon, because the reign of Alexander was dated from the *thoth* preceding.

*tenuit Nectanebo in Æthiopian pulso, in quo Ægyptiorum regnum destructum est: huc usque Manetho:—*and it appears by the letter of Philip that Egypt was already reduced before the twentieth of Ochus. We may also remark, that the chronology of Syncellus is inconsistent with the time of Amyrtæus the Saite; who begins to reign at the commencement of the sixty-five years, in the first year of Artaxerxes B. C. 404. But he had conducted a war against the Persian government more than fifty years before, in B. C. 460—455. See the Tables B. C. 455. Eusebius, who agrees with Syncellus in making this period of Egyptian independence sixty-five years, places the commencement ten years higher: *Olymp. 91. 3.* [B. C. 414.] *Ægyptus a Persis recessit; et rursum Ægyptiorum regnum nascitur dynastia 28, et regnavit Amyrtæus annis sex.* The sixty-five years of independence, then, are to be dated B. C. 414—350, with Eusebius, confirmed by Diodorus; and not B. C. 404—339, with Syncellus. Amyrtæus, after the Egyptian war, reigned forty years in the Marshes, and reestablished himself in Egypt in the tenth year of Darius Nothus; not in the first of Artaxerxes Mnemon.

Larcher, and before him Dodwell and Wesseling, have confounded, or supposed Syncellus to confound, this six years' reign of Amyrtæus with the six years' war carried on against the Persian government forty years before. Dodwell Ann. Thuc. p. 99. *Sextus belli annus sextus proinde erit Amyrtæi. Nec aliud habuit in animo fortasse Syncellus aut vetustior potius auctor cujus fidem secutus fuerit Syncellus:—Quod autem Amyrtæum auctorem defectionis faciat Syncellus, quæ 2do. contigerit anno Darii Nothi, nec veterum aliquem testem advocat, nec habuit, opinor, aliquem quem advocaret. Ne quidem ipsum, quem toties appellat, Africanum.* Wesseling ad Herodot. III. 15. *Conficiunt ex his verbis viri eruditi Herodotum vitam in tempora Darii Nothi prorogasse: descivisse enim Amyrtæum anno ejus secundo regnumque tenuisse sex annis, ex Syncelli fide p. 205. ed. Venet. At ea, quum opinionis ducem non testatus sit, fallax est. Ex Thucyd. Diod. et Ctes. liquere videtur*

circa Ol. 79. Inarum et Amyrtæum excussisse jugum, certe utriusque defectionem bello Peloponn. fuisse priorem. Tutatus fortasse se in id usque bellum fuit. Syncelli tamen auctoritas validius fulcrum desiderat. Larcher ad Herodot. ibid. Le Syncelle p. 256. prétend qu' Amyrtée se révolta la seconde année de Darius Nothus, et qu'il regna six ans. Il paroît, cependant, par Thucydide, que sa révolte date de la 79. Olympiade. But Syncellus p. 256. in naming Amyrtæus, has no reference to the war described by Thucydides. He merely gives at p. 256. the Egyptian dynasties of Manetho, which he had already given at p. 76. On the present occasion, p. 256. D. he states them thus: Αἰγυπτίως ἀπέστη Περσῶν δευτέρῳ ἔτει Νόθου Δαρείου. Αἰγυπτίων κῆ δυναστεία Ἀμυρταῖος Σαΐτης ἔτη 5'. τοῦ δὲ κόσμου 54β'. [A. M. 5092. = B. C. 419.] Αἰγυπτίων κῆ δυναστεία Μενδησίῳ βασιλεῖς δ'. ὧν πρῶτος Νεφερίτης ἔτη 5'. τοῦ δὲ κόσμου 54γ'. [5098. B. C. 413.] δευτέρος Ἀχωρίς ἔτη 1γ'. τοῦ δὲ κόσμου 54δ'. [5104. B. C. 407.]—Ψάμμουθις ἔτη β'. τοῦ δὲ κόσμου 54ε'. [5117. B. C. 394.]—Μηνᾶς ἔτη δ'. τοῦ δὲ κόσμου 54ϑ'. [5119. B. C. 392.] Then follows the 30th dynasty: where, according to Goar, the text is corrupted: Αἰγυπτίων λ' δυναστεία Σεβεννυῶν—πρῶτος Νεκτανέβης ἐβασίλευσεν ἔτη η'. τοῦ δὲ κόσμου 54κῆ. [5128. B. C. 383.] δεύτερος Τεῶς ἔτη β'.—The third reign is wanting, but the date, τοῦ δὲ κόσμου 54μς. [5146. B. C. 355.] expresses the end of the dynasty, or the term of 65 years, (B. C. 419—355 both inclusive,) from the first of Amyrtæus. Syncellus, therefore, here describes, after Manetho, Africanus, and Eusebius, the 65 years of independence. But, as in the former account at p. 76. he had placed this period ten years too low, he has in this fixed it eight years too high: at the second year of Nothus instead of the tenth. In making, however, the second year of Nothus, (which was B. C. 422.) coincide with A. M. 5092. or B. C. 419. he neither agrees with the true date, nor with his own chronology. What the dates of Syncellus himself were for the kings of Persia will be examined at the end of this chapter.

* XVII. 6.

† P. 208.

SUPPLEMENT TO C. XVIII.

SINCE my object was not so much to describe the chronological opinions of Syncellus himself, as to state the inferences to be deduced from the data which he furnishes, I had inadvertently given an inaccurate account of the ecclesiastical copy, as it is exhibited in his works; and had represented his deviation from the truth of history to be less than that which is in reality to be imputed to him. That the subject might be fully examined, I have reserved for this place an inquiry into those two lists of reigns contained in Syncellus. They shall first be exhibited in his own words.

Syncell. p. 206. B. ἡ Χαλδαίων (ἀρχὴ) λείπεται στοιχειωθῆναι, ἥτις ἀπὸ Σαλμανασάρ, ὃν καὶ Ναβονασάρ καλοῦσι, λαμβάνεται, παρὰ τε Χαλδαίους ἐν τῇ τῶν ἀστέρων ψηφοφορίᾳ, καὶ παρὰ τοῖς Ἑλλήνων μαθηματικοῖς, ὡς μαρτυρεῖ ὁ σοφώτατος Κλαύδιος ὁ Πτολεμαῖος ἐν τῇ μεγάλῃ συντάξει τῇ τῆς ἀστρονομίας τοῖς ἀπὸ Ναβονασάρου χρόμενος ἔτεσιν.—πάντων γὰρ αὐτὴν ἀκριβεστέραν ὁμολογοῦσιν εἶναι, συναγοῦσαν ἀπὸ τοῦ αὐτοῦ Ναβονασάρου ἐπὶ τὸ πρῶτον, ἥτοι ζ', ἔτος Ἀλεξάνδρου τοῦ Μακεδόνων καὶ Περσῶν καὶ πάσης σχεδὸν τῆς οἰκουμένης βασιλεύσαντος ἔτη υἱθ'. ἐπὶ δὲ τὴν τελευτὴν τοῦ αὐτοῦ Ἀλεξάνδρου ἔτη κδ'.—τὸ δψμζ' ἔτος (τοῦ κόσμου) τὸ αὐτὸ ὑπάρχον τῷ πρώτῳ ἔτει Ναβονασάρου, ἢν, εἴ τις βουλευθῇ κατὰ τὰς ἐν τῇ μεγάλῃ συντάξει τοῦ μεγάλου Πτολεμαίου ἐκτεθειμένας γραμματείας ἢ κανονικὰς δείξεις ψηφοφορίαν τινὰ τῶν οὐρανίων φορῶν ἐπιλογίσασθαι, λαμβάνων τὰ ἀπὸ τοῦ δψμζ' ἔτους τοῦ κόσμου, εἴτα ἀπὸ πρώτου ἔτους Ναβονασάρου μίαν καὶ τὴν αὐτὴν εὔροι ἐποχὴν μέχρι τελευτῆς Ἀλεξάνδρου τοῦ κτίστου, καθ' ἣν κόσμου μὲν ἔτος ερὸ ὑπῆρχεν, ἀπὸ δὲ τοῦ πρώτου ἔτους Ναβονασάρου ἔτη γίνονται κδ', ὡς προεῖρηται.—Εἰσὶν οὖν, ὡς πρόκειται ἐν κανονίῳ, οἱ αὐτοὶ ἀπὸ Ναβονασάρου χρόνοι κδ' κατὰ τε τὴν μαθηματικὴν καὶ ἐκκλησιαστικὴν ἔκδοσιν· τὰ μὲν καθ' ὅλου ἔτη τὰ αὐτὰ συναγόντες κδ', τὰ δὲ κατὰ μέρος οὐ πανταχοῦ τὰ αὐτὰ· ὅσον, Κύρου μὲν ἡ θεία γραφὴ λα' ἔτος ὑποφαίνει τῆς βασιλείας· καὶ ἐν τοῖς κοσμικοῖς ἔτεσιν οὕτω στοιχειοῦμεν· ὁ δὲ μαθηματικὸς κανὼν θ' μόνον ἔτη Κύρου νέμει. καὶ ἐν ἄλλοις δὲ τισιν αὐτοῦ τε Ναβονασάρου διαφορὰν εὐρήσεις ἐν τοῖς κατὰ μέρος· ἐν δὲ τῷ τέλει τὴν ἰσότητα.

p. 207. D. Τὰ ἀπὸ Ναβονασάρου ἔτη—κατὰ ἀστρονομικὸν κανόνα.

Ναβονασάρου ἔτη	.....	ιδ'.	N. E.
β'. Ναβίου ἔτη	.....	ιβ'.	15.
γ'. Χινζήρου καὶ Πύρρου ἔτη	.....	ε'.	κα'. 17.
δ'. Ἰλουλαίου ἔτη	.....	ε'.	κε'. 22.
ε'. Μαρδοκίμπαδου ἔτη	.....	ιβ'.	λη'. 27.
ς'. Ἀρκεανού ἔτη	.....	ε'.	μγ'. 39.
ζ'. Ἀβασιλεύτου ἔτη	.....	β'.	μδ'. 44.
η'. Βηλίου ἔτη	.....	γ'.	μθ'. 46.
θ'. Ἀσπρανδίου ἔτη	.....	ς'.	νδ'. 49.
ι'. Ἰριγιάβλου ἔτος	.....	α'.	νε'. 55.
ια'. Μισσημαρδάκου ἔτη	.....	δ'.	νθ'. 56.
ιβ'. Ἀβασιλεύτου ἄλλου ἔτη	.....	η'.	ξζ'. 60.
ιγ'. Ἰσπρινδίου ἔτη	.....	ιγ'.	π'. 63.
ιδ'. Σασσανδρίου ἔτη	.....	θ'.	πθ'. 81.
ιε'. Κινλαδάλου ἔτη	.....	ιδ'.	ρζ'. 90.
ισ'. Ναβουπαλασσάρου πατρὸς Ναβουχοδονόσου ἔτη	.....	κα'.	ρκδ'. 104. B. C.
ις'. Ναβουπαλασσάρου τοῦ καὶ Ναβουχοδονόσου ἔτη	.....	μγ'.	ρξζ'. 125. 623.
ιθ'. Ἰλουαρουδάμου ἔτη	.....	γ'.	ρθ'. 168. 580.
ιθ'. Νηρηγασολασάρου ἔτη	.....	ε'.	ρσι'. 171. 577.
κ'. Ναβοναδίου τοῦ καὶ Ἀστιάγου ἔτη	.....	λδ'.	σθ'. 176. 572.
κα'. Κύρου ἔτη	.....	θ'.	σιη'. 210. 538.
κβ'. Καμβύσου ἔτη	.....	η'.	σκς'. 219. 529.
κγ'. Δαρείου ἔτη	.....	λς'.	σεβ'. 227. 521.
κδ'. Ξέρξου ἔτη	.....	κα'.	σση'. 263. 485.
κε'. Ἀρταξέρξου α' ἔτη	.....	μα'.	τκδ'. 284. 464.
κς'. Δαρείου β' τοῦ καὶ νόδου ἔτη	.....	ιβ'.	τμγ'. 325. 423.
κζ'. Ἀρταξέρξου δευτέρου ἔτη	.....	μς'.	τπθ'. 344. 404.
κη'. Ωχου ἔτη	.....	κα'.	υι'. 390. 358.
κθ'. Σάρου [Ἀρσού] ἔτη	.....	β'.	υιβ'. 411. 337.
λ'. Δαρείου τρίτου ἔτη	.....	ς'.	υιη'. 413. 335.
λα'. Ἀλεξάνδρου τοῦ μεγάλου ἔτη	.....	ς'.	υκδ'. 419. 329.
(last year of Alexander	.....	.....	424. 324.)

Τὰ ἀπὸ Σαλμανασάρ ἥτοι Ναβονασάρου ἔτη κατὰ τὴν ἐκκλησιαστικὴν στοιχείωσιν ἕως Κύρου καὶ ἔπειτα Ἀλεξάνδρου τοῦ Μακεδόνα.

p. 208. D. Ναβονάσσαρος ὁ καὶ Σαλμανασάρ ἐν τῇ γραφῇ λεγόμενος ἔτη	κε'.	κε'.	N. E.
β'. Νάβιος ἔτη	.....	η'.	λγ'. 26.
γ'. Χινζήρος καὶ Πύρρος ἔτη	.....	ε'.	λη'. 34.
δ'. Ἰλουλαῖος ἔτη	.....	ε'.	μγ'. 39.

^a The collected years in this column, which are not in Syncellus, are here added from Scaliger ἰλλυμπ. ἀναγρ. p. 397.

		N. E.			
p. 209. A.	ι'. Μαρόκιςμπαδόκος ἔτη	ιβ'.	νέ.	44.	
	ς'. 'Αρκιανός ἔτη	ε'.	ξ.	56.	
	ζ'. ἀβασίλειτος ἔτη	β'.	ξβ'.	61.	
	η'. Βήληλος ἔτη	γ'.	ξε'.	63.	
	θ'. 'Απαρανάδισος ἔτη	ς'.	οα'.	66.	
	ι'. 'Ιερηίβαλλος ἔτη	α'.	οβ'.	72.	
	ια'. Μισσιμύροδακος ἔτη	δ'.	ος'.	73.	
	ιβ'. ἀβασίλειτος ἄλλος ἔτη	η'.	πδ'.	77.	
	ιγ'. 'Ισαριδηνός ἔτη	ιγ'.	qζ'.	85.	
	ιδ'. Σασσδουχιός ἔτη	θ'.	ες'.	98.	
	ιε'. Κινηλαδανῆς ἔτη	ιδ'.	επ'.	107.	
	ισ'. Ναβοπαλάσαρος ἔτη	κα'.	εμα'.	121.	117. Jan. 28. 631.
	ιζ'. Ναβουχοδονόσορ υἱός [—νόσορος Scalig.] ἔτη	μγ'.	επδ'.	142.	138. Jan. 23. 610.
	ιθ'. 'Εβιδάν Μισροάχ ἔτη	ι'.	επθ'.	185.	181. Jan. 12. 567.
	ιθ'. Νιρηγλήσαρος ὁ καὶ Βαλτάσαρ ἔτη	γ'.	εγβ'.	190.	186. Jan. 11. 562.
	κ'. Ναβονάδιος, ὁ καὶ 'Αστυάγης, Δαρείος 'Ασσουήρου, καὶ 'Αρ- ταξέρξης, ἔτη	ιζ'.	σθ'.	193.	189. Jan. 10. 559.
p. 209. B.	κα'. Κύρος Παρσών πῶτος βασιλεὺς ἔτη	λα'.	σμ'.	210.	206. Jan. 6. 542.
	κβ'. Καμβύσης υἱὸς Κύρου ἔτη	η'.	σμη'.	241.	237. Dec. 29. 512.
	κγ'. Μαγοὶ ἀδελφοὶ β'. Σμύρδιος [καὶ] Παυζούτης μῆνας ζ'.				
	κδ'. Δαρείος υἱὸς 'Τατάσπου ἔτη	λς'.	σπδ'.	249.	245. Dec. 27. 504.
	κε'. Ξέρξης υἱὸς Δαρείου ἔτη [πατέ μῆνας]	κ'.	τδ'.	285.	281. Dec. 18. 468.
	κς'. 'Αρταξέρξης Ξέρξου ὁ μακρόχρως ἔτη	μγ'.	τμζ'.	305.	301. Dec. 13. 448.
	κζ'. Ξέρξης υἱὸς 'Αρταξέρξου μῆνας β'.				
	κη'. Σογδιανός μῆνας ζ'.		σμη'.	348.	344. Dec. 2. 405.
	κθ'. Δαρείος ὁ υἱὸς ἔτη	ιβ'.	πξζ'.	349.	345. Dec. 2. 404.
	λ'. 'Αρταξέρξης ὁ μνήμων ἔτη	μ'.	υζ'.	368.	364. Nov. 27. 385.
p. 209. C.	λα'. 'Ολχος 'Αρταξέρξου υἱὸς ἔτη	ε'.	υιβ'.	408.	404. Nov. 17. 345.
	λβ'. 'Αρσης ἀδελφός 'Ολχου ἔτη	δ'.	υισ'.	413.	409. Nov. 16. 340.
	λγ'. Δαρείος τρίτος 'Αρσάμου ἔτη	ς'.	υκβ'.	417.	413. Nov. 15. 336.
	λδ'. 'Αλιζάνδρου Μακεδόνης ἔτη	ς'.	υκή'.	423.	419. Nov. 14. 330.
	(last year of Alexander			428.)	424. Nov. 12. 325.

Rectified Dates.

N. E. commenced.
B. C.

In this list there is a redundancy of four years, contrary to the meaning of Syncellus himself, making the total amount 428 years instead of 424, which he intended it to be. The marginal annotator ad p. 230. D. 231. A. has noticed this excess of four years, which he imagines ought to be retrenched from the Chaldaean reigns: 'Εως τέλους τῆς βασιλείας Νιριγλήσαρου τοῦ καὶ Βαλτάσαρ γίνονται κοσμικὰ ἔτη κατὰ μὲν τὴν ἀληθῆ καὶ τὴν ἀκριβῆ στοιχείωσιν δ'ηλδ'. [4934.] προστιθεμένον δὲ καὶ τῶν ιζ' ἐτῶν, ὧν ἐκράτησεν ὁ Μῆδος ὁ 'Αστυάγης καλούμενης τῆς βασιλείας Χαλδαίων, (ὁ καθελὼν Νιριγλήσαρον τὸν καὶ Βαλτάσαρ,) γίνονται ἔτη δ'ηνα'. [4951.] Κύρος γὰρ τῇ δ'ηνβ' ἔπει [4952.] τὴν ἀρχὴν ἔσχεν τῆς αὐτοῦ βασιλείας, καθὼς παρὰ τοῦ συγγραφέως ἐστοιχείωται. κατὰ δὲ τὸ παραδραμὸν σφάλμα τῶν καλλιγράφων εἰς τοὺς τῶν βασιλέων χρόνους ἄλλα ὅ' ἔτη κατὰ προσθήκην εἰς τοὺς Χαλδαίους κείμενα. Goar, Annot. ad p. 220. observing that the ecclesiastical copy exceeds the astronomical by four years, proposes to retrench them by giving Nabonassar 26 years and Nabius two: *Quatuor videlicet annis ante Nabonassareæ ecclesiasticum canonem alterum astronomis usitatum superare. Sex autem integris Nabii ætati detractis et uno Nabonassari annis ante Nabuchodonosor tempestatem restituto, et rursus alio Artabani, cujus in canone non fit mentio, de quo p. 251. ætati reservato, desiderata reparatur aequalitas: sin minus apponitur, constat unde quinque annorum tumor in Nabuchodonosori ætate cepit incrementum.* According to this correction, $25 + 8 = 33$ for the two first reigns would become $26 + 2 = 28$. and the first year of Nebuchadnezzar would be raised from N. E. 142. to N. E. 137. where Syncellus places it.

This exposition of the ecclesiastical copy makes no alteration in any of the propositions which it was intended to establish. It is still true that, in the first nineteen reigns, only a single date, the first year of the era, remains in its proper place. It is still true that the added years in Syncellus, instead of bringing down the capture of Babylon to a lower point, carry the reign of Nebuchadnezzar upwards to a higher. It is still true, that the list entitled ἐκκλησιαστικὴ στοιχείωσις is so corrupt and erroneous in all its parts as to be wholly unworthy of credit, and that the two added years derived from this source, which make the reigns of Ilvarodamus and Nericassolassar eight years instead of six, ought to be rejected, as standing upon no authority.

It could scarcely have been imagined that any chronologer should have been absurd enough to adopt a series of dates, by which the accession of CAMBYSES, the accession of DARIUS HYSTASPES, of XERXES, and of every Persian king down to OCHUS, through the best authenticated period of ancient history, is placed from seventeen to twenty years below its actual date. And yet this chronology has been adopted by Syncellus; whose dates are as follow.

	A. M.	N. E.	B. C.
p. 204. A. 206. D. Era of Nabonassar.	4747.	1.	=754.
p. 217. A. B. 1st Nebuchadnezzar, 4th Jehoiakim	4883.	137.	618.
p. 233. B. Cyrus 31 years.	4952.	206.	549.
p. 240. D. Cambyses 8 years.	4983.	237.	518.
p. 241. A. Magi μῆνας ἱπτά. (counted as a year.)	4991.	245.	510.
Ibid. Darius. (36 y. p. 246. B.)	4992.	246.	509.
p. 250. D. Xerxes 20 y.	5028.	282.	473.
p. 251. C. Artabanus ἱπτά μῆνας. (counted as a year.)	5048.	302.	453.
Ibid. Artaxerxes 41 y.	5049.	303.	452.
p. 255. A. Xerxes 2 m. Sogdianus 7 m.	5090.	344.	411.
Ibid. Darius Nothus 19 y.	5091.	345.	410.
p. 255. B. Artaxerxes 40 y.	5110.	364.	391.
p. 255. D. Ochus 5 y. (ἔτη εἰ. κατὰ τινος κ.)	5150.	404.	351.
p. 256. B. Narses 4 y.	5155.	409.	346.
Ibid. Darius III. 6 y.	5159.	413.	342.
p. 261. A. Alexander, last 6. (ἀπὸ τοῦ ἱβδόμου ἔτους)	5165.	419.	336.
p. 204. A. Death of Al. N. E. 424. (κατὰ τὸ 424' ἔτος τοῦ κόσμου, p. 261. C.)	5170.	424.	331.

Syncellus, it will be observed, differs in some particulars from the ecclesiastical copy, as it stands in his present text. The respective computations being these :

	The Canon.	Syncell.
To the accession of Nebuchadnezzar	141.	136.
from the 1st Nebuchadn. to the 1st Cyrus.	68.	69.
Reign of Cyrus.	31.	31.
from the death of Cyrus to the death of Alexander	188.	188.
	<u>428.</u>	<u>424.</u>

This comparison shews where the interpolated four years occur, and so far justifies the correction of Goar, as at least to retrench four years from the Chaldæan reigns.

The ecclesiastical copy, when rectified and compared with the years before Christ, places the Persian reigns, from Cambyses to Ochus inclusive, from 17 to 20 years below their true position. Syncellus by an opposite error carries upwards the era of Nabonassar seven years too high. This arrangement has the effect of diminishing the error of the Canon in those Persian reigns, by reducing its violation of the truth of history to 12 or 13 years: but this compensation is obtained by placing both the accession of Nabonassar and the death of Alexander each seven years too high. Scaliger ad Euseb. p. 418. *Vitiose Georgius statuit initium Nabonassari in anno mundi secundum rationes LXX interpretum 4746, alibi 4747. Sed strenuè nugatur. Nam ab Adam ad natalem Christi Dionysianum sunt anni 5500 secundum rationes LXX quos sequitur Georgius. A Nabonassari autem initio [sc. Feb. 27. B. C. 747.] ad primum natalem Christi Dionysianum intersunt anni 746 dies 303. Deductis igitur 746 annis absolutis de epochâ Christi 5501, relinquitur annus ab Adam 4755. Octo igitur aut novem annis hallucinatus est noster Syncellus.* The error of Syncellus is sufficiently apparent when he is tried by that well authenticated epoch, the era of Nabonassar; but it becomes still more manifest, when he is compared with so important and well attested a period as the reign of Alexander: whose transactions are raised seven years too high, and whose death is placed by Syncellus before the actual date of the battle of Arbela!

Syncellus p. 261. C. gives the following account of his arrangement of the Persian reigns: Σπουδὴν θέμενος τὸ ἐρὸ ἔτος τοῦ κόσμου κατὰ τὸ τέλος Ἀλεξάνδρου τοῦ Μακεδόνα ἀποδείξαι συντρέχον, ὡς ἂν καὶ τὰ ἀπὸ Φιλίππου μετὰ Ἀλέξανδρον ἔτη λαμβανόμενα κατὰ τοὺς Πτολεμαίου προχείρους τῆς ἀστρονομίας κανόνας ὁμοφανεῖν ἐν τοῖς ἐφεξῆς ἡμῖν ἔτεσιν, εἶρον Κύρον τὸν πρῶτον βασιλέα Περσῶν ἐν τοῖς ἀπὸ Ναβονασάρου καταγομένοις ἐπὶ Ἀλέξανδρον ἔτεσιν ἐννέα μόνον ἔτη βασιλεύσαντα Περσῶν ἐν πᾶσι τοῖς ἀκριβέσι κανονίοις· μὴ δυνάμενος δὲ Κύρον οὕτω στοιχειῶσαι, διὰ τὸ ταῖς θεαῖς γραφαῖς ἀντιπίπτειν, ἀπανταχοῦ γὰρ λα' ἔτος κείται βασιλεύσας παρὰ τοῖς ἐκκλησιαστικοῖς ἱστορικοῖς, ἐξ ἀνάγκης ἐκ τῶν Ὀχου χρόνων, ἀμφιβαλλομένων παρ' ἐνίοις, ὑφελὼν ἔτη τὰ δοκούντα εἶναι περιττά, τὰ εἰ μὴ ἐπ' αὐτοῦ ἐστοιχείωσα [sic legendum videtur]· καὶ ἔστιν ὁ κανὼν σύμφωνος. A specimen how little these chronologers are to be relied upon for the detail of reigns, which they would alter, extend, or shorten, with very little scruple, to make the total amounts correspond to their respective systems. We shall see this farther proved by a little consideration of the manner in which they arranged the term of the seventy years captivity.

The seventy years of the captivity, which were generally made to terminate at the first year of the Persian sovereignty of Cyrus, were variously computed either from the 13th year of Josiah, or from the 4th year of Jehoiakim, or from the last year of Zedekiah: Syncellus p. 217. A. B. τὸ δ' ἔτος Ἰωακείμ—κόσμου δὲ δωπγ', καὶ πρῶτον ἔτος βασιλείας Βαβυλῶνος Ναβουχοδονόσορ ὁ μέγας Ἱερεμίας φησὶ· τὸ δ' αὐτὸ κγ' ἔτος τῆς ἑαυτοῦ προφητείας πρὸς τὸν λαὸν Ἰουδα ἐξαριθμεῖ ἀπὸ τοῦ ιγ' ἔτους Ἰωσίου βασιλείας ἀρχόμενον· ἀφ' οὗ καὶ τινες τῶν

ἐξηγητῶν, ἐν οἷς καὶ Εὐσέβιος, τὸν ἐβδομηκονταετηρικὸν τῆς αἰχμαλωσίας χρόνον βούλονται μετρεῖσθαι ἕως τοῦ πρώτου ἔτους Κίρου γινόμενον ἔτη ἐβδομήκοντα. κατὰ δὲ δεύτερον τρόπον ὁ αὐτὸς ἐβδομηκονταετῆς χρόνος συνάγεται ἀπὸ τοῦ ἐν-εστῶτος ὃ ἔτους Ἰωακείμ, ἀφ' οὗ καὶ ὁ θεὸς διὰ τοῦ προφήτου ἐγκαλεῖ τοῦ λαοῦ τοῦ Ἰούδα περὶ τῆς ἀπειθείας, ἐπὶ τὸ πρῶτον ἔτος τοῦ αὐτοῦ Κίρου. κατὰ δὲ τρίτον καὶ τελευταῖον, ἀπὸ τοῦ ια' ἔτους Σεδεκίου ἕως τοῦ δευτέρου ἔτους Δαρείου. Africanus computed the seventy years from the first year of Zedekiah: Syncell. p. 219. C. Ἀφρικανὸς ἀπὸ τοῦ πρώτου ἔτους Σεδεκίου τὰ ὀκτὼμυρία τῆς αἰχμαλωσίας. Each chronologer, according to his own particular scheme, adjusted the reigns of the Babylonian kings to the period of seventy years. Africanus, who reckoned the captivity to commence at the first year of Zedekiah, considered the 70 years as completed at the first year of Cyrus in Persia: apud Euseb. Præp. X. p. 488. B. See the passage in a preceding note, p. 309. note 1. Accordingly he placed Zedekiah at B. C. 630 instead of B. C. 597, and carried upwards the reigns of the kings of Judah about 33 years too high. This is confirmed by his date for the first year of Ahaz; which he places at B. C. 776. apud Syncell. p. 197. C. ἦν ἄρα τοῦ Ἀχάζ βασιλείας ἔτος πρῶτον, ὃ συντρέχειν ἀπεδείξαμεν τὴν πρώτην Ὀλυμπιάδα. He fixes Ahaz at B. C. 776, instead of B. C. 741. or 35 years higher than the true date; the reigns of all the predecessors of Zedekiah being necessarily carried upwards a proportionate number of years. From the 11th of Zedekiah to the first of Cyrus in the Canon is a space of 49 years; but Africanus, who placed the 11th of Zedekiah at B. C. 677, and the first of Cyrus at B. C. 528, computed 59 years as the interval. He must therefore have adapted the Babylonian reigns to this enlarged amount.

Eusebius computed a period of 70 years from the 13th of Josiah to the 1st of Cyrus B. C. 549, and again 70 years from the captivity of Zedekiah to the 2d of Darius Hystaspes: Chron. ad Olymp. 47. 2. [B. C. 597.] *Hebraeorum captivitas et exterminium templi quod fuit in Jerusalem annis 70 qui supputantur usque in 2dum annum Darii. Nabuchodonosor rex Chaldaeorum, Hierosolymis captis, templum incendit.* But these periods he obtained by omitting entirely the reign of Nabonnadius: Syncell. p. 226. D. ὁ μέντοι Εὐσέβιος τὸν Ἀστυάγην ἀπὸ τοῦδε τοῦ Σεδεκίου ἐστοιχείωσεν βασιλεύσαντα ἔτη λη'. ἦτοι ἀπὸ ιβ' ἔτους τοῦ Ναβουχοδονόσορ ἕως τοῦ ε' ἔτους Νιριγλῆσάρου· τούτου τὸ ἔτος λογισάμενος α' ἔτος τῆς Κύρου βασιλείας ἐν τῷ κανονίῳ αὐτοῦ, τῆς δὲ ἐπὶ Σεδεκίου αἰχμαλωσίας ἔτος λα'. καὶ μὴδ' ὅλως λογισάμενος τὰ Δαρείου τοῦ Ἀστυάγου ἔτη ιζ', ὅπερ καὶ ἄλλοι τῶν ἐκκλησιαστικῶν ἱστορικῶν πεποιήκασιν· εἴτα Κύρου λ' ἐστοιχείωσεν, καὶ μετ' αὐτοῖς Καμβύσου ἔτη η'. ἔπειτα β' μάγων ἀδελφῶν μῆνας ζ', καὶ Δαρείου Ὑστάσπου ἔτος ἓν. Thus Nabonnadius, their Astyages, had sometimes 17 years, sometimes 11 years, and was sometimes omitted altogether. Syncell. p. 232. D. τὰ πάντα τῆς βασιλείας Δαρείου τοῦ Ἀστυάγου ἔτη λη'. Μῆδων μὲν κα', κατὰ δὲ ἄλλους κζ'. Μῆδων τε καὶ Χαλδαίων ἔτη ιζ', κατὰ δὲ τινες ια'. πλὴν εἴτε οὕτως, οὐδὲν τῇ ἀληθείᾳ ἀντίκειται. οἱ γὰρ σπουδάζοντες δεῖξαι τὰ ὅτι τῆς αἰχμαλωσίας ἀπὸ τοῦ ιβ' ἔτους τοῦ Ναβουχοδονόσορ καὶ τῆς τελείας ἐρημώσεως οἴκου Κυρίου καὶ αἰχμαλωσίας τοῦ ἔθνους ἕως τοῦ δευτέρου ἔτους Δαρείου τοῦ Ὑστάσπου ταῦτα τὰ ἔτη τοῦ Ἀστυάγου ὑπεξαίρουσιν· ἵνα τὸν ἐβδομηκονταετῆ χρόνον στήσωσιν.

The chronology of Eusebius is this, as it is exhibited in the extant copy of his Chronicon apud Euseb. Scaliger. p. 125—129.

O. B. C.							
45. 3.	598.	Nebuchadnezzar	12.	Astyages	1.	Zedekiah	4.
47. 2.	591.		19.		8.		11.
	590.		20.		9.	First y. of the captivity.	
	589.		21.		10.		2.
*	*		*		*		*
51. 3.	574.		36.		25.		17.
	573.	Evil Merodach	1.		26.		18.
*	*		*		*		*
54. 4.	561.				38.		30.
55. 1.	560.			Cyrus	1.	Edict of Cyrus	31.
*	*				*		*
62. 2.	531.				30.		60.
	530.			Cambyses	1.		61.
*	*		*		*		*
64. 3.	522.			Magi			69.
	521.			Darius	1.		70.
65. 1.	520.				2.	Temple rebuilt.	

He omits, therefore, the reign of Nabonnadius: and, if the extant copies are accurate, in placing the succession of Evil Merodach at Olymp. 51. 4. B. C. 573. he reduces the reign of Nebuchadnezzar to 36 years, and gives 13 years to the reigns of Evil Merodach and Belshazzar.

The author of the Alexandrine Chronicle, who, like Eusebius, computes the 70 years from the captivity of Zedekiah to the second year of Darius Hystaspes, thus disposes of the period: apud Scaliger. Euseb. p. 242—244. He fixes the 4th of Jehoiakim and the 1st of Nebuchadnezzar at Olymp. 39. 3.

B. C. 622. which carries upwards the Jewish reigns about 17 years too high. He reduces the reign of Nebuchadnezzar to 23 years: *Olymp.* 45. 1. τούτω τῷ κγ' ἔτει Ναβουχοδονόσορ, καὶ τρίτῳ τῆς αἰχμαλωσίας [which is computed from the 11th of Zedekiah and the 20th of Nebuch.], ἀπέκτισε Ναβουζαρδάν πάλιν ἀπὸ Ἱερουσαλήμ Ἰουδαίους ψμέ.—Μετὰ Ναβουχοδονόσορ διεδέξατο τὴν Χαλδαίων ἀρχὴν ὁ υἱὸς αὐτοῦ Εὐειλὰδ Μαρωχὰδ ἔτη ζ'. Then follow Βαλτάσαρ ἔτη δ'. Δαρείος ὁ Μῆδος ἔτη γ'. Δαρείος υἱὸς Ἀσσουήρου ἀπὸ τοῦ σπέρματος Μῆδων ἔτη ιγ'. τίνες φασὶ τοῦτον τὸν Δαρείον καὶ Ἀστυάγην ἐπικεκλῆσθαι. And the 1st year of Cyrus, *Ol.* 52. 1. B. C. 572. is the 31st of the captivity. His chronology therefore is this:

Olymp.	Y.	B. C.
39. 3. Nebuchadnezzar . . .	23. . . .	622.
45. 2. Evil Merodach	7. . . .	599.
47. 1. Belshazzar	4. . . .	592.
48. 1. Darius Medus	3. . . .	588.
48. 4. Darius Astyages . . .	13. . . .	585.
52. 1. Cyrus	30. . . .	572.

The dates of this author for the Persian dynasty have been given already, p. 316. note p.

Sulpicius Severus, who places the beginning of the 70 years at the 11th of Zedekiah, and their termination at the 1st of Cyrus, has the following account of the Babylonian reigns: II. 7—13. p. 267—281. *Nabuchodonosor post devictum Sedekiam, quem captivum Babylonem transtulit, regnasse traditur annos 26. quanquam id non in Sacra Historia scriptum invenerim. Sed forte accidit ut, dum multa evolverem, annotationem hanc jam interpolato per ætatem libello sine auctoris nomine reperirem, in quo regum Babyloniorum tempora continebantur, quam prætereundam non putavi. Siquidem et chronicis consentirent, et ita illius nobis ratio quadraret, ut per ordinem regum quorum tempora continebat usque in primum Cyri regis annum 70 annos—impleret. Post Nabuchodonosor filius ejus regnum est adeptus, quem in Chronicis Evilmarodach fuisse vocitatum reperi. Hic duodecimo imperii anno diem functus fratri minori, qui Balthasar dictus est, locum fecit. Is cum quarto et decimo anno publicum epulum—daret, sacra vasa proferri imperavit, &c.—eddem nocte interiit, regnumque ejus Darius natione Medus occupavit.—Darius duodeviginti annos regnasse traditur: quod tempestate Astyages Medis imperabat.—Post Darium Medum, quem duodeviginti annos regnasse significavimus, Cyrus uno et triginta annis rerum potitus est.*

These, then, will be the dates:

	Y.	B. C.
(Zedekiah	11.	642.)
Nebuch. last	26.	631.
Evil Merodach . . .	12.	605.
Belshazzar	14.	593.
Darius the Mede . .	18.	579.
Cyrus	31.	561.

This chronology carries up the reign of Zedekiah, and consequently those of all his predecessors, about 45 years higher than their true position.

The concise sketch which follows in Sulpicius of the Persian dynasty deserves notice. He proceeds thus: II. 13—25. p. 281—311. *Cyrus uno et triginta annis rerum potitus est. Scythis bellum inferens in prælio cecidit secundo anno postquam Tarquinius Superbus Romæ regnare cæperit. Cyro Cambyses filius ejus successit, regnavitque annos novem.—Post hujus mortem, Magi duo fratres, natione Medi, menses septem Persarum regnum obtinuerunt. Ad hos interficiendos septem nobilissimi Persæ conjuraverunt, quorum princeps fuit Darius Hystaspis filius;—omniumque consensu regnum ei delatum: regnavit annos sex et triginta. Hic ante quadriennium quam decederet apud Marathonem pugnavit.—Id gestum post Romanam conditam anno fere ducentesimo et sexagesimo, Macherino et Augurino consulibus, abhinc annos, (si tamen investigatio Romanorum consulum non fefellit,) 888; omne enim tempus in Stilichonem consulem direxi. [A. D. 400.] Post Darium Xerxes fuit; isque unum et viginti annos regnasse traditur; quanquam in plerisque exemplaribus viginti et quinque annos imperii ejus fuisse reperi. Huic successit Artaxerxes.—Regnavit annos unum et quadraginta. Xerxes duobus mensibus; postque eum Suedianus septem mensibus fuit. Darius deinde regnum adeptus est, cui Ochus tum nomen erat:—qui unum de viginti annis rerum fuerat potitus.—Artaxerxes regnavit annos duos et sexaginta, [legendum cum Sigonio duos et quadraginta,] eidemque Ochus successit.—Cæterum Ochus viginti tres annos regnavit. Post eum Arxes filius ejus triennio imperium tenuit: Darius annos quatuor. Adversus hunc Alexander Macedo acie conflixit. eo victo Persis imperium ademptum, quod ab initio Cyri steterat annos ducentos et quinquaginta. [legendum ducentos et triginta.] Alexander exacto duodecimo imperii anno, septimo posteaquam Darium devicerat, apud Babyloniam defunctus est.*

The chronology, then, of Sulpicius is this :

	Y.	Rectified.	Date of Sulpic.
		B. C.	B. C.
Cyrus	31.	561.	559.
Cambyses	9.	530.	528.
Darius	36.	521.	519.
Xerxes	21.	485.	483.
Artaxerxes	41.	464.	462.
Xerxes 2 m. Sogdianus 7 m.	1.	423.	421.
Darius Nothus	19.	422.	420.
Artaxerxes II. [62.]	42.	403.	401.
Ochus	23.	361.	359.
Arses	3.	338.	336.
Darius III.	4.	335.	333.
	[250.]	230.	
Alexander, last	7.	331.	329.
Death of Alexander		323.	321.

Sulpicius intended to state the reign of Cyrus at 31 years, and not, as Wesseling suspected, at 29, See the Tables B. C. 538, 2. And this is further confirmed by the author's own computation of 260 years, II. 16, 18. from the captivity, *a die captivitatis Judæorum*, to the 32d year of Artaxerxes II. But 29 years for the reign of Cyrus would give only 258 years for this period. The correction of Sigonius in the reign of Artaxerxes II. XLII years, for LXII, is disputed by the commentator upon Sulpicius ad p. 301. because Plutarch also states this reign at 62 years. But it is perfectly clear from Sulpicius himself that he gave forty-two years as the amount of this reign. Sixty-two years would raise all the preceding reigns twenty years too high. Cyrus would be placed at B. C. 581. Cambyses at 550. Xerxes at 505. But Sulpicius determines the death of Cyrus to coincide with the 2d year of Tarquinius Superbus : and the 2d of Tarquin was, according to Varro, B. C. 533. according to Cato, B. C. 531. according to Fabius, B. C. 528. He fixes the battle of Marathon (four years before the death of Darius) at the 260th year of the city, and 888 years before the consulship of Stilicho. But U. C. 260. was according to Varro B. C. 494. according to Cato B. C. 492. according to Fabius B. C. 488. A. D. 400 gives also B. C. 488 for the 32d year of Darius Hystaspes. The accession therefore of Xerxes was not placed by Sulpicius at B. C. 505. He computes, II. 16, 14. from the 32d year of Artaxerxes II. *ad Christi crucem, Fusio Gemino et Rubellio consulibus*, [U. C. Varr. 782. A. D. 29.] 398 years. And this will place the 32d year of that king at B. C. 369. and his accession at B. C. 401. Lastly, he reckons (II. 17, 14. compared with 24, 17.) twenty-two years from the 32d year of Artaxerxes II. to the 12th of Ochus ; consequently he computed forty-two years to the reign of Artaxerxes. The total numbers, therefore, 250 years, are to be reduced to 230. They were probably altered by some transcriber, to adapt the total to the amount which he found in detail. If the erroneous number, sixty-two years, ascribed to this reign in Plutarch, (which is noticed p. 316. note P.) had any other origin than the corruption of the copy by the error of a transcriber, I should account for it thus. The five years given to Ochus by some accounts, which Syncellus adopted because they suited his purpose, might be intended to express the amount of his reign after the reduction of Egypt, and were probably derived from some list of Egyptian reigns. Thus in the dynasty given by Syncellus p. 77. C. Ochus has two years in Egypt ; or six years according to Ed. Routh. tom. II. p. 149. But those who mistook this for the whole reign of Ochus, finding a deficiency in the total amount of the Persian kings, ascribed the residue of his years to his predecessor Artaxerxes ; $62 + 5 = 67$ years actually expressing the true amount of these two Persian reigns.

Scaliger would read 890 years for 888 in Sulpicius II. 13, 10. and 890 years for this interval, from the battle of Marathon B. C. 490 to A. D. 400, would undoubtedly describe the exact amount of time. But it appears that Sulpicius, by some error of computation, placed the death of Alexander two years too low ; at B. C. 321. U. C. Varr. 433. instead of B. C. 323. U. C. Varr. 431. He fixes the birth of Christ at the 33d year of Herod : II. 39. *Sub hoc Herode, anno imperii ejus 33^o. Christus natus est, Sabino et Rufino consulibus*. [U. C. Varr. 750. B. C. 4.] and enumerates 317 years from the death of Alexander to the birth of Christ, which places the death of Alexander 321 years before the vulgar era^a.

^a He computes, indeed, 151 years from the death of Alexander to the seizure of the temple by

Antiochus : II. 27. *Id gestum ab excessu Alexandri anno centesimo uno et quinquagesimo, Paulo Cras-*

This error arose from his computing only *nine* years instead of *eleven* between that event and the era of the Seleucidæ: II. 28. *Defuncto rege Alexandro*—*Seleucus post novem annos rex est appellatus regnavitque annos 32*. As this error of two years in the time of Alexander brings down each preceding reign two years respectively, his references are adapted to these erroneous dates: he places the battle of Marathon at B. C. 488. and the accession of Artaxerxes II. at B. C. 401.

XIX.

ATTIC MONTHS.

1. Ἑκατομβαιών.	7. Γαμηλιών.
2. Μεταγειτνιών.	8. Ἀνθεστηριών.
3. Βοηδρομιών.	9. Ἐλαφηβολιών.
4. Πυανεψιών.	10. Μουνυχιών.
5. Μαίμακτηριών.	11. Θαργηλιών.
6. Ποσειδεών.	12. Σκιροφοριών.

1. **HECATOMBÆON.** ἀμὴν τῶν Ἀθηναίων ὁ πρῶτος. The lexicographer is confirmed by Antiphon^b; who attests, that the two last months were *Thargelion* and *Sciophorion*: τῆς ἀρχῆς αὐτῷ [he is speaking of the king-archon] λοιποὶ δύο μῆνες ἦσαν θαργηλιῶν καὶ σκιρροφοριῶν.—and that the two first were *Hecatombebæon* and *Metagitnion*: ἐπειδὴ γὰρ οὐτοσὶ ὁ βασιλεὺς εἰσῆλθεν, ἐξὸν αὐτοῖς ἀπὸ τῆς πρώτης ἡμέρας ἀρξαμένοις τοῦ ἑκατομβαιῶνος μηνὸς τριάκονθ' ἡμέρας συνεχῶς ἀπογράφεσθαι,—καὶ αὖθις τοῦ μεταγειτνιῶνος μηνὸς ἀπὸ τῆς πρώτης ἡμέρας ἀρξαμένοις ἐξὸν αὐτοῖς ἀπογράφεσθαι—παρῆσαν καὶ τούτου τοῦ μηνὸς εἴκοσιν ἡμέρας. ὥστε αἱ σύμπασαι ἡμέραι ἐγένοντο αὐτοῖς πλέον ἢ πεντήκοντα ἐπὶ τούτου τοῦ βασιλείως. The season of Hecatombebæon, near the summer solstice, is marked by Aristotle^c: θέρους περὶ τὸν ἑκατομβαιῶνα περὶ τροπὰς θερινάς. who also shews its position between *Sciophorion* and *Metagitnion*: ^dπερὶ τρεῖς μῆνας, σκιρροφοριῶνα καὶ ἑκατομβαιῶνα καὶ μεταγειτνιῶνα. The Κρόνια were celebrated in this month:—^eδωδεκάτῃ τὸν νόμον εἰσῆνεγκεν—καὶ ταῦτ' ὄντων Κρονίων, καὶ διὰ ταῦτ' ἀφειμένης τῆς βουλῆς. and the Παναθήναια μεγάλα.—^fΤιμοκράτης—τοῦ ἑκατομβαιῶνος μηνὸς δωδεκάτῃ τὸν νόμον εἰσῆνεγκεν—διαπραξάμενος μετὰ τῶν ὑμῖν ἐπιβουλευόντων καθίζεσθαι νομοθέτας διὰ ψηφίσματος ἐπὶ τῇ τῶν Παναθηναίων προφάσει. βούλομαι δ' ὑμῖν τὸ ψήφισμα αὐτὸ ἀναγῶναι τὸ νικῆσαν—“Ἐπὶ τῆς Πανδιονίδος πρώτης ἐνδεκάτῃ τῆς πρυτανείας, Ἐπικράτης εἶπεν, ὅπως ἂν τὰ ἱερὰ θύηται καὶ ἡ διοίκησις ἱκανῇ γένηται καὶ εἴ τιнос ἐνδεὶ πρὸς τὰ Παναθήναια “διοικητῇ, τοὺς πρυτάνεις καθίσαι νομοθέτας αὔριον.”—Whence we learn that the *Panathenæa* were after the 12th of the month; which consists with the account of Proclus, who places the *Pan-*

soque consulibus, [U. C. Varr. 586. B. C. 168.] *post quinquennium fere quam Antiochus regnare cœperat*. This would bring down the death of Alexander to B. C. 319. four years below the actual date. But the detail of the reigns in Sulpicius himself, II. 28. gives 153 years for this period, and raises the death of Alexander to B. C. 321.

^a Bekker. Anecd. Græc. p. 247, 1.

^b περὶ τοῦ χορευτοῦ p. 146, 16—30.

^c Hist. Anim. V. 9, 6.

^d Hist. Anim. V. 15, 1.

^e Demosth. Timocrat. p. 708.

^f Demosth. Timocrat. p. 708. 709. The opinion of Petitus and Corsini, who understand the *Panathenæa minora* in this passage, will be considered under the month *Thargelion*.

athenæa magna at the 28th of Hecatombæon: τὰ γὰρ μεγάλα (Παναθήναια) τοῦ ἑκατομβαιῶνος ἐγίνετο τρίτη ἀπίοντος ff.

2. METAGITNION. ἑδύτερος μὲν παρ' Ἀθηναίοις.—ἐν δὲ τούτῳ Ἀπόλλωνι Μεταγειτνίῳ θύουσιν ὡς Λυσιμαχίδης ἐν τῷ περὶ τῶν Ἀθήνησι μηνῶν. ^h Μεταγειτνίων. μὲν Ἀθήνησι δεύτερος.

3. BOËDROMION. ἰ μὲν Ἀθήνησιν ἐστὶν ὁ τρίτος. The three first months are named in successive order by Demosthenes ^k: ἑκατομβαιῶν, μεταγειτνίων, βοηδρομιῶν. τούτου τοῦ μηνὸς μετὰ τὰ μυστήρια, κ. τ. λ. The μυστήρια μεγάλα, or Ἑλευσίνια, began on the 15th of this month, and ended on the 23d; occupying nine days^l.

4. PYANEPSION. ^m μὲν Ἀθήνησι τέταρτος.—ⁿ Πυανεσιῶν μὲν Ἀθήνησι δ'. These testimonies are confirmed by Plutarch ^o: μεταγειτνιῶνος ἢ περὶ Κρανῶνα μάχῃ—βοηδρομιῶνος δὲ παρήλθεν ἡ φρουρά, πυανεσιῶνος δὲ Δημοσθένης ἀπέθανε. From this passage Scaliger inferred that *Pyanepsion* followed *Boëdromion*. It is manifest, that Arrian believed *Pyanepsion* to be the fourth month of the Attic year, from the date which he has assigned to the battle of Arbela: he places that battle in *Pyanepsion*; and it was preceded by an eclipse, which we know to have fallen within the month *Boëdromion*^p. *Pyanepsion* is the fourth, and *Mæmacterion* the fifth, in the list, though imperfect, of a grammarian^q: μῆνες Ἀθηναίων οὗτοι: Ἑκατομβαιῶν, Μεταγειτνίων, Βοηδρομιῶν, Πυανεσιῶν, Μαιμακτηριῶν, Ποσειδεῶν, Γαμηλιῶν, Σκευοφοριῶν. And the same order is established by ancient Marbles: not only by the two inscriptions which Spon has published, of the age of the Cæsars, and by one of uncertain age in Chandler's collection^r,

^{ff} It is strange that both Meursius and Dodwell should understand *τρίτη ἀπίοντος* to mean the *twenty-third* day of the month (see Corsin. *Fast. Att.* tom. II. p. 359), when the practice of reckoning the last ten days of the Attic month backwards is so well known. An example of this practice (which is explained by Potter *Archæolog.* vol. I. p. 524.) is given by Demosthenes *Fals. Leg.* p. 359. εἰκάς.—ὕστερα τοίνυν δεκάτη, ἐνάτη, ὀγδόη.—τῇ τετραδὶ φθίνοντος ἡκκλησιαζέσθε.—ὀγδόη τοίνυν, ἐβδόμη, ἕκτη, πέμπτη, τετράς. Ulpian. ad loc. (p. 210. ed. Par.) ἐκ τῆς πρώτης καὶ εἰκάδος ἐξ ὑποτροφῆς λέγοντες τὴν πρώτην εἰκάδα δεκάτην καὶ τὴν δευτέραν εἰκάδα ἐνάτην καὶ τὴν τρίτην εἰκάδα ὀγδόην καὶ ὁμοίως οὕτως ἕως τῆς τριακάδος. Accordingly, *δεκάτη φθίνοντος* is the 21st; *ἐνάτη*, the 22d; *τετράς φθίνοντος*, the 27th; *τρίτη φθίνοντος* or *ἀπίοντος*, the 28th of the month. Theod. Gaza de Mensibus c. 15. p. 301. illustrates this method of computing by quoting Aristoph. *Nub.* 1129. (1131. Br.) explained by the scholiast ad loc. whom Gaza transcribes. Wyttenbach ad Plutarch. *Mor.* p. 372. A—E. like Meursius and Dodwell, had neglected these passages, when he remarked, “τῇ ὀγδόῃ φθίνοντος *reddendum erat vigesimo octavo die mensis, non, ut nunc editum est, vigesima secundâ.*” It should have been rendered *vigesimo tertio*. The practice of the Athenians, in thus computing the last ten days of the month, resembled that of the Romans in computing their *Calends*, *Nones*, and *Ides*.

^g Harpocrat. v. Μεταγειτν. See Phot. *Lex.* v. Μεταγειτν. bis.

^h Bekker. *Anecd. Græc.* p. 280, 26.

ⁱ Bekker. p. 221, 30.

^k Olynth. III. p. 29.

^l See Corsin. *Fast. Att.* tom. II. p. 378. and Meursius, to whom he refers.

^m Bekker. p. 297, 15.

ⁿ Phot. *Lex.* v. Πυανεσι.

^o Demosth. c. 28.

^p See the Tables B. C. 331, 2.

^q Apud Bekker. *Anecd. Græc.* p. 281, 16.

^r The three inscriptions are these: 1. *Inscriptio Sponiana* apud Corsin. *Fast. Att.* tom. II. p. 171. *Marm. Oxon.* No. LIV. 1.

εἰκόνα τήνδε Ποσειδῶνος ἐν εὐφύβοισι παλαίστραις]

τεύξας, κοσμοῦ . . οὐ θήκατο Νυμφοδότου,

ἐπὶ τῆς Γαίῃς Ἰουλίου Κασίου Στεφάνου ἀρχῆς κοσμητῆς ἐφύβων Ὀλος Πόντιος Νυμφόδοτος Ἀζηνιεύς καὶ ὑποκοσμηταὶ Ὀλος Πόντιος Δημήτριος Ἀζηνιεύς καὶ Χαρίτων Ἰατροκλέους Μελιτεύς . . νμνασι . . . καθὼς ἐγνυμνασιά. χησαν Βοηδρομιῶνα Νυμ . . δοτος Ἀζηνιεύς Πυανοφιῶνα Δημήτριος Νυμφόδοτος Ἀζηνιεύς Μαιμακτηρι . να Συμφέρων Ἀζηνιεύς Ποσειδεῶνα α' Ἀντίοχος Μενάνδρου Μελιτεύς Ποσειδεῶνα β' Κλ. Νίκων Μαραθῶνιος—This inscription establishes two facts: that *Pyanepsion*, at this period, preceded *Mæmacterion*, and that the lunar months were still in use at Athens, from the mention of the intercalary month, the second *Posideon*. 2. *Inscriptio Sponiana* apud Corsin. tom. II. p. 182, 183.—γυμνασιάρχαι Βοηδρομιῶνα Ἰούλιος Εὐφράνωρ Μαραθῶνιος στρατηγός Πυανοφιῶνα Δημήτριος Μάρκου Βησαιεύς . . Μαιμακτηριῶνα Σύμμαχος Ἀριστοβούλου Μαραθῶνιος Ποσειδεῶνα Ἀρτέμιον Μην-

but by a fourth monument which Chandler has discovered, coeval with the Peloponnesian war; or at least anterior to the archonship of *Euclides* B. C. 403. Barthelemy justly considers this last inscription as conclusive for the order of Scaliger^s.

5. ΜΕΜΑΚΤΗΡΙΟΝ. Harpocratio^t:—ὁ πέμπτος μὴν παρ' Ἀθηναίους.—ὠνόμασται δὲ ἀπὸ Διὸς Μαιμάκτου. μαιμάκτης δ' ἐστὶν ὁ ἐνθουσιώδης καὶ ταρακτικός, ὡς φησι Λυσισμαχίδης ἐν τῷ περὶ τῶν Ἀθήνησι μνηῶν. ἀρχὴν δὲ λαμβάνοντος τοῦ χειμῶνος ἐν τούτῳ τῷ μηνί, ὁ ἀὴρ ταράττεται καὶ μεταβολὴν ἴσχει. Repeated by Suidas^v: and by Photius^u: who has also another passage to the same purpose: Μαιμακτηριῶν. καὶ οὗτος μὴν Ἀθήνησι εἰ. ὠνόμασθη δὲ ἀπὸ τῆς μαιμάξεως τῆς περὶ τὴν ἄμπελον, κ. τ. λ. With this another grammarian agrees^x: Μαιμακτηριῶν. μὴν καὶ αὐτὸς [forte καὶ οὗτος] Ἀθήνησι, πέμπτος. To these authorities must be added the testimonies which have been already recited under the preceding month^y.

The authority of Harpocratio is set aside by Petavius and Dodwell, because it interfered with their theory, which placed Mæmacterion before Pyanepsion. According to Petavius^z, Harpocratio confounded the ancient lunar Attic year with the solar year of his own time; and, being an Alexandrian, confounded *Attic* with *Egyptian* months. Dodwell^a charges him with want of skill: *Nihilo peritior Harpocratio annū veteris Attici*, &c. Corsini^b well de-

οδάρου τιος In a subsequent part of the Marble, the tribe Ἀδριανίς is mentioned; which marks its age. 3. Inscriptio inter Marmora Oxoniensia N^o. XXI. ed. Chandler. Μεταγεινιῶνος θεαῖς β' . . . [i. e. Εὐμενίσι δευτέρᾳ ἵσταμένον]. του τῆς Παντελείας πόπανον φαλον, χοινικιαῖον, εἰ εἰ, νηφάλιον. Βοηδρομιῶνος γ' εἰ [τρίτῃ ἵσταμένον], Νέφθυϊ καὶ Ὀσίριδι. ἀλεκτρυόνα.—Πυανειῶνος Ἀπόλλωνι καὶ Ἀρτέμιδι, ζ' [conf. Harpocrat. v. Πυανόφια.—Πυανειῶνος ἐβδόμῃ τὰ Πυανόφια Ἀπόλλωνι.—], π. πανον χ κιαῖον ὀρθόνφαλον καὶ καθήμεν . . . δωδεκόνφαλον. [conf. Mærid. v. φθοῖς.—πέμμα πλατὺ ἔχον ὄμφαλον. Clem. Protrept. p. 14. A. πόπανα πολυόμφαλα.] Μαιμακτηριῶνος Διὶ Γεωργῷ, κ', πόπανον χοινικιαῖον ὀρθόνφαλον δωδεκόνφαλον ναστὸν χοινικιαῖον ἐπιτεπλάσμενον πανκαρπῖαν νηφάλιον. Ποσειδεῶνος ἡ ἵσταμένον, πόπανον χοινικιαῖον δωδεκόνφαλον καθήμεν . . . Ποσειδῶνι.—κ. τ. λ.

^s The argument of Barthelemy is decisive: Mém. de l'Acad. Royale des Inscr. tom. XLVIII. p. 399. M. Chandler, d'après quelques indices, crut y reconnaître la loi de Solon, touchant les sacrifices et les victimes. Tout ce que nous découvrons dans le fragment qu'il nous a transmis, c'est un certain règlement qui obligeoit les Athéniens, ainsi que d'autres villes, et qu'on devoit observer pendant deux intervalles de temps égaux et circonscrits. Le premier de ces intervalles commence à la néoménie de Métegitnion, comprend le Boëdromion, et s'étend jusqu'au 10 de Pyanepsion; c'est-à-dire, jusqu'à la veille du jour, où commençoient, à proprement parler, les fêtes de Cérès nommées Thesmophories: (ΑΠΟ) ΜΕΤΑΓΕΙΤΝΙΟΝΟΣ ΜΕΝΟΣ ΑΠΟ ΑΡΧΟΜΕΝΙΑΣ ΚΑΙ ΤΟΝ ΒΟΕΔΡΟΜΙΟΝΑ ΚΑΙ ΤΟ ΠΥΑΝΟΦΣΙΟΝΟΣ ΜΕΧΡΙ ΔΕΚΑΤΕΣ ΗΙΣΤΑΜΕΝΟ. Métegitnion étoit le second mois de l'année Attique, Boëdromion le troisième, Pyanepsion étoit donc le quatrième: car si ce dernier n'avoit pas suivi im-

médiatement Boëdromion, on n'auroit pas manqué de citer le mois qui les séparoit: cela se trouve confirmé par le second intervalle de temps mentionné dans l'inscription. Il commence à la néoménie de Gamélion, (7^e. mois,) comprend l'Anthéstérion, (8^e. mois,) et s'étend jusqu'au 10 d'Elaphébolion, (9^e. mois.) c'est-à-dire, jusqu'à la veille du jour où commençoient, à proprement parler, les Dionysiaques de la ville: ΑΠΟ ΓΑΜΕΛΙΟΝΟΣ ΜΕΝΟΣ ΑΠΟ ΑΡΧΟΜΕΝΙΑΣ ΚΑΙ ΤΟΝ ΑΝΘΕΣΤΕΡΙΟΝΑ ΚΑΙ ΤΟ ΕΛΑΦΕΒΟΛΙΟΝΟΣ ΜΕΧΡΙ ΔΕΚΑΤΕΣ ΗΙΣΤΑΜΕΝΟ. Les deux intervalles de temps comprennent chacun deux mois et un tiers; et comme dans le second on a suivi l'ordre du calendrier, il faut nécessairement qu'on l'ait suivi dans le premier; et puisqu'Elaphébolion venoit après Anthéstérion, Pyanepsion devoit venir après Boëdromion. As neither the volume to which I have referred, nor the original edition of the treatise of Barthelemy, (*Dissertation sur une ancienne inscription Grecque relative aux finances des Athéniens*; 1792.) are now before me, I am indebted for this extract to the hand of a literary friend.

^t V. Μαιμακτηριῶν. ^v V. Μαιμακτηριῶν.

^u Lex. v. Μαιμακτηριῶν.

^x Apud Bekker. Anecd. Græc. p. 280, 27.

^y The testimony of Diod. III. 47. (produced by Scaliger in support of his own arrangement,) also determines Mæmacterion to the fifth place: ἀπὸ μηνός, ὃν καλοῦσιν Ἀθηναῖοι Μαιμακτηριῶνα, τῶν ἐπτά τῶν κατὰ τὴν ἄρκτον ἀστέρων οὐδένα φασὶν ὀρᾶσθαι μέχρι τῆς πρώτης φυλακῆς· τῇ δὲ ποσειδεῶνι μέχρι δευτέρας, καὶ κατὰ τοὺς ἐξῆς ἐκ τοῦ κατ' ὀλίγον πλωϊζομένου. Mæmacterion, then, immediately preceded Posideon.

^z Doctrin. Temp. I. 10. IV. 8.

^a Diss. II. p. 91.

^b Fast. Att. tom. II. p. 405. 406.

fends Harpocratio against the imputations of Petavius, by shewing that he every where speaks of *Athenian* and not *Egyptian* months; that he quotes Lysimachides for the station of Mæmacterion; that if he had called Mæmacterion the fifth month, only because *Tybi* was the fifth in the Egyptian Calendar, he must have called Metagitnion the third, Posideon the seventh, and Munchion the eleventh, for similar reasons. But, after having so well defended the lexicographer, he proceeds to determine, with some inconsistency, that, in the original and ancient order of the Attic months, Mæmacterion was the *fourth*, and Posideon the *fifth*; that this order continued certainly down to the 124th Olympiad; that it was afterwards reversed, and Mæmacterion became the fifth month: that this change was made in the reign of Hadrian, in the very age of Harpocratio himself^c. We are therefore required to suppose that Harpocratio, proposing to illustrate the ancient orators, and drawing his materials from former commentators and writers, would arrange the Attic months, not according to the order which prevailed in the time of his authors, but according to a new form established in his own time; that, while he commented on Demosthenes, Isæus, Æschines, or Lycurgus, he would neglect to describe the months as they were arranged in the works of those orators, and would represent them under the recent mode adopted in the reign of Hadrian. In the present case, however, we have not the authority of Harpocratio, but of Lysimachides. And Lysimachides, who flourished probably in the reign of Augustus, certainly before Ammonius^d, and therefore before the reign of Trajan, wrote "Concerning the festivals and months of the Athenians." ^e Σίρα. ἑορτὴ παρ' Ἀθηναίοις, ἀφ' ἧς καὶ ὁ μὲν Σκιροφοριῶν. Φασὶ δὲ οἱ γράψαντες περὶ τε ἑορτῶν καὶ μηνῶν Ἀθηναίων, ὧν ἐστὶ καὶ Λυσιμαχίδης, ὡς σκίρον, κ. τ. λ. It is evident, then, that if any change at all had taken place, it had been made before the reign of Hadrian. But, not to press that point, is it credible, that this writer, in a treatise upon the Athenian months and festivals, should have described the months according to a new order, established after the 124th Olympiad, and not as they stood in the more ancient times^f? The treatise then of Lysimachides, and the Lexicon of Harpocratio, described the order of the months as it existed in the age of the orators: and when we find their description confirmed by the testimony already quoted, of an ancient Marble engraved before the archonship of Euclides, we cannot hesitate to reject the theories of Petavius, Dodwell, and Corsini.

They produce four arguments in support of their hypothesis: 1. *Aristotle*^g mentions Mæmacterion in the following manner: μετ' ἀρκτοῦρον περὶ τὸν βοηδρομιῶνα καὶ μαιμακτηριῶνα.—^h τὰ μὲν μεταβάλλει τοῦ βοηδρομιῶνος, τὰ δὲ τοῦ μαιμακτηριῶνος. It is inferred that these two months were successive. It cannot be asserted that any certain conclusion can be drawn from these two passages. 2. Corsiniⁱ appeals to the testimony of *Theophrastus*: *Id facile contra*

^c Proxime post Trajanum ipsum constantem illam mensium istorum sedem perturbatam esse, ut *Pyanepsion* in quartum, Mæmacterion vicissim in quintum locum migraret, utriusque Sponiani Marmoris præsidio et Harpocratonis etiam auctoritate, qui extremis Hadriani temporibus atque ipsa certe Antonini Cæsaris ætate floruit, manifestissime demonstratur. tom. II. p. 407. In another passage, where he pursues the same argument, (tom. I. p. 107. 108.) he supposes that the change might have been made a little before the reign of Hadrian.

^d Ammonius v. θεωρὸς quotes Lysimachides:—

Λυσιμαχίδης ἐν τῷ πρὸς Καικίλιον περὶ τῶν παρὰ τοῖς Ἀττικοῖς ἑορτῶν, according to the ingenious conjecture of Valckenaer ad Ammon. p. 95. for 'PH-TOPON.

^e Harpocrat. v. Σκίρον. Schol. Aristoph. Eccles. 18.

^f Fieri non poterat ut qui festos Atheniensium dies exponeret non simul mensium etiam haberent rationem: is the just remark of Valckenaer ad Ammon. p. 95.

^g Hist. Animal. VI. 26, 1.

^h Hist. Anim. VIII. 14, 4.

ⁱ Tom. II. p. 406.

Scaligerum constitui posse putaverim, quod Mæmacterion usque ad Olymp. 116, qua Theophrastus scribebat, Boëdromioni proxime subiciebatur: id enim perspicua Aristotelis ac Theophrasti loca a Petavio laudata demonstrant. But Petavius has produced no positive evidence from Theophrastus to this effect. In the passages which he quotes from the works of that author, there is nothing delivered that in any degree determines the position of Mæmacterion^k. 3. *Plutarch*^l, speaking of the *Thesmophoria* at Athens, and of a similar solemnity observed by the Bœotians, subjoins, ἔστι δὲ ὁ μὴν οὗτος περὶ πλειάδα σπόριμος, ὃν Ἀθῶν Αἰγύπτιοι, Πυανεψιώνα δὲ Ἀθηναῖοι, Βοιωτοὶ δὲ Δαμάτριον καλοῦσι. Corsini argues, that *Pyanepsion* is here made conumerary with *Athyr*, according to the *fixed* order of the Egyptian months, established after the battle of Actium: that it consequently corresponded with November; and therefore that in the age of Plutarch Mæmacterion still continued the fourth month, and Pyanepsion the fifth^m. There are many objections to this reasoning. The doctrine of a *fixed Egyptian year*, in the sense here ascribed to it, may be doubted. We learn, indeed, from Dioⁿ, that the day on which Augustus entered Alexandria was appointed to be the beginning of the year in future: and this is confirmed by the testimony of a Marble, which proves that in A. D. 145 the *Thoth* at Alexandria commenced on that day; and of Theo, who shews that in N. E. 1112, A. D. 364, the *Thoth* also commenced at the same fixed point^o. Hence it is concluded, that from B. C. 30, when Augustus entered Alexandria, the civil year of the Egyptians commenced from a stated day, August 29^p; and that the moveable year, which receded a day in every four years, was retained only by the astronomers^q. But, on the other hand, it has been observed that other testimonies prove the moveable year to have been still in use after that Augustan era. Pliny compares the Egyptian month *Tybi*

^k Petavius refers to Theophrast. Hist. Plant. III. 6. IV. 12. VII. 1.

^l Isid. et Osirid. p. 378. E.

^m Corsin. Fast. Attic. tom. II. p. 407. *Quintus Pyanepsioni locus in civilibus Atheniensium annis a Plutarcho, qui Trajani Caesaris ætate floruit, non obscure tribuitur. Siquidem Ægyptium Athyr cum Attico Pyanepsione ac Bæotorum Damatrio committit: ideoque, cum Plutarchus Scaligero ac Petavio teste non alios quam Actiacos ibi, vel fixos Ægyptiorum menses, expresserit, in quibus Thoth Romano Septembri adeoque Boëdromioni Attico responderebat, Phaophi mensis Mæmacterioni, Athyr ipse Pyanepsioni conjungebatur.*

ⁿ Dion. Cass. LI. 19. ἐψηφίσαντο—τὴν τε ἡμέραν ἐν ᾗ ἡ Ἀλεξάνδρεια ἐάλω [Aug. 29. B. C. 30.] ἀγαθὴν τε εἶναι καὶ ἐς τὰ ἔπειτα ἔτη ἀρχὴν τῆς ἀπαριθμήσεως αὐτῶν νομίζεσθαι.

^o In A. D. 145, the 11th of the *Alexandrian* month *Pachon* coincided with the 6th of May: Corsin. tom. II. p. 398. *Hunc novi fixique anni cardinem Scaliger Marmoris testimonio demonstravit: (Gruter. p. 214.)* Τῷ πρὸ α' νουῶν Μαΐων ἣ ἐστὶν κατὰ Ἀλεξάνδρεις Παχῶν ια' Σέξτω Ἐρυκίῳ Κλάρῳ β'. Γνέω Κλαυδίῳ Σεβήρῳ κως. consequently the 1st of *Thoth* was the 29th of August. Again, in A. D. 364, the 24th of the *moveable Egyptian Thoth* corresponded to the 22d of the *fixed Alexandrian* month *Payni*, and the 6th of the *moveable Phamenoth*

to the 29th of the *fixed Athyr*: Corsin. *ibid.* *Id etiam ex Theonis testimonio deprehendisse videor. Scriptor ille Lunæ conjunctionem quæ A. N. E. 1112. A. D. 374. [imo 364.] 24. Thoth Ægyptii die contigerat, in 22. Payni Alexandrini diem incidisse docet: Lunæque oppositionem, quæ in 6. Phamenoth Ægyptii diem inciderat, 29. Athyr Alexandrini die contigisse.* It follows that the *Alexandrian Thoth* commenced Aug. 29.

For the convenience of the reader, I subjoin a list of the Egyptian months.

	Days.
1. <i>Thoth</i>	30.
2. <i>Phaophi</i>	30. 60.
3. <i>Athyr</i>	30. 90.
4. <i>Chæac</i>	30. 120.
5. <i>Tybi</i>	30. 150.
6. <i>Mechir</i>	30. 180.
7. <i>Phamenoth</i>	30. 210.
8. <i>Pharmuthi</i>	30. 240.
9. <i>Pachon</i>	30. 270.
10. <i>Payni</i>	30. 300.
11. <i>Epiphi</i>	30. 330.
12. <i>Mesore</i>	30. 360.
ἡμέραι ἐπαγόμεναι	5.
	365.

^p In the intercalary years, August 30.

^q *Vagi anni usus apud solos astronomos remansit.* Corsin. tom. II. p. 396.

with December, and the 6th of *Mechir* with the 13th of January. According to Pliny, therefore, the 1st of *Thoth* is carried back to the 11th of August, which was the date of the moveable *Thoth* in N. E. 798, A. D. 50, when Pliny flourished^r. Censorinus^s remarks that the Egyptian year always commenced at the moveable *Thoth*. Porphyry reckoned the Egyptian year to commence in the sign *Cancer*: and, accordingly, in A. D. 266, when Porphyry flourished, the first day of the moveable year had fallen back to the 18th of June^t. The true solution of this difficulty is proposed by Corsini himself^u: the fixed year, beginning Aug. 29, was the civil year in use at *Alexandria*, but not the civil year of the *Egyptians*: the Marble and Theo speak only of *Alexandrian* years, and not of *Egyptian*; the former became fixed, but the latter continued moveable, as in former times. Now, as Plutarch, in the passage before us, is speaking of the *Egyptian Athyr*, he is to be understood, like Pliny, not of a fixed *Alexandrian* month, but of a moveable *Egyptian*; which he compares with the Attic Pyanepsion and the Boëtian Damatrius. And as in Plutarch's age the third month *Athyr* commenced Sept. 28, this fixes Pyanepsion, with which it is compared, to the fourth place in the Attic Calendar^v. We may also add, that the change in the order of these Attic

^r Hist. Nat. VI. 23. *Ex India renavigant mense Ægyptio Tybi incipiente, nostro Decembri; aut utique Mechiris Ægyptii intra diem sextum, quod fit intra Idus Januarias nostras.* The calculation of Pliny gives these dates for the Egyptian year.

1. *Thoth* August 11.
2. *Phaophi* . . . Septemb. 10.
3. *Athyr* Octob. 10.
4. *Chæac* Novemb. 9.
5. *Tybi* Decemb. 9.
6. *Mechir* Januar. 8.

^s De Die Nat. c. 21. *Horum initia semper a primo die mensis ejus sumuntur, cui apud Ægyptios nomen est Thoth: quique hoc anno [A. D. 238.] fuit ante diem 7 Kal. Jul. cum abhinc annos centum, Imperatore Antonino Pio II. et Bruttio Præsente Coss. iidem dies fuerint ante diem 12 Kal. August.*

^t These are the arguments of Scipio Maffei. (conf. Corsin. tom. II. p. 396.) Reimar ad Dion. LI. 19. (tom. I. p. 650.) agrees with him.

^u Fast. Att. tom. II. p. 399. *Quandoquidem Theon, ubi de Payni et Athyr disserit, menses illos non Ægyptios sed Alexandrinos appellat, ipsosque cum Thoth et Phamenoth comparat, quos Ægyptios esse testatur; in Marmore Pachon non Ægyptius sed Alexandrinus solum vocatur; Censorinus denique non de astronomicis sed de civilibus potius ac popularibus annis locutus videtur; suspicari jam subit quod Ægyptii menses illi non astronomici solum, sed, Alexandrinorum instar, civiles etiam ac populares esse debuerint: ut proinde civilis Ægyptiorum annus a civilibus Alexandrinorum annis distinguere debeat; ut hi quidem a fixo Thoth ducerentur, illi vero retrogradum Thoth juxta veterem anni formam constantissime conservarent.*

^v In N. E. 845. A. D. 9½. the first year of Tra-

jan, (when Plutarch flourished,) the Egyptian months stood thus, as compared with the Attic:

1. *Thoth* July 30. 2. *Metagitnion* [Aug. 10.].
2. *Phaophi* Aug. 29. 3. *Boëdromion* [Sept. 8.].
3. *Athyr* Sept. 28. 4. *Pyanepsion* [Oct. 8.].

Wytenbach seems to agree with Corsini in supposing a fixed order of the months. Compare his annotation on Plutarch p. 356. C. 362. F. 365. F. 366. F. 368. C. 377. B. with his annotation on p. 378. E. Dodwell Diss. II. p. 91. also understands a fixed order. But the other passages in that treatise of Plutarch, in which Egyptian months are mentioned, do not prove a fixed order for this plain reason, that, if these passages, which contain an account of the ancient rites and ceremonies of the Egyptians, implied a fixed order at all, they would imply a fixed order in the most ancient times; which no one ever imagined. The situation of the months for the most part agrees with the moveable year of the age of Plutarch: p. 366. D. μηνὸς Ἀθὺρ ἀφανισθῆναι τὸν Ὀσίριν λέγουσιν, ὅτε τῶν ἐτησίων ἀπολειπόντων παντάσῃσι ὁ μὲν Νεῖλος ὑπονοστεῖ γυμνοῦται δὲ ἡ χώρα: μηνυμένης δὲ τῆς νυκτὸς αὖξεται τὸ σκότος—οἱ (δὲ) ἱερεῖς ἄλλα τε δρῶσι σκυθρωπά καὶ βῶν διάχρυσον δεικνύουσιν—ἐπὶ τέσσαρας ἡμέρας ἀπὸ τῆς ἐβδόμης ἐπὶ δέκα ἐξῆς. The Nile began to rise at the Summer Solstice: Herodot. II. 19. κατέρχεται μὲν ὁ Νεῖλος πληθύνων ἀπὸ τροπέων τῶν θερινῶν ἀρξάμενος, ἐπὶ ἑκατὸν ἡμέρας. Strabo XVII. p. 789. πλείους ἢ τετταράκοντα ἡμέρας τοῦ θέρους διαμείναν τὸ ὕδωρ ἔπειθ' ὑπόβασιν λαμβάνει κατ' ὀλίγον καθάπερ καὶ τὴν αὖξιν ἔσχει, ἐν ἐξήκοντα δὲ ἡμέραις τελῶς γυμνοῦται καὶ ἀναψύχεται τὸ πεδῖον. ὅσα δὲ θάττον ἢ ἀνάψυξις τόσῳ δὴ θάττον ὁ ἀροτὴς καὶ ὁ σπόρος. Computed from June 24, these hundred days would be accomplished October 2. and the 17th of *Athyr* would be the 14th of October in the first year of Trajan: Plu-

months could not possibly have been made after the time of Trajan and of Plutarch, because Mæmacterion was already the fifth month in the time of Lysimachides. 4. The fourth ar-

tarch. p. 356. D. ταῦτα πραχθῆναι [the disappearance of Osiris] λέγουσιν ἐβδόμῃ ἐπὶ δέκα μηνὸς Ἀθῆρα, ἐν ᾧ τὸν σκορπίον ὁ ἥλιος διέξεισιν, ὅγδωον ἔτος καὶ εἰκοστὸν ἐκεῖνο βασιλεύοντος Ὀσίριδος. It is not necessary to understand διέξεισιν literally, as if the whole period of the sun's passage through *Scorpio* was included in the month *Athyr*: Plutarch merely asserts that the sun passed into *Scorpio* in that month. Thus he uses παροδεύειν p. 670. C. Νεῖλος ἐπάγει νέαν ὕδωρ ταῖς Αἰγυπτίαις ἀρούραις, ἡλίου τὸν λέοντα παροδεύοντος, which only means that the sun entered *Leo*; as appears from p. 366. A. πλημμυρεῖ Νεῖλος "ἡελίου τὰ "πρῶτα συνερχομένου λέοντι." But, as the sun entered *Cancer* June 18 (Ovid. Fast. VI. 725—727), and *Leo* July 18 (Plin. H. N. II. 47), he would enter *Scorpio* about Octob. 19, and, if *Athyr* commenced Sept. 28, this would be the 22d of *Athyr*. p. 368. C. τῇ νομηνίᾳ τοῦ φαμενώθ μηνὸς ἑορτὴν ἄγουσιν, ἔμβασιν Ὀσίριδος εἰς τὴν σελήνην ἰνομάζοντες, ἕαρος ἀρχὴν οὖσαν. The new moon of *Phamenoth* might be called by the Egyptians the beginning of spring, as *Anthesierion*, with which it corresponded in the Attic Calendar in the time of Plutarch, was so named by the Athenians διὰ τὸ πλεῖστα τῶν ἐκ τῆς γῆς ἀνθεῖν τότε. and as the 8th of February (Plin. H. N. II. 47) or the 9th (Ovid. Fast. II. 149) was accounted *initium veris* in the Roman Calendar. These passages are consistent with the commencement of the Egyptian year as it stood at the accession of Trajan; which has been assumed as the point of comparison, because the date of that treatise of Plutarch is not known to us. The following passage implies an earlier period: p. 372. B. τῇ ὀγδόῃ φθίνοντος τοῦ φαωφί Βακτηρίας ἡλίου γενέθλιον ἄγουσι μετὰ φθινοπωρινὴν ἰσημερίαν. If the autumnal equinox (which fell upon Sept. 25) was celebrated on the 23d day of *Phaophi*, the 23d of that month would fall upon the 26th of September; and the 1st of *Athyr* is fixed to October 4, and the 1st of *Thoth* to August 5. This would happen in N. E. 820, A. D. 72, during the early youth of Plutarch; sixty-seven years before the observation of Ptolemy Μεγ. συντάξ. p. 62. who found the autumnal equinox in N. E. 887 at the 9th day of *Athyr*. Plutarch observes p. 372. C. εἴτι δὲ τὴν βούν ὑπὸ τροπὰς χειμερινὰς ἐπτάκις περὶ τὸν ναὸν περιφέρουσιν—ὅτι τὴν ἀπὸ τροπῶν χειμερινῶν ἐπὶ τροπὰς θερινὰς παράδον ἐβδόμῃ μηνὶ συμπεραίνει. Wyttenb. ad locum. Quod hic reditus septimo mense confici perhibetur movet suspicionem lunares menses significari; nisi Plutarchus pro sexto septimum posuit quia tunc consummatum opus est τῆς παράδου. There can be no difficulty: in the age of Plutarch the winter solstice fell at the latter end of *Tybi*, and

the summer solstice at the latter end of *Epiphi*, the seventh month from *Tybi*. But, although these notices agree in the moveable year of the age of Plutarch, yet it is probable that the seasons with which the Egyptian months coincided are those with which they agreed at the original institution of the ceremonies; and this is confirmed by other passages: p. 367. E. ἐβδόμῃ ἐπὶ δέκα [of the month *Athyr*] τὴν Ὀσίριδος γενέσθαι τελευτὴν Αἰγύπτῳ μυθολογοῦσιν, ἐν ᾗ μάλιστα γίνεται πληρομένη κατάδηλος ἡ πανσέληνος. p. 372. B. τῇ τριακάδι τοῦ ἐπιφί μηνὸς ἑορτάζουσιν Ὀφθαλμῶν Ὄρου γενέθλιον, ὅτε σελήνη καὶ ἥλιος ἐπὶ μιᾷς εὐθείας γηγύνασι. As the civil months of 30 days did not correspond with the lunations, it is evident that the 17th of *Athyr* could not always coincide with the full moon, nor the 30th of *Epiphi* with the new moon. It is probable then, that these coincidences (which could not however have both occurred in one and the same year) occurred at the original institution of the rites, and were commemorated afterwards down to the time of Plutarch in the annual celebration. Other ancient ceremonies in the account of Plutarch have a fixed station; doubtless originally so appointed: p. 377. B. λέγεσθαι τὴν Ἰσιν, αἰσθημένην ὅτι κείη, περιάψασθαι φυλακτήριον ἕκτη μηνὸς ἱσταμένου φαωφί: τίκτεσθαι δὲ τὸν Ἀρπακράτην περὶ τροπὰς χειμερινὰς. p. 378. B. τῇ ἐνάτῃ ἐπὶ δέκα τοῦ πρώτου μηνὸς ἑορτάζοντες τῷ Ἑρμῇ μέλι καὶ σῦκον ἐσθίουσιν. Ibid. ἐν δὲ τῷ μεσορῇ μηνὶ τῶν χειρῶν ἐπιφέροντες λέγουσιν "γλῶσσα τύχη, γλῶσσα δαίμων." The annual celebration, then, of the rites of Osiris in the month *Athyr*, with reference to the retiring of the Nile and the entrance of the sun into *Scorpio*, would prove that these rites were instituted about 1500 years before the time of Plutarch. If, for example, those rites had been instituted when the 1st of the month *Athyr* was at Oct. 4, as it was in A. D. 72, they would have been celebrated in B. C. 1388, because in 1460 years the beginning of the Egyptian moveable year would have fallen back an entire period of 365 days, and the months would have returned to the same points in the Julian Calendar. But at the end of that period the solstices and equinoxes would fall earlier than they did at the beginning by eleven days and upwards; which would fix the autumnal equinox to Oct. 6, at that date before the Christian era. It would therefore follow, that if the 23d of *Phaophi* was after the equinox, it would fall upon Oct. 7, and not upon Sept. 26, and consequently the 1st of *Athyr* would correspond with the 15th of October. This would happen 44 years earlier than B. C. 1388, and about 1504 years before A. D. 72.

gument is of greater weight. By an astronomical observation of Timocharis, made in B. C. 283, it appears that 283 days were computed from the 8th Anthesterion to the 25th Pyanepsion, and the 25th Pyanepsion coincided with the 8th November^x. Hence it necessarily follows, that Mæmacteron is the *fourth* month of the Attic year at that period. ὁ Τιμόχαρις μὲν ἀναγράφει τηρήσας ἐν Ἀλεξανδρείᾳ ταῦτα· διότι τῷ μζ' ἔτει τῆς πρώτης κατὰ Κάλιππον ἐξκαιεβδομηκονταετηρίδος, τῇ ἡ' τοῦ ἀνθεστηριῶνος, κατ' Αἰγυπτίους δὲ τῇ χθ' τοῦ Ἀθύρ—καὶ ἔστιν ὁ χρόνος κατὰ τὸ υξε' ἔτος ἀπὸ Ναβονασάρου. [Jan. 29. B. C. 283.]—καὶ ἐν τῷ μῃ' δὲ ἔτει τῆς αὐτῆς περιόδου φησὶν ὁμοίως, ὅτι τοῦ μὲν πυανεψιῶνος τῇ ε' φθίνοντος, τοῦ δὲ θῶθ τῇ ζ'—καὶ ἔστιν ὁ χρόνος κατὰ τὸ υξε' ἔτος ἀπὸ Ναβονασάρου. [Nov. 8. B. C. 283.] The sum of 283 days from the 8th Anthesterion to the 25th Pyanepsion can only be obtained by computing eight Attic months between them: which places Pyanepsion the *fifth* in order. This difficulty is candidly admitted by Barthelémy^z, who has the following observation upon it: *Je n'attaque pas les calculs de Dodwell: mais enfin il reste un doute. Hipparque et Ptolémée attestent que les observations de Timocharis n'étoient pas exactes, et furent faites légèrement: par une suite de cette légèreté, n'aurait-il pas substitué le nom de Pyanepsion à celui de Mæmactéron? S'il ne faut pas accuser Timocharis de cette inadvertance, ne pourroit-on pas en soupçonner ses copistes, ou ceux de Ptolémée? Je n'aurois pas recours à cette solution, dont on peut sans doute abuser, si l'opinion de Scaliger, qu'elle détruiroit sans ressource, n'étoit établie sur des fondemens qui me paroissent hors d'atteinte.* We may acquiesce in this reasonable opinion, and admit some error or corruption in the account of Timocharis.

6. POSIDEON. α^ο ἔκτος μὲν παρ' Ἀθηναίους οὕτω καλεῖται. β^ο Ποσειδεῶν: μὲν Ἀθήνησιν ἔκτος. The season of *Posideon* is marked by Aristotle^c: περὶ τὸν ποσειδεῶνα ἀπὸ τροπῶν. In *Posideon*, as containing the shortest day in the year, the proportions of the κλειψύδρα were measured: Harpocratio—διαμετρημένη ἡμέρα· μέτρον τι ὕδατος ἔστι πρὸς μεμετρημένον ἡμέρας διάστημα ρέον· ἐμετρεῖτο δὲ τῷ ποσειδεῶνι μηνί· πρὸς δὲ τοῦτο ἡγωνίζοντο οἱ μέγιστοι καὶ περὶ τῶν μεγίστων ἀγῶνες. διενέμετο δὲ εἰς τρία μέρη τὸ ὕδωρ· τὸ μὲν τῷ διώκοντι· τὸ δὲ τῷ φεύγοντι· τὸ τρίτον τοῖς δικάζουσιν. A short day, at the winter solstice, was selected for this purpose, that the three parts into which the κλειψύδρα was divided might be conveniently contained in any other day of the year in which judicial proceedings might happen to be carried on: d^o *Clepsydrae mensura, ut par sibi per totum annum respondere posset—proinde erat a die brevissimo capienda.* Corsini has missed the meaning of this passage, and has applied it to a wrong purpose^e.

7. GAMELION. ε^ο μὲν Ἀθηναίων ἑβδομος. Aristotle^g attests the season of this month: μηνὸς γαμηλιῶνος περὶ τροπᾶς ὄντος τοῦ ἡλίου χειμερινᾶς. And Theophrastus^h: μεθ' ἡλίου τροπᾶς, τοῦ γαμηλιῶνος μηνός.

8. ANTHESTERION. ι^ο ὄγδοος μὲν οὗτος παρ' Ἀθηναίους, ἱερός Διονύσου. Ἴστρας δὲ ἐν τοῖς τῆς συν-

^x See Dodwell Diss. II. p. 69. Corsin. tom. II. p. 406.

^y Ptolem. Μεγ. Συντάξ. VII. 3. p. 169. 170. The year of Nabonassar 465 commenced Nov. 1. (or rather Nov. 7.) B. C. 284. which determines the 29th of *Athyra* (the 89th day of the year) to Jan. 29. B. C. 283. The year 466, commencing Nov. 7. B. C. 283, fixes the 7th of *Thoth*, and the 25th *Pyanepsion*, to Nov. 8.

^z Dissertation sur une ancienne inscription Grecque, &c. p. 92. Mémoires de l'Académie. t. XLVIII. p. 397.

^a Harpocrat. in voce. Repeated by Phot. Lex.

in voce.

^b Bekker. Anecd. Græc. p. 297, 16.

^c Hist. Animal. V. 9, 2.

^d Dodwell. Diss. II. p. 102.

^e See above c. I. p. 198.

^f Bekker. Anecd. Græc. p. 228, 26.

^g Meteorolog. I. 6. p. 535. D.

^h Hist. Plant. VII. 1, 2.

ⁱ Harpocrat. v. Ἀνθεστηριῶν. The same account occurs in Bekk. Anecd. Græc. p. 403, 32. and in Suidas in voce: except that the name of *Ister* is omitted.

αγωγῆς κεκλησθαι φησιν αὐτὸν διὰ τὸ πλεῖστα τῶν ἐκ τῆς γῆς ἀνθεῖν τότε. Anciently called *Ληναίων*^k *Ληναίων*, καὶ τοὺς λοιποὺς Ἀττικοὺς μῆνας. The *Anthesperia* or *Lenæa* were celebrated on the 11th, 12th, and 13th days of the month.

Ἀνθεσπέρια or Λήναια. $\left\{ \begin{array}{l} 11. \text{Πιθοιγία}^l. \\ 12. \text{Χόες}^m. \\ 13. \text{Χύτροι}^n. \end{array} \right.$

9. *ELAPHEBOLION*. The *Διόνυσια μεγάλη*, or *Διόνυσια τὰ ἐν ἄστει*, were celebrated in this month, between the 8th and 18th of the month°. Whence we learn the season of *Elaphebolion*: for these were Πῆρος *Διόνυσια*.—Ἡ ἄμα ἦρι ἐκ *Διονυσίων* εὐθύς τῶν ἀστικῶν. Lysias^r marks the position of *Elaphebolion*, as the third month before *Thargelion*: καταστάς χορηγὸς τραγωδοῖς—καὶ τρίτῳ μῇνι Θαργηλίοις νικήσας. The *Thargelia* were in *Thargelion*^s; the τραγωδοὶ exhibited in *Elaphebolion*; and it appears from this testimony that one Attic month came between them. There is consequently an error in the grammarian^t, who makes *Elaphebolion* the *fifth* month.

10. *MUNYCHION*. Harpocratio^v:—ὁ δέκατος μῆν παρ' Ἀθηναίοις οὕτω καλεῖται. ἐν δὲ τούτῳ τῷ μῇνι Ἀρτέμειδι θύεται Μουνυχία. Photius^u: Μουνυχίων. καὶ οὗτος μῆν Ἀθήνῃσι δέκατος. ἀνωμάσθη δὲ ἀπὸ τῆς ἐν Μουνυχίᾳ Ἀρτέμιδος. Ἡρώς τις καθιερώσαντος αὐτὴν ἐπὶ τῷ τοῦ Πειραιῶς ἀκρωτηρίῳ, ἐν τῷ μῇνι τούτῳ. This and the two following months are placed in their order by Aristotle^w: τρισὶ μῆσι, μουνυχίων, θαργηλίων, σκιρρόφοριῶν, which Pliny^x represents in Roman months thus: *tribus mensibus, Aprili, Maio, Junio*.

11. *THARGELION*. Ὑμῶν Ἀθήνησιν ια'.—Ἡ μὲν Ἀθήνησιν ἐνδέκατος. Dionysius^a attests, that the 23d of *Thargelion* was seventeen days before the summer solstice, and computes thirty-seven days from that day of *Thargelion* to the end of the Attic year: Ἴλιον ἦλω τελευτῶντος ἤδη τοῦ θέρους, ἑπτακαίδεκα πρότερον ἡμέραις τῆς θερινῆς τροπῆς, ὅγδοῃ φθίνοντος μηνὸς θαργηλιῶνος, ὡς Ἀθηναῖοι τοὺς χρόνους ἄγουσι. περιτταὶ δὲ ἦσαν αἱ τὸν ἐνιαυτὸν ἐκείνον ἐκπληροῦσαι μετὰ τὴν τροπὴν εἴκοσι ἡμέραι. It is evident, that Dionysius makes his computation according to the form of the Attic year in use in his own time: and the result of his numbers is, that the 1st *Thargelion* might fall forty days before the tropic, the 1st *Sciophorion* ten days before it; and the 1st *Hecatomæon* on the twenty-first day after the tropic.

In this month the *Panathenæa Minora* were celebrated, according to Meursius. Petitus and Corsini have dissented from him on this point, and place the *Panathenæa Minora* in *Hecatomæon*. The arguments of Meursius in favour of *Thargelion* are thus stated and an-

^k Eustath. ad Hom. p. 138, 11. See Ruhnken. ad Hesych. tom. I. p. 1000.

^l Plutarch. Sympos. III. 7. p. 655. E.

^m Harpocr. v. Χόες. Hesych. v. δωδεκάτη. conf. Phot. Lex. v. μιὰρὰ ἡμέρα.

ⁿ Harpocr. v. Χύτροι. Schol. Aristoph. Acharn. 960. 1075. I briefly indicate these testimonies. More than this is superfluous. Ruhnkenius had poured upon the *Anthesperia* so clear a light, that the subject is placed beyond the reach of doubt or controversy.

^o Compare Æschin. Fals. Legat. p. 36. in Ctes. p. 63. and consult Ruhnkenius, as already quoted: ad Hesych. t. I. p. 1000.

^p Max. Tyr. Diss. III. p. 46. Reisk.

^q Thucyd. V. 20.

^r Ἀπολογία δωροδοκ. p. 161, 36.

^s Harpocrat. v. Θαργήλια.

^t Bekker. Anecd. Græc. p. 249, 7. Ἐλαφηβολίων: μῆν Ἀθήνησιν πέμπτος.

^v In voce.

^u In Lexico v. Μουνυχίων. He also repeats the passage of Harpocratio: Μουνυχίων, ὁ δέκατος μῆν παρ' Ἀθηναίοις, κ. τ. λ. in which he is copied by Suidas: Μουνυχίων, ὁ δεύτερος [leg. cum Kuster. ὁ δέκατος] μῆν, —κ. τ. λ.

^w Hist. Animal. V. 9, 6.

^x H. N. IX. 51. ^y Phot. Lex. v. Θαργηλίων.

^z Bekker. Anecd. Græc. p. 263, 27.

^a Antiq. I. p. 158.

swered by Petitus^b. *Meursius Panathen. c. 6. censet celebrata esse vere: Panathenæis enim aperiri mare. Aristot. Anim. Generat. I. 18. ἐκ τῶν Παναθηναίων ὁ πλοῦς. Ergo ista Panathenæa vere.—Majora autem Hecatombæone: restat igitur ut Minora sint. Addit Minora hæc Panathenæa fuisse celebrata postridie Bendidiorum, 20. Thargelionis. Proclus commentario in Timæum Platonis p. 9. δῆλοι δὲ ἐκ τούτων εἰσὶ καὶ οἱ χρόνοι τῶν διαλόγων τῆς τε πολιτείας καὶ τοῦ Τιμαίου, εἴπερ ἡ μὲν ἐν τοῖς Βενδιδαίοις ὑπόκειται τοῖς ἐν Πειραιεῖ δραμένοις, ὁ δὲ ἐν τῇ ἐξῆς τῶν Βενδιδαίων. ὅτι γὰρ τὰ ἐν Πειραιεῖ Βενδιδαία τῇ ἐνάτῃ ἐπὶ δέκα τοῦ θαργελιῶνος, ὁμολογοῦσιν οἱ περὶ τῶν ἑορτῶν γράψαντες, ὥστε ὁ Τιμαίος ὑποκείτο ἀντὶ τῇ εἰκάδι τοῦ αὐτοῦ μηνός. εἰ δὲ, ὡς ἐξῆς ῥηθήσεται, καὶ Παναθηναίων ὄντων ὑπόκειται, δῆλον ὅτι τὰ μικρὰ ἦν ταῦτα Παναθήναια. τὰ γὰρ μεγάλα τοῦ ἑκατομβαιῶνος ἐγένετο τρίτῃ ἀπὸντος, ὡς καὶ τοῦτο τοῖς ἔμπροσθεν ἰστόρηται. Rursus idem Proclus p. 27. ὅτι γε μὴν τὰ Παναθήναια τοῖς Βενδιδαίοις εἶπετο λέγουσιν οἱ ὑπομνηματισταὶ, καὶ Ἀριστοτέλης ὁ Ῥόδιος ἰστορεῖ τὰ μὲν ἐν Πειραιεῖ Βενδιδαία τῇ εἰκάδι τοῦ θαργελιῶνος ἐπιτελεῖσθαι, ἐπεσθαι δὲ τὰς περὶ τὴν Ἀθηνᾶν ἑορτάς. Iterum commentario in Politicam p. 353. τὰ δὲ Παναθήναια καὶ ταῦτα μικρὰ λέγων τοῖς Βενδιδαίοις ἐπομένα τὴν Ἀθηνᾶν εἶχε τῆς ἑορτῆς πρόφασιν.—Tertium argumentum est ex eo quod postridie Bendidiorum lampade certatum est. Plat. Rep. I. initio. Ego vero nullus dubito Panathenæa Minora eodem tempore celebrata fuisse quo Majora. 1°. Lampadis certamen, de quo Plato, fiebat in honorem Dianæ, non autem Minervæ. 2°. Proclo imposuit Aristoteles Rhodius: non enim intelligit Arist. Rhod. Panathenæa, sed potius Καλλοντήρια καὶ Πλυντήρια. 3°. Majoris momenti ad firmandam Meursii sententiam videtur Aristot. Gen. Anim. locus: sed non intelligendus est quasi tunc primum a Panathenæis maria aperirentur; hoc enim fulsum est; nam Elaphebolione aperiébantur. Theophrast. Char. 4. [3.] τὴν θάλατταν ἐκ Διουσιῶν πλώμεον εἶναι. 4°. Probat Minora et Majora eodem tempore celebrata fuisse, quod in Minoribus eadem agebantur quæ in Majoribus, si excipias pepulum. 5°. Timocrates legem scripsit apud Demosth. 12. Hecatombæonis, eodem autem anno accusatus est quo legem scripsit, quia adhuc ὑπέσθηνος erat. Igitur Panathenæa celebrata sunt Olymp. 106. 4. Igitur Minora Hecatombæone. Corsini^c agrees in all these propositions.*

The authority of Proclus is too hastily set aside by Petitus. If it were true that Plato rather referred to the festival of Diana, than to that of Minerva, in his mention of *the torches*^d, it would not therefore follow that Proclus was wrong in affirming that the *Panathenæa Minora* followed the *Bendidia*. This he affirmed upon other testimony. His interpretation of the meaning of Aristoteles Rhodius is unnecessarily disputed. Proclus, who had seen the passage of that writer περὶ ἑορτῶν, was more competent to judge of its import than Petitus, who had not seen it, and who affixed a meaning to it upon conjecture. Nor does Proclus refer to

^b Leg. Att. p. 87—92. ed. Wess. I abridge his language, and state the substance of his arguments.

^c Fast. Att. tom. II. p. 357. *Minora quidem Panathenæa singulis annis redire solebant: id vero 20 Thargelionis die contigisse Meursius existimavit, quia Proclus testetur Bendidia ac Panathenæa περὶ τῶν αὐτῶν χρόνων celebrari, atque dixerit Bendidia 19. Thargelionis die instaurari; ἐπεσθαι δὲ τὰς περὶ τὴν Ἀθηνᾶν ἑορτάς. Itaque concludit Meursius, cum Bendidia 19. die Panathenæa sequenti adeoque 20. Thargelionis adscribi debent. At insigne hunc Procli et Meursii errorem perspicue confutavit Petitus, simulque ostendit Platonis verba λαμπὰς ἔσται*

—non de Pallade et Panathenæis, cum Proclo et Meursio, sed de Diana Bendidiisque festis intelligenda fore; ideoque Panathenæa prorsus immerito Bendidiis adjungi. Illud etiam Petitus observavit, Ol. 106. 4. 12. Hecatombæonis die, qua Timocrates legem a Demosthene impugnata edidit, Panathenæa festa nondum peracta esse. Ergo, cum certissime Minora illa fuerint, Minora ipsa, Majorum instar, Hecatombæoni concedi debent. Biagi de Decretis Athen. p. 201. adopts the same opinion: Panathenæa Majora ac Minora eodem ipso mense (Hecatomb.) celebrabantur.

^d Rep. I. p. 328. a. ἄρα γε οὐδ' ἴστε ὅτι λαμπὰς ἔσται ἀφ' ἵππων τῇ θεῇ;

Aristoteles alone, but to other writers: ὅτι γε μὴν τὰ Παναθήναια τοῖς Βενδιδεῖοις εἶπετο λέγουσιν οἱ ὑπομνηματισταί. The account derived from Proclus is more distinctly given in the Scholia which Ruhnkenius^e has published: ἐορτὴν ἐνταῦθα τὴν τῶν μικρῶν Παναθηναίων φησίν. ἦν γὰρ καὶ μεγάλα. καὶ ταῦτα μὲν ἦγον εἰς ἄστν, ἑκατομβαιῶνος μηνὸς τρίτῃ ἀπὸντος· ἐν οἷς πέπλος τις ἀνήγετο τῇ Ἀθηνᾷ, καθ' ὃν ἐδείκνυτο ἡ κατὰ τῶν Γιγάντων ταύτης τε καὶ ἡ τῶν Ὀλυμπίων νίκη θεῶν. τὰ δὲ μικρὰ Παναθήναια κατὰ τὸν Πειραιᾶ ἐτέλουν· ἐν οἷς καὶ πέπλος ἄλλος ἀνείτο τῇ θεῷ, καθ' ὃν ἦν ἰδεῖν τοὺς Ἀθηναίους τροφίμους ὄντας αὐτῆς νικῶντας τὸν πρὸς Ἀτλαντίνους πόλεμον· ἃ δὲ τοῖς Βενδιδεῖοις καλουμένοις εἶπετο. τούτων δὲ καὶ Θρᾶκες ἐκοινώνουν, ἐπεὶ καὶ Βένδης παρ' αὐτοῖς ἡ Ἀρτεμις καλεῖται.—ταῦτα δὲ ἐτελεῖτο θαργηλιῶνος ἐνάτῃ ἐπὶ δεκάτῃ. Whether or not the commentator be wrong in applying the allusion of Plato to the one festival rather than to the other, is wholly a distinct question. But the *Panathenæa Minora* are here described with so many circumstances, and their date is so positively affirmed, that this testimony, evidently derived from writers on Athenian festivals, ought not lightly to be called in question. The argument of Meursius, founded upon those expressions, ἐκ τῶν Παναθηναίων ὁ πλοῦς, is of less weight. We may agree in the interpretation of Petitus, and omit that passage as irrelevant. The reasons which Petitus has produced in favour of Hecatombæon as the date remain to be considered. His first argument, that the two Panathenæan festivals were celebrated in the same month, because they consisted of the same ceremonies, is of no force. His second is of greater moment. It is urged, that Timocrates proposed a law in Hecatombæon of Olymp. 106. 4.^f respecting the Panathenæan festival: but as the *Panathenæa Magna* were in every *third* Olympic year, this festival was necessarily the *Panathenæa Minora*. If, indeed, the law of Timocrates was proposed in the *fourth* year of the Olympiad, it is manifest that the festival in question could not be the *Majora*, which undoubtedly belonged to the *third*. But, although the cause of Timocrates came to a hearing in the fourth year of that Olympiad, as we know from Dionysius, it does not follow that his law was proposed in Hecatombæon of that year. The proceedings of Timocrates might belong to Hecatombæon of the year preceding; the year of the *Panathenæa Magna*. To this it is objected, *eodem anno accusatus est quo legem scripsit, quia adhuc υπεύθυνος erat*. It is true that the impeachment must be preferred within the year: εὖ τὸν γράψαντα νόμον ἢ ψήφισμα μετὰ ἐνιαυτὸν μὴ εἶναι υπεύθυνον. but the cause might come to a hearing subsequently. The cause of the Crown was a γραφὴ παρανόμων, and therefore the indictment was laid within the year, as Petitus has accurately explained^h; but the cause was not heard till eight years afterwards, and yet Ctesiphon still continued responsible. It is plain, then, that Timocrates might be still responsible in the archonship of Eudemus for a law proposed in the preceding year, provided that the indictment had been laid within the limited timeⁱ. Consequently there is no reason for our rejecting the authority of Proclus on account of this law of Timocrates. Moreover, the particulars described in that law (which was proposed by

^e Schol. in Platonem Ruhnken. p. 143. ad verba Reipub. I. initio, τὴν ἐορτὴν βουλόμενος θεάσασθαι.

^f That is, in the archonship of Eudemus. See the Tables B. C. 353, 3.

^g Argum. Demosth. Leptin. p. 453.

^h Leg. Att. p. 339. 340. Wess. Ol. 110. 2. *Ela-phebolione creatus est Demosthenes quæstor. Ol. 110. 3. Pyanepsionis die 22^{da}. Ctesipho populi scitum fecit ut coronâ donaretur Demosthenes Elaphebolione:—die quinto Elaphebolionis Æschines Ctesiphontis nomen apud archontem detulit:—eo-*

dem quo populi scitum fecit Ctesiphon anno Æschines dicum scripsit: nam, si intra annum non scriberetur, is qui accusabatur ἐξω κινδύνων fuit.

ⁱ The expressions of Demosthenes Leptin. p. 501. ἐξῆλθον οἱ τῆς κρίσεως χρόνοι, might be supposed adverse to this. But, in that passage, the words τῆς κρίσεως are an interpolation. They are absent from many MSS. they are suspected by Reiske, and are omitted in the critical and accurate edition of M^r. Bekker.

his party, as preliminary to his own) make it probable that the greater festival was in view. ^k Regulations to be prepared by a committee of one thousand citizens, in conjunction with the senate of Five-hundred, are more applicable to a solemn public festival, occurring every fifth year, which drew together spectators from all parts of Greece to Athens itself, than to a minor festival celebrated annually, only at the Piræus. It may be further remarked, that, when Παναθήναια, simply, are named, and when there is nothing in the context to mark the contrary, the presumption is that the greater festival is meant. Thus Herodotus and Demosthenes apply the term¹.

Proclus is confirmed by Lysias in placing this festival in Thargelion. A client of Lysias^m enumerates his several λειτουργίαι in the order in which these services occurred: ἐπὶ Θεοπόμπου χορηγὸς τραγωδοῖς—καὶ τρίτῃ μηνὶ Θοαργηλίοις.—ἐπὶ Γλαυκίππου Παναθηναίοις τοῖς μεγάλοις—ἐπὶ δὲ χορηγῶν εἰς Διονύσια ἐπὶ τοῦ αὐτοῦ ἄρχοντος. All these are placed in their proper order of succession:—ἐπὶ δὲ Εὐκλείδου ἄρχοντος κωμωδοῖς χορηγῶν—καὶ Παναθηναίοις τοῖς μικροῖς ἐχορήγουν. It is to be supposed that the order of time is observed in this as in the preceding cases; and that the *Panathenæa Minora* were subsequent to the exhibitions of comedy. It therefore follows that this lesser festival was subsequent to the months Anthesterion or Elaphebolion, which confirms the account of Proclusⁿ.

12. SCIOPHORION. ὁ μὲν Ἀθηναίων ἰβ'. Ρ μὲν Ἀθηναίων δωδέκατος. The Scholiast on Plato⁹:—μηνὶ τῷ δωδεκάτῳ] ὁ Σκιροφοριὸν οὗτος· ὠνομάσθη δὲ οὕτως ἀπὸ τῆς Σκιράδος Ἀθηναῖς. *Sciophorion* and *Hecatombæon* are described together by Theophrastus^r as lying near the tropic: τοῦ σκιρφοφοριῶνος καὶ ἑκατομβαιῶνος ὡς περὶ πρὸ τροπῶν μικρὸν ἢ ὑπὸ τροπᾶς.

The Attic year after the time of Solon was lunar of 354 days: ^s Σόλων—ἡξίωσεν Ἀθηναίους

^k Demosth. Timocrat. p. 708. ἐπὶ τῆς Πανδιονίδος πρώτης.—Ἐπικράτης εἶπεν, ὅπως ἂν τὰ ἱερὰ θύηται καὶ ἡ διοίκησις ἱκανῇ γένηται καὶ εἴ τινας ἐνδεῖ πρὸς τὰ Παναθηναία διοικητῇ, τοὺς Πρυτάνεις τοὺς τῆς Πανδιονίδος καθίσαι νομοθέτας αὔριον, τοὺς δὲ νομοθέτας εἶναι ἓνα καὶ χιλιῶς ἐκ τῶν ὁμωμοκώτων, συννομοθετεῖν δὲ καὶ τὴν βουλήν.

¹ Herodot. V. 56. ἐν τῇ προτέρῃ νυκτὶ τῶν Παναθηναίων. Demosth. Fals. Leg. p. 394. εἰς τὰ Παναθηναία φήσας ἀποπέμψειν. In both these cases the Παναθήναια μεγάλα are meant. It is true that Xenophon Rep. Athen. 3, 4. uses Παναθήναια simply for the lesser festival: δεῖ δὲ—χορηγοῖς διαδικάσαι εἰς Διονύσια, καὶ Θοαργήλια, καὶ Παναθηναία, καὶ Προμήθεια, καὶ Ἡφαίστεια, ὅσα ἔτη. But in this enumeration he proposed to describe only such festivals as were annual: his meaning therefore was sufficiently clear from the context, and the addition of ὅσα ἔτη made the addition of μικρὰ superfluous.

^m Ἀπολογ. δωροδοκ. p. 161. 162.

ⁿ If Xenophon in the passage quoted in a preceding note (Rep. Athen. 3, 4.) intended to observe the order of time, he would agree with Proclus and Lysias in the position of the lesser *Panathenæa*: his order being this.

Διονύσια. . . [in Elaphebolion.]

Θοαργήλια. . . [7th Thargelion.]

Παναθήναια. [20th Thargelion.]

Προμήθεια.

Ἡφαίστεια.

As the season of the Προμήθεια and Ἡφαίστεια is not known, it might perhaps be doubted whether Xenophon designed to follow the order of time. The same order, however, is observed in an inscription apud Chandler Inscr. Antiq. N°. VI. p. 49. . . ὅθεν τῇ Πανδιονίδι φυλῇ. Καλλικράτης εἶπεν . . . αἰνέσαι Νικίαν Ἐπιγένης Κυδαθηναῖα ἀνδραγαθίας ἐν ἑκά τῆς εἰς τὴν φυλὴν, ὅτι εὖ καὶ προθύμως ἐχορήγησεν τοῖς παισὶ καὶ ἐνίκα Διονύσια καὶ Θοαργήλια ἀνδράσιν, καὶ στεφανῶσαι αὐτόν· ἀναγράψαι δὲ καὶ εἴ τις ἄλλος νενίκηκεν ἀπ' Εὐκλείδου ἄρχοντος παισὶν ἢ ἀνδράσιν Διονύσια ἢ Θοαργήλια ἢ Προμήθεια ἢ Ἡφαίστεια. ἀναγράψεν δὲ καὶ τὸ λοιπὸν εἰάν τις τούτων τι νικήσῃ τὸς ἐπιμελητὰς ἐφ' ὃν ἂν νικήσῃ ἐν τῇ αὐτῇ στήλῃ. The concurrence of the Marble with Xenophon renders it probable that these festivals are recited by both in the order in which they happened. The Παναθήναια μικρὰ, then, are placed by Xenophon after the Θοαργήλια, and the Προμήθεια and Ἡφαίστεια probably occurred after the 20th Thargelion.

^o Phot. Lex. in voce.

^p Bekker. Anecd. Græc. p. 304, 22. Suid. in voc.

^q Ruhnken. p. 231. ad Platon. Leg. VIII. p. 828. d.

^r Hist. Plant. IV. 11, 5.

^s Laërt. I. 59.

τὰς ἡμέρας κατὰ σελήνην ἄγειν.—¹ συνιδὼν τοῦ μηνὸς τὴν ἀνωμαλίαν, καὶ τὴν κίνησιν τῆς σελήνης οὕτε δυομένῳ τῷ ἡλίῳ πάντως οὐτ' ἀνίσχοντι συμφερομένην, ἀλλὰ πολλάκις τῆς αὐτῆς ἡμέρας καὶ καταλαμβάνουσιν καὶ παρερχομένην τὸν ἥλιον, αὐτὴν μὲν ἔταξε ταύτην ἔννην καὶ νέαν καλεῖσθαι· τὸ μὲν πρὸ συνόδου μόριον αὐτῆς τῷ παυομένῳ μηνὶ τὸ δὲ λοιπὸν ἤδη τῷ ἀρχομένῳ προσήκειν ἡγούμενος—τὴν δ' ἐφεξῆς ἡμέραν νομηνίαν ἐκάλεισε^u. The 360 days were reduced to the lunar time by the omission of six days from six of the months^x. Geminus^y:—οἱ πρὸς τὴν πολιτικὴν ἀγωγὴν ὀλοσχερέστερον λαμβανόμενοι μηνιαῖοι χρόνοι εἰσὶν ἡμερῶν κθ^z. ὥστε τὸν δίδμηνον χρόνον γενέσθαι ἡμερῶν νθ'. ὅθεν διὰ ταύτην τὴν αἰτίαν οἱ κατὰ πόλιν μῆνες ἐναλλάξ ἄγονται πλήρεις καὶ κοῖλοι, διὰ τὸ τὴν σελήνην δίδμηνον ἡμερῶν εἶναι νθ'. ἐκ δὲ τούτων συνάγεται ὁ κατὰ σελήνην ἐνιαυτὸς ἡμερῶν τνθ'.—^z γίνονται οὖν ἐν τῷ ἐνιαυτῷ ἕξ πλήρεις καὶ ἕξ κοῖλοι· συνάγονται δὲ ἡμέραι τνθ'. διὰ δὲ ταύτην τὴν αἰτίαν μῆνα παρὰ μῆνα πλήρη καὶ κοῖλον ἄγουσι. These lunar years were brought to the course of the sun by an intercalary month, *Posideon II.* inserted at the end of every two years: Herodotus^a:—Ἕλληνες μὲν διὰ τρίτου ἔτεος ἐμβόλιμον ἐπεμβάλλουσι τῶν ὥρων εἵνεκε.

The object was, to adapt the months to the moon, and the years to the course of the sun: Geminus^b:—πρόθεσις ᾗν τοῖς ἀρχαίοις τοὺς μὲν μῆνας ἄγειν κατὰ σελήνην τοὺς δὲ ἐνιαυτοὺς καθ' ἥλιον. τὸ γὰρ ὑπὸ τῶν νόμων καὶ τῶν χρησμῶν παραγγελλόμενον, τὸ θύειν κατὰ τρία,—μῆνας, ἡμέρας, ἐνιαυτοὺς, τοῦτο διέλαβον ἅπαντες οἱ Ἕλληνες τῷ τοὺς μὲν ἐνιαυτοὺς συμφῶνως ἄγειν τῷ ἡλίῳ τὰς δὲ ἡμέρας καὶ τοὺς μῆνας τῇ σελήνῃ. ἔστι δὲ τὸ μὲν καθ' ἥλιον ἄγειν τοὺς ἐνιαυτοὺς, τὸ περὶ τὰς αὐτὰς ὥρας τοῦ ἐνιαυτοῦ τὰς αὐτὰς θυσίαις τοῖς θεοῖς ἐπιτελεῖσθαι· καὶ τὴν μὲν ἑαρινὴν θυσίαν διὰ παντὸς κατὰ τὸ ἔαρ συντελεῖσθαι, τὴν δὲ θερινὴν κατὰ τὸ θέρος, κ. τ. λ.—τοῦτο δ' ἄλλως οὐκ ἂν δύναίτο γενέσθαι εἰ μὴ αἱ τροπαὶ καὶ αἱ ἰσημερίαι περὶ τοὺς αὐτοὺς τόπους γίγνοντο. τὸ δὲ κατὰ σελήνην ἄγειν τὰς ἡμέρας τοιοῦτόν ἐστι· τὸ ἀκολουθῶς τοῖς τῆς σελήνης φωτισμοῖς τὰς προσηγορίας τῶν ἡμερῶν γίνεσθαι. The days of the civil month were to accompany the changes of the moon, and the deficiency of the lunar year was to be supplied by intercalation. But this object was not accomplished, because the ancient astronomers had not accurately determined the true amount either of lunar or of solar time^c. Hence irregularities in the calendar. In Boëdromion of B. C. 490, the full moon would fall upon the fifth day of the month^d. If Herodotus is to be trusted for the facts, which there is no reason to doubt or question^e, there was a variation at that period of ten days between the civil month

¹ Plutarch. Solon. c. 25. conf. Dodwell. Diss. III. p. 160. 161. Corsin. tom. I. p. 56. 57. *Petavius perspicuis certisque argumentis ostendit quod ab ipsa Solonis ætate lunares omnino menses adhibebantur; ut civilis proinde ac popularis annus ex 12 lunaribus mensibus alterne plenis cavisque compositus 354 dies complecteretur, mensiumque embolismorum ope cum vero solari anno conjungeretur.*

^u Hence the practice of counting the last ten days inversely: τὰς ἀπ' εἰκάδος οὐ προστιθεῖς ἀλλ' ἀφαιρῶν καὶ ἀναλύνων, ὥσπερ τὰ φῶτα τῆς σελήνης ἑώρα, μέχρι τριακάδος ἡριθμησεν. Plutarch. Ibid.

^x These days were omitted between the 20th and the 30th of every alternate month. But in those months from which a day was deducted the last day was still called *τριακάς*, and the day omitted was perhaps the 29th, (Dodwell. Diss. III. p. 169. Corsin. tom. I. p. 68. 82.) or any other day than the 30th.

^y Element. Astronom. c. 6. p. 31.

^z Ibid. p. 35. E.

^a II. 4.

^b C. 6. p. 32.

^c Censorin. de Die Nat. c. 18. *Inter astrologos non convenit quanto vel sol plus quam 365 dies in anno conficiat, vel luna minus quam triginta in mense.*

^d See the Tables B. C. 490, 2.

^e Plutarch Malign. p. 861. E. among other charges against Herodotus for his account of the Lacedæmonians, (οἱτοὶ μὲν νυν τὴν πανσέληνον ἔμενον. VI. 106.) has the following objection: ταύτης τῆς μάχης, ἕκτη Βοηδρόμιωνος ἱσταμένου γενομένης, ὀλίγον ἀπελείφθησαν—σὺ δὲ μεταφέρεις τὴν πανσέληνον εἰς ἀρχὴν μηνὸς, διχομηνίας οὐσης, καὶ τὸν οὐρανὸν ὁμοῦ καὶ τὰς ἡμέρας καὶ πάντα πράγματα συνταράσσεις. Wesseling ad Herodot. VI. 106. and Corsini Fast. Att. tom. I. p. 61. 184. rightly collecting from Herodotus that the battle of Marathon happened about the sixteenth day of the moon, are disposed to call in question the date which Plutarch gives, the 6th of Boëdromion, as the anniversary of that battle. Wesseling observes—*Sit certamini dies 16 Boëdro-*

and the lunar time. In B. C. 432, Meton commenced his cycle with the new moon nearest to the summer solstice^f. But this new moon fell upon the 13th day of Sciophorion. The irregularity which Meton undertook to rectify was as great as it could well be, if the new moon coincided with the thirteenth day of the civil month. Dodwell^g agrees in the irregularity of this preceding period: *Cyclus (Metonicum præcedens) novilunia ad mensium civilium initia non antea reduxit quam cyclo integro evoluto novi cycli exordium iniret*^h.

The ἐννεακαίδεκαετηρίς of Metonⁱ intercalated seven months in nineteen years. The years which received the intercalary months were these: 3. 5. 8. 11. 13. 16. 19. Geminus^k: τοὺς ἐμβολίμους μῆνας ἔταξαν ἀγεσθαί ἐν τῷ τρίτῳ ἔτει καὶ πέμπτῳ καὶ ὀγδόῳ· δύο μὲν μῆνας μεταξὺ δύο ἐπὶ πνιπτόντων, ἓνα δὲ μεταξὺ ἐνὸς ἐνιαυτοῦ ἀγομένου. His nineteen years accordingly contained 235 months of 30 days, or 7050 days. But, as nineteen years in solar time contained 6940 days according to Meton's computation^l, there was an overplus of 110 days to be expunged from his cycle. These 110 days he deducted by a new method. In the old method of deducting a day from every alternate month, at the rate of six days in the year, too much was gained: the overplus not being $19 \times 6 = 114$ days, in the whole period, but only 110, or about 5 *d.* 19 *h.* in the year, nearly. His method therefore was, in his whole period of 235 months, or 7050 days, to strike out every sixty-third day. Geminus^m: δι' ἡμερῶν ἄρα ἑξ' ἐξαιρέσιμον τὴν ἡμέραν ἄγειν δεῖ ἐν αὐτῇ τῇ περιόδῳ. οὐδὲ γίνεται ἐξαιρέσιμος ἡ τριακὰς διὰ παντός· ἀλλ' ἡ διὰ τῶν ἑξ' ἡμερῶν

mionis, potuit victoriæ memoria anteverti et sexto die sacrari. Corsini (p. 184), Si Lacedæmonii post plenilunium Sparta profecti tridui itinere Athenas pervenerunt, bellum ipsum circa 16 Boëdromionis diem committi debuit, &c. But why are we to suppose, in that rude state of the calendar, that the full moon must of necessity fall upon the fifteenth day of the civil month? In B. C. 432, the full moon fell upon the 28th Thargelion, and the new moon upon the 13th Sciophorion; a variation of thirteen days between the civil month and the lunar time. We may therefore well admit in the present case a variation of ten. Corsini justly collects (p. 61.) from Plutarch's observations, that, in Plutarch's opinion, the civil months of Athens at that period were lunar. This is a just inference. But we cannot conclude (whatever Plutarch himself might either imagine, or think fit to state for the sake of his argument) that the civil month was skilfully and accurately adjusted to the moon, when we have facts which shew the contrary.

^f Scaliger Emend. Temp. lib. I. p. 26. Meton primum novilunium enneadecaeteridis suæ constituit σκιοφοριῶνος τρισκαιδεκάτῃ. Dodwell Diss. I. p. 33. Quod certe cycli caput Meton nec ab ipso solstitio nec a Sciophorionis fine arcessiverit, ratio alia nulla fingi vel verisimilis potest ab ea quam veram fuisse docet Plato; [Leg. VI. p. 767. c.] ut scilicet a proximo post solstitium novilunio illud arcesseret.

^g Diss. I. p. 13.

^h The ἐκκαίδεκαετηρίς is thus characterised: Dodwell. Diss. III. p. 174. Dedit operam hujus cycli auctor ut cycli initio responderent Neomeniis cæ-

lestibus civiles Neomeniæ: cyclo decurrente effecit ut per omnes mensium civilium dies veræ et cælestes decurrerent Neomeniæ.

ⁱ To the testimonies respecting Meton, quoted in the Tables B. C. 432, 3. may be added the following: Ptolem. Μεγ. Συντάξ. III. 2. p. 62. Κἂν πρὸς τὴν ὑπὸ τῶν περὶ Μέτωνά τε καὶ Εὐκτῆμονα τετηρημένην θερινὴν τροπὴν ὡς ὀλοσχερότερον ἀναγεγραμμένην τὴν σύγκρισιν ποιησώμεθα—ἐκείνη μὲν γὰρ ἀναγράφεται γεγενημένη ἐπὶ Ἀψέδου ἀρχόντος Ἀθῆνῃσι κατ' Αἰγυπτίους φαιμενάθ κα' πρώτας. The 21st of the seventh month Phamenoth was the 201st day of the Egyptian year: and as the year in question, N.E. 316, commenced December 9th B. C. 433, this consequently gives June 27th B. C. 432 for the day of the summer solstice observed by Meton. June 27th for the summer solstice of Meton is verified by the following computation. It appears that the equinoxes and solstices fall earlier by nearly one day in 130 years; or 11 days in 1433 years. (See Ferguson's Astronomy c. XIV. s. 250.) Now the summer solstice was June 10th in A. D. 1748. But B. C. 432 + A. D. 1748. = 2180 years; and, at 130 years to a day, it had fallen back in that period almost 17 days: which gives June 10 + 17 = June 27th for the summer solstice of Meton.

^k C. 6. p. 35. c. Conf. Dodwell. Diss. I. p. 46. Corsin. tom. I. p. 58. 106.

^l Censorin. c. 18. Annus Metonicus, quem Meton Atheniensis ex annis undeviginti constituit, eo-que ἐννεαδεκαετηρίς appellatur, et intercalatur septies, in eo-que anno sunt dierum sex millia et DCCCCXL.

^m C. 6. p. 38. B.

πίπτουσα ἑξαίρεσιμος λέγεταιⁿ. The ἡμέραι ἑξαίρεσιμοι accordingly fell, in the cycle of Meton, as in the following table.

YEARS OF THE CYCLE.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hecatombæon....		18		24		30		3		9	27	15		21					18
Metagitnion			6		12		18		24				3		9	27	15		
Boëdromion	3	21		27				6		12	30	18		24				3	21
Pyaneption			9		15	3	21		27				6		12	30	18		
Mæmacterion	6	24		30				9		15		21		27				6	24
Posideon {			12 B.		18 B.	6	24		30 B.12		3 B.		9 B.		15 B.3.		21		B.27
Gamelion.....	9	27	15		21					18	6	24	12	30				9	
Anthesterion				3		9	27	15							18	6	24		30
Elaphebolion ...	12	30	18		24				3	21	9	27	15					12	
Munychion				6		12	30	18						3	21	9	27		
Thargelion	15		21		27				6	24	12	30	18					15	
Scirophorion		3		9		15		21						6	24	12	30		

It is manifest, on inspection of this table, that six particular months are improperly called (by Potter and others) *menses cavi*, and six other months *menses pleni*; because the ἡμέραι ἑξαίρεσιμοι were taken from every month in turn, while the cycle of Meton continued in use. Thus, *Metagitnion*, *Anthesterion*, and *Gamelion*, are improperly called *cavi*, or months of twenty-nine days, since *Metagitnion*, for example, in the 1. 2. 4. 6. 8. 10. 11. 12. 14. 18. 19. years of the cycle was a *mensis plenus*, of thirty days. *Hecatombæon* again, *Boëdromion*, *Posideon*, *Elaphebolion*, are improperly termed *pleni*; for, in the years of the cycle 2. 4. 6. 8. 10. 11. 12. 14. 19. *Hecatombæon* was a *mensis cavi*.

Although the cycle of Meton was calculated to adjust the months to the moon and to the seasons, upon the whole, yet in detail any particular month might not coincide with the course of the moon. Thus, in the very first year of the cycle, the third new moon of the year would commence 59*d.* 1*h.* 28*m.* 5*s.* from the first of *Hecatombæon*; but the third month *Boëdromion* commences on the sixty-first day: consequently the new moon would fall upon the 29th of *Metagitnion*. Again, the true duration of a lunar year being 354*d.* 8*h.* 48*m.* 34*s.* the first year of the cycle, being of 354 days, would fall short of the moon by almost nine hours. The eighth year of his cycle contains 383 days: but thirteen lunations are equal to 383*d.* 21*h.*

ⁿ Corsin. tom. I. p. 82. *Instituta Metonis enneadecaeteride ita exemtilium dierum series variata fuit, ut ab initio cycli sexagesimus tertius quisque dies eximeretur. Ita, cum cyclus Ol. 87. 1. ab initio Hecatombæonis incepisset, primus exemtilis dies in tertium Boëdromionis incidere debuit:—ut in cavis proinde mensibus dies, quæ exemtilis esse poterat, una ex sequentibus esse debuerit: 3. 6. 9.*

12. 15. 18. 21. 24. 27. 30. Dodwell and Corsini both agree that this order prevailed during the cycle of Meton B. C. 432—331. Corsini holds that it continued through the cycle of Calippus, which Dodwell denies. The arguments by which Corsini establishes this latter point are stated tom. I. p. 82—91.

32*m.* 37*s.* and he falls short of the true time twenty-one hours and a half. The nineteenth year contains 385 days, exceeding the true time by 1*d.* 2*h.* 27*m.* 24*s.* Again, the four last months of the cycle have 120 days; but four lunations are only 118*d.* 2*h.* 56*m.* 11*s.* Aristophanes^o, in B. C. 422, ridicules the cycle of Meton, then newly established^p.

Meton made great improvements upon the calculations of his predecessors. But the difference between Meton's computation and the true time was still considerable. In his solar year there was an excess of thirty minutes. Hence his nineteen years, amounting to 6940 days^q, exceeded the true solar time by about nine hours and a half. In four of his cycles, or seventy-six years, there was an excess of almost thirty-eight hours; and in five cycles, or ninety-five years, an excess of nearly two days. Nor did his months correspond with the lunations. Five of his cycles contained 1175 months: these contained (after deducting the *ἡμέραι ἐξαίρεσιμοι*) 34,700 days^r. But 1175 lunations are only equal to 34,698*d.* 10*h.* 36*m.* 27*s.* So that the difference was this.

		Metonic time.	True time. ^s				Excess.			
		D.	D.	H.	M.	S.	D.	H.	M.	S.
1 cycle.	{ 235 months	6940.	6939.	16.	31.	17.	7.	28.	42.	
	{ 19 solar years	6940.	6939.	14.	30.	3.	9.	29.	57.	
4 cycles.	{ 960 months	27760.	27758.	18.	5.	10.	1.	5.	54.	49.
	{ 76 solar years	27760.	27758.	10.	0.	12.	1.	13.	59.	48.
5 cycles.	{ 1175 months	34700.	34698.	10.	36.	27.	1.	13.	23.	32.
	{ 95 solar years	34700.	34698.	0.	30.	15.	1.	23.	29.	45.

The excess of Meton's calculation was in part corrected by Calippus; whose reformed cycle of seventy-six years, containing four Metonic periods, commenced in the archonship of Aristophon, July B. C. 330. He estimated the excess to be one day in seventy-six years, or two days in one hundred and fifty-two years^t. Calippus had made a nearer approach to the true solar time than Meton. But, as in the solar year of Calippus there was still an excess of 11*m.* 3*s.* which amounted in four Metonic periods to 13*h.* 59*m.* 48*s.* and in eight, to 1*d.* 3*h.* 59*m.* 36*s.* he concluded the error of Meton to be less than it really was; computing it at one day in seventy-six years, and two days in one hundred and fifty-two, whereas it was in reality thirty-eight hours in the one case, and more than three days in the other^v.

^o Nub. 615.

^p Dodwell Diss. I. p. 11—13. admits a slight variation: *Thucyd. II. 28. eclipsin solis memorat νομηνίᾳ κατὰ σελήνην. Auctori animus erat observare quam cito novus ille cyclus ad lunæ motus cum sole conciliandus institutus a vero tamen aberrasset novilunio.* I know not whether Elmsley ad Eur. Heraclid. 779. had Dodwell in view; but he has rightly interpreted Thucydides: *Verba κατὰ σελήνην addidit Thucydides, propterea quod νομηνία πολιτικῇ cycli Metonici non semper in veram νομηνίαν incidebat.*

^q The solar year of Meton (as will be shewn in a future note) was 365*d.* 6*h.* 18*m.* 57*s.* And this multiplied by 19 gives 6940 days.

^r 1175 × 30 = 35,250 days: and, deducting 550, = 34,700.

^s For the calculations in this column, use has been made of the Tables of Lunations and of Solar Years, published by Dr. Hales, *Analysis of Chronology* vol. I. p. 160. 161. In the lunations in these pages I have not expressed the fractions of time below a *second*, although in computing the sums they have been taken into the account. Hence an apparent want of agreement in some of the amounts.

^t See Dodwell. Diss. I. p. 46. Corsin. tom. I. p. 84.

^v Hipparchus apud Ptolem. *Μεγ. Συντάξ.* III. 2. p. 63. describes the solar year of Meton and Calippus, together with his own: *Ἰππαρχος—ἐν τῇ Περὶ ἐμβολίων μηνῶν τε καὶ ἡμερῶν, προειπὼν ὅτι κατὰ μὲν τοὺς περὶ Μέτονα καὶ Εὐκλήμονα ὁ ἐνιαύσιος χρόνος περιέχει ἡμέρας τξξ' δ' καὶ ος' μίας ἡμέρας, κατὰ δὲ*

That the year of Aristophon Ol. 112. 3. N. E. 419. was the first year of the first Calippic period is proved by many references in Ptolemy. According to the passages already quoted^u, the 47th year of the first Calippic period was N. E. 465. or Olymp. 124. 1. and the 48th year was N. E. 466. Ol. 124. 2. The first year therefore was Ol. 112. 3. and N. E. 419. Ptolemy observes again^x: τῷ λς' ἔτει τῆς πρώτης κατὰ Κάλιππον περιόδου—κατὰ τὸ νηδ' ἔτος ἀπὸ Ναβονασάρχου. But if the 36th year was N. E. 454. the 1st was N. E. 419.—ὑπὸ τῆς ἐπὶ τοῦ Ἀψευδοῦς ἀναγεγραμμένης θερινῆς τροπῆς μέχρι τῆς ὑπὸ τῶν περὶ Ἀρίσταρχον τετηρημένης τῷ ν' ἔτει τῆς πρώτης κατὰ Κάλιππον περιόδου—ἔτη ρνβ'. τὰ δὲ ἀπὸ τοῦ προκειμένου ν' ἔτους, ὃ ἦν κατὰ τὸ μδ' ἔτος ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς—. But, if the 50th year was 152 years from Apseudes, the 1st was 103 years from that archon; which coincides with the 8th year of the sixth Metonic cycle, or Olymp. 112. 3.^z And N. E. 424 + 44 = N. E. 468. which also gives N. E. 419. for the first year of the period.—^a ὁ μὲν Ἰππαρχος φησὶ τὴν ἐν τῷ λβ.γ' ἔτει τῆς τρίτης κατὰ Κάλιππον περιόδου ἑαρινὴν ἰσημερινὰν ἀκριβέστατα τηρηθεῖσαν γεγενῆσθαι τῇ κζ' τοῦ μεχίρ πρωΐας. καὶ ἔστι τὸ ἔτος τὸ ρη.ο' ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς. But N. E. 424 + 178 = N. E. 602. And in that year of Nabonassar (which began Sept. 28) the 27th of *Mechir* would give March 23d B. C. 146. for the vernal equinox observed by Hipparchus, in the spring of that 32d year of the third Calippic period^b.

Κάλιππον ἡμέρας τξε' δ' μόνον, ἐπιλέγει κατὰ λέξιν οὕτως " Ἡμεῖς δὲ μῆνας μὲν ὅλους εὐρίσκομεν περιεχομένους " ἐν τοῖς ιθ' ἔτεσιν ὅσους ἀκρίβειαν τὸν δ' ἐνιαυτὸν ἔτι καὶ " τοῦ δ' ἑλασσον τριακοσιοστῷ ἐπιλαμβάνοντα μάλιστα " μέρει μιᾶς ἡμέρας. ὡς ἐν τοῖς τ' ἔτεσιν ἑλλείπειν παρὰ " μὲν τὸν Μέτωνα ἡμέρας ε', παρὰ δὲ τὸν Κάλιππον ἡμέ- " ραν μίαν."—" Συντέταχτα δὲ καὶ περὶ τοῦ ἐνιαυσίου " χρόνου ἐν βιβλίῳ ἐνὶ, ἐν ᾧ ἀποδεικνύω ὅτι ὁ καθ' ἡλίον " ἐνιαυτὸς (τοῦτο δὲ γίνεται ὁ χρόνος ἐν ᾧ ὁ ἥλιος ἀπὸ " τροπῆς ἐπὶ τὴν αὐτὴν τροπὴν παραγίνεται, ἢ ἀπ' ἰση- " μερίας ἐπὶ τὴν αὐτὴν ἰσημερινὰν) περιέχει ἡμέρας τξε' " καὶ ἑλκυστον ἢ δ' ἡμέρας τῷ τριακοσιοστῷ ἔγγιστα μέρει " μιᾶς ἡμέρας καὶ νυκτός." Censorinus de Die Nat. c. 19. *Annum naturalem dies habere prodidit—Meton 365 et dierum quinque undevigesimam partem.* This computation of the overplus, (over and above the three hundred and sixty-five days,) the nineteenth part of one hundred and twenty hours, for Meton's time, and the computation of Hipparchus, the seventy-sixth part of twenty-four hours added to six hours, give precisely the same result: namely, 6 h. 18 m. 56 s. 50 t. And the solar year of Meton may be reckoned 365 d. 6 h. 18 m. 57 s. nearly. Hipparchus himself deducted from the six hours a three hundredth part of twenty-four hours; or 4 m. 48 s. consequently he reduced the six hours to 5 h. 55 m. 12 s. It is curious to remark the gradual progress towards accuracy; each astronomer successively correcting the excess of his predecessors.

	Excess.
Meton & Euctemon [B.C. 432.] 365. 6. 18. 57.	30. 0.
Calippus [B.C. 330.] 365. 6. 0. 0.	11. 3.
Hipparchus [B.C. 146.] 365. 5. 55. 12. . . .	6. 15.
True time	365. 5. 48. 57

^u P. 331.

^x Μεγ. Συντάξ. VII. 3. p. 171.

^y Ibid. III. 2. p. 63.

^z The solstice was observed by Meton in June B. C. 432. therefore the solstice observed by Aristarchus 152 years afterwards, towards the end of the 50th Calippic year—τῷ γ' ἔτει λήγοντι, according to Ptolemy p. 63.—was the summer solstice of June B. C. 280. and this was Scirophonion of Olymp. 124. 4. the seventh month (*Phamenoth*) of N. E. 468.

^a Ibid. p. 62.

^b In the preceding autumn of the same 32nd year, September B. C. 147. Hipparchus had observed the autumnal equinox: Ptolem. Ibid. ἐν μὲν γὰρ τῷ λβ.γ' ἔτει τῆς τρίτης κατὰ Κάλιππον περιόδου ἐπεσημνήματο μάλιστα τὴν μετοπωρινὴν ἰσημερινὰν ὁ Ἰππαρχος, —καὶ ἐπιτελελογίσθαι φησὶν αὐτὴν γεγενῆσθαι τῇ τρίτῃ τῶν ἐπαγομένων τοῦ μεσονυκτίου τοῦ εἰς τὴν τετάρτην φέροντος· καὶ ἔστι τὸ ἔτος ρη.ο' ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς. As this observation was made two days (current) before the termination of N. E. 601. or Sept. 26. B. C. 147. it in reality fell within the 177th year after the death of Alexander; and we might read ρς.ο' ἀπὸ τῆς Ἀ. τ. Probably, however, Ptolemy designedly called this by anticipation the 178th year, because his own corresponding observations, which he compares with those of Hipparchus, fell within one and the same Egyptian year: 185 years after the observations of Hipparchus, in the 3d year of Antoninus, and the 463d from the death of Alexander, he found the autumnal equinox to fall upon the 9th of *Athyr* [=Sept. 25. A. D. 139.], and the vernal upon the 7th of *Paehon* [=March 22. A. D. 140.]: p. 62. μετὰ σπέ' ἔτη τῷ τρίτῳ ἔτει Ἀντωνίνου, ὃ ἔστι νξγ.ο' ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς, ἡμεῖς ἐτηρήσαμεν τὴν μετοπωρινὴν ἰσημερινὰν γεγεννημένην τῇ θ' τοῦ Ἀθύρ.—ἡμεῖς δὲ τὴν μετὰ τὰ σπέ' ἔτη τῷ νξγ.ο' ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς ἑαρινὴν

And, if the 32d year of the third period was N. E. 602. the first year of the first was N. E. 419.^c The purpose of Calippus was to deduct in 76 years one day more than Meton had done. In four Metonic cycles, $110 \times 4 = 440$ days were deducted from the 960 months. Calippus proposed to deduct 441 days. Beyond this, he appears to have made no change in the *ἐννεακαιδεκαετηρίς* of Meton. He not only made no change in the order of the intercalary years, but it is highly probable (as Corsini has argued^d) that he made none in the order of the *exemptile* days. But, although Calippus made no change in the structure of the *ἐννεακαιδεκαετηρίς*, yet, according to Dodwell's Tables^e, he made that 8th year of Meton the beginning of a new series. The Metonic cycle was broken off and interrupted at that eighth year, which became the first of a new cycle; and the intercalary year was changed into an *annus communis*. This arrangement of the Calippic period is supported by the dates of Timocharis, according to which the 36th and 47th years of Calippus were *anni communes*; which could not have happened if the original Metonic cycle, instead of being interrupted at its eighth year, had proceeded to the end. And yet the evidence of a Marble, which will be produced in a future page, renders this arrangement doubtful.

From this view of the cycle of Meton, we are enabled to determine the time of the eclipse, which preceded the battle of Arbela: and which happened in the seventh year of the sixth Metonic period. The observation made in the Tables B. C. 331, 2. was made with a view to reconcile Plutarch's account of the time of the eclipse with Arrian's account of the month of the battle. I had followed Scaliger^f in supposing that the eclipse might fall upon the 20th of Boëdromion, and the battle ensue upon the 1st of Pyanepsion. Arrian seemed a better authority for the history of Alexander than Plutarch^g, who dates that battle on the 26th of Boëdromion. But a closer examination of the cycle of Meton has led me to renounce that opinion as erroneous. The variation of the Attic calendar would be the other way; and the days of the month would follow the lunar time instead of preceding it^h. The sixth *Enneadecaeterid* commenced when the first moon was 1 d. 13 h. 23 m. 32 s. old. The first seventy-six Metonic months, ending at Boëdromion B. C. 331, would contain 2244 days; (the *exemptile* days being deducted;) but seventy-six lunations are equal to 2244 d. 7 h. 47 m. 39 s. which would still leave

ισημερίαν εὐρίσκομεν γεγεννημένην τῇ ζ.ῃ τοῦ Παχών. He might therefore for the sake of greater ease of comparison name ἕτος ρη.ον ἀπὸ τῆς Ἀ. τ. as the date of both the observations of Hipparchus.

Ptolemy in computing time ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς (who died in the middle of N. E. 425.) always reckons 424 years complete to the death of Alexander: p. 79. ἀπὸ μὲν τῆς Ναβονασάρου βασιλείας μέχρι τῆς Ἀλεξάνδρου τελευτῆς ἔτη συνάγεται κατ' Αἰγυπτίους κκδ'. Thus he reckons the third year of Antoninus to be the 463rd from the death of Alexander: p. 62. τῷ τρίτῳ ἔτει Ἀντωνίνου, ὃ ἔστι νξγ.ον ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς. But the third year of Antoninus was N. E. 887. And $887 - 463 = 424$ years for the space which had elapsed before Alexander's death.

^c It will be remembered, that the first year of Calippus did not commence in N. E. 419. In these computations the Attic year is compared with that year of Nabonassar with which the greater part of it was coincident. In the time of

Calippus the year of Nabonassar commenced in the fifth month of the Attic. In the time of Ptolemy they both began in the same month: if, at least, Hecatombaëon still remained the first of the Attic year.

^d See p. 338. note ^u.

^e P. 724—727.

^f Emend. Temp. p. 25. 26. *Plutarchus scribit XI. diebus ante cladem Persarum ad vicum Gaugamela et fugam Darii ultimi deliquium lunæ contigisse μηνὸς βοηδρομιῶνος περὶ ἀρχὴν μυστηρίων. Jam constat μυστήρια celebrari solita τῇ εἰκάδι βοηδρομιῶνος, ut ipse Plutarchus auctor est in Camillo.*—p. 27. *A vicesima mensis Boëdromionis ad exitum mensis sunt dies XI. Pyanepsion, Mæmacterion, &c.*

^g Camill. c. 19. Πέρσαι ἡττήθησαν—βοηδρομιῶνος πέμπτῃ φθίνοντος ἐν Ἀρβήλοις.

^h See Dodwell Diss. I. p. 42. who observes very justly, that at the end of the Metonic period *Seniores veris fuerint civilia novilunia atque plenilunia*.

the new moon of Boëdromion 1*d.* 5*h.* 35*m.* 53*s.* earlier than the first day of the month; the full moon would consequently fall 13*d.* 12*h.* 46*m.* 8*s.* after the beginning of Boëdromion, or on the 14th day of the month; and the battle of Arbela, eleven or twelve days after the eclipse, would fall upon the 25th or 26th, nearly where Plutarch has placed it, and six days earlier than the date of Arrian.

It has been a question, whether Hecatom bæon always began at the first new moon after the solstice, or whether it sometimes preceded the solstice. Scaliger held that Hecatom bæon never commenced before the solstice. Petavius thought otherwise. Dodwellⁱ concluded that the new moon of Hecatom bæon was that which lay nearest to the tropic, whether it preceded, or whether it followed the solstice. Corsini^k collects the different opinions, but declares no judgment of his own, and is satisfied with stating generally that the year began ¹*circa æstivi solstitiî tempora*. There are no positive proofs^m of this point, but the probability is that Petavius and Dodwell are in the right.

The first day of every Attic month, on the principles of the lunar year, falls annually back about eleven days until the arrival of the intercalary year; when it is carried forward by the intercalary month about eighteen days lower in the Julian Calendar than the place which it occupied in the preceding year. In the next year it falls back again eleven days, and so successively, till another operation of the intercalary month brings it down eighteen days in advance of its former position. As for example, if, in the first year of the Metonic cycle, *Elaphebolion*, the month of the *Dionysia Magna*, began March 10, in the second it fell back to Feb. 27th, in the third year, it would be carried forward by the intercalary month to March 17th, in the fourth it fell back to March 6th, in the fifth it was carried down by the second intercalary month to March 25thⁿ. The intercalary years within the period of Meton's cycle were these.

ⁱ Diss. I. p. 24.

^k Tom. I. p. 98.

¹ Tom. I. p. 65.

^m Petavius Doctrin. Temp. I. 12. p. 29. produces two arguments from Ptolemy: *Probatur ex Ptolemaicis observationibus VII. 3. ubi—Anthesterion cæpit Januarii 22. Ergo Hecatom bæon Junii 19. Item Elaphebolion iniit Feb. 22. Ergo Hecatom bæon Junii 21.* The passages in question (which are not the observations of Ptolemy himself, but of Timocharis) are these: Ptol. p. 170. τῷ λς' ἔτει τῆς πρώτης κατὰ Κάλιππον περιόδου, τοῦ μὲν ἐλαφνιβολιῶνος τῇ ιε' τοῦ δὲ τυβι τῇ ε',—καὶ ἔστιν ὁ χρόνος κατὰ τὸ νηδ' ἔτος ἀπὸ Ναβονασάρου. The year N. E. 454. began Nov. ¼. B. C. 295. consequently the 5th day of the fifth month Tybi (the 125th day of the Egyptian year) fell upon March 8th, and if that day coincided with the 15th of Elaphebolion, the 1st of Elaphebolion would undoubtedly be fixed to Feb. 22. Again, p. 169.—τῇ η' τοῦ ἀνθεστηριῶνος, κατ' Αἰγυπτίους τῇ κθ' τοῦ Ἀθύρ—κατὰ τὸ ιξε' ἔτος ἀπὸ Ναβονασάρου. It has been already shewn (p. 331) that the 29th of the month Athyr in N. E. 465 corresponded to Jan. 29, B. C. 283. Consequently the 1st of Anthesterion would be coincident in that year with Jan. 22. But the conclusion which Petavius draws from hence is erroneous. These were not intercalary years, but

anni communes of 354 days. It therefore follows that when the 1st *Anthesterion* fell upon Jan. 22, the 1st of *Hecatom bæon* would fall upon June 29th; and the 1st *Elaphebolion* being Feb. 22d, the 1st *Hecatom bæon* would be 2d July; the beginning of the Attic year in both cases being subsequent to the solstice. That the first of these two years, N. E. 454, was an *annus communis* in the account of Timocharis, is proved by Timocharis himself: Ptolem. p. 171. πάλιν Τιμόχαρις μὲν φησιν ἐν Ἀλεξανδρείᾳ τηρήσας ὅτι τῷ λς' ἔτει τῆς πρώτης κατὰ Κάλιππον περιόδου, τοῦ μὲν ποσειδεῶνος τῇ κ' τοῦ δὲ φαιωφί τῇ ιε'.—καὶ ἔστιν ὁ χρόνος κατὰ τὸ νηδ' ἔτος ἀπὸ Ναβονασάρου. The 16th of *Phaophi*, the 46th day of N. E. 454, coincided with Dec. 19. The 25th therefore of Posideon was 79 days before the 15th of Elaphebolion, and the first of Posideon was on the 26th of November. This, then, was Posideon of an *annus communis*. That the year N. E. 465 was not intercalary is shewn by Dodwell's Calippic Tables p. 726. which are adapted to the dates of Timocharis. If it should hereafter appear that there is cause for questioning the correctness of Dodwell's Tables, and of the dates of Timocharis, in that case the conclusion of Petavius would fail for another reason.

ⁿ See Dodwell's Tables, Diss. de Cyclis p.

	1.	2.	3.	4.	5.	6.
Years.	B. C.	B. C.	B. C.	B. C.	B. C.	B. C.
3.	$43\frac{0}{9}$.	$41\frac{1}{0}$.	$39\frac{2}{1}$.	$37\frac{3}{2}$.	$35\frac{4}{3}$.	$33\frac{5}{4}$.
5.	$42\frac{8}{7}$.	$40\frac{9}{8}$.	$39\frac{0}{8}$.	$37\frac{1}{6}$.	$35\frac{2}{1}$.	$33\frac{3}{2}$.
8.	$42\frac{5}{4}$.	$40\frac{6}{5}$.	$38\frac{7}{6}$.	$36\frac{8}{7}$.	$34\frac{9}{8}$.	$(3\frac{1}{2}\frac{0}{9})^0$
11.	$42\frac{2}{1}$.	$40\frac{3}{2}$.	$38\frac{4}{3}$.	$36\frac{5}{4}$.	$34\frac{6}{5}$.	
13.	$42\frac{0}{9}$.	$40\frac{1}{0}$.	$38\frac{2}{1}$.	$36\frac{3}{2}$.	$34\frac{4}{3}$.	
16.	$41\frac{7}{6}$.	$39\frac{8}{7}$.	$37\frac{9}{8}$.	$35\frac{0}{9}$.	$34\frac{1}{0}$.	
19.	$41\frac{4}{3}$.	$39\frac{5}{4}$.	$37\frac{6}{5}$.	$35\frac{7}{6}$.	$33\frac{8}{7}$.	

In these years the twelve months which followed *Posideon II.* (the six last months of the intercalary year and the six first of the next year) were brought down, as compared with their station in the Julian Calendar of the preceding year, each about eighteen days lower respectively: and in these months the Athenian festivals and the occurrences of civil history would fall so much later than in the other years of the period. In these intercalary years, of thirteen months, the *prytaniæ* into which the year was distributed, instead of thirty-five and thirty-six days, were of thirty-eight and thirty-nine days duration.

The Athenians divided their civil year into ten *prytaniæ*, corresponding to the number of their tribes, each of thirty-five days. Harpocratio:—ἔστιν ἀριθμὸς ἡμερῶν ἡ πρυτανεία, ἥτοι

716—727. In the account of the dramatic exhibitions, in the fourth column of the Tables, *Anthesterion* is expressed by *February* and *Elaphebolion* by *March*, because the Lenæan festival for the most part fell within the month of February, and the *Dionysia Magna* within the month of March. But in the intercalary years it generally happened that these two festivals were brought down to the beginning of the following month. This has occurred in four instances in the Tables. The *Ἰππεῖς* of Aristophanes in B. C. 424 were probably represented on the 4th or 5th of March. The Lenæan victory of Agatho in B. C. 416, of Aristophanes in B. C. 405, and of Dionysius in B. C. 367, might also fall upon March 4th or 5th.

^o In this year the cycle of Calippus was adopted: containing four Metonic periods, or seventy-six years.

^p The ten tribes lasted from their institution by Clisthenes B. C. 510 (Herodot. V. 66. 69.) to the addition of the two tribes in B. C. 306, in honour of Demetrius and Antigonus. (Plutarch. Demet. c. 10. Pollux VIII. 110. conf. Steph. Byz. v. Βερενικίδαι.) Corsini Fast. Att. Dissert. IV. has proved that the order of precedence among the tribes was this; *Ἐρεχθίδης Αἰγίδης Πανδιονίδης Λεοντίδης Ἀκαμαντίδης Οἰνίδης Κεκροπίδης Ἰπποβοωντίδης Διαντίδης Ἀντιοχίδης*.—by the following arguments. 1. Demosthenes Epitaph. p. 1397—1399. and Etymolog. v. *Ἐπώνυμοι*, recite them in this order. 2. An ancient Marble, which originally stood in the Ceramicus, and on which were inscribed the names of citizens who fell in battle in B. C. 457. un-

der their respective tribes, places the tribes in the same order. This monument, valuable for its high antiquity, is given by Corsini tom. I. p. 159—161. It begins thus: *Ἐρεχθίδος οἶδε ἐν τῷ πολέμῳ ἀπέθανον ἐν Κύπρῳ ἐν Αἰγύπτῳ ἐν Φοινίκῃ ἐν Ἀλιεῦσιν ἐν Αἰγίνῃ Μεγαρο . . ἐν τῷ αὐτῷ ἐνιαυτῷ* then follow the names of citizens of the tribe *Erechtheis*: then, after a *lacuna*, [*Πανδιονίδος*] *Λεοντίδης Ἀμφιάναξ, κ. τ. λ. Ἀκαμαντίδης Θεοφάνης, κ. τ. λ. Οἰνίδης Δυκάας, κ. τ. λ. Κεκροπίδης Αὐτοκράτης, κ. τ. λ. Ἰπποβοωντίδης Γόρδος, κ. τ. λ.* The other tribes are effaced. *Πανδιονίδος* does not now appear; but was found legible by Spon, and placed before *Λεοντίς*. This monument therefore exhibits seven of the ten tribes (the other three being effaced) in the order given by Demosthenes and the Etymologus. 3. An inscription given by Spon, of the age of Hadrian, has the ten original tribes in the same order. 4. He produces another mutilated fragment, of the age of Hadrian, in which the names appear *Ἐρεχθίδος—Αἰγίδος—Πανδιονίδος εοντίδης κροπίδης ωντίδης*, from which he reasonably infers that the same order was observed. A monument preserved in the Townley collection, now in the British Museum, confirms this order, and at the same time marks the position of the three additional tribes: *Ἀλκαμένους κοσμητεύοντος ἔφηβοι Ἐρεχθίδος Ἀνρ. Δημήτριος, κ. τ. λ. Ἀργείδος Μεγιστίδωρος, Κάρπος*. The tribe *Πανδιονίδης* (the third in order) is wanting: the others are thus arranged: after *Ἀργείδος*—without any sign of a *lacuna*, the Marble proceeds: *Λεωντίδης—Πτολεμαῖδης—Ἀκαμαντίδης—Ἀδριανίδης—Οἰνίδης—*

τριάκοντα ἐξ ἧ τριάκοντα πέντε· καὶ ἐκάστη φυλὴ πρυτανεύει⁹. Photius¹:—ὁ τῶν ἡμερῶν ἀριθμὸς· δέκα ἐγίνοντο κατ' ἐνιαυτὸν, ὅτι καὶ δέκα αἱ φυλαί. ἐνιαυτὸν δὲ οἱ Ἀθηναῖοι τὸν σεληνιακὸν ἤγον. ἐπέβαλε δὲ ἐκάστη φυλὴ τῶν δέκα λε' ἡμέρας, καὶ ἐπερίττευσεν ἐκ τοῦ σεληνιακοῦ ἐνιαυτοῦ ἡμέραι τέσσαρες, ὥς ἐπεμέριζον ταῖς πρώταις λαχούσαις πρυτανεύειν τέσσαρσι φυλαῖς· καὶ τῶν μὲν τεσσάρων πρώτων ἐκάστη εἶχε τὴν πρυτανείαν ἀπαρτιζομένην εἰς λς' ἡμέρας αἱ δὲ λοιπαὶ ἐξ ἀνά λε's. Dodwell, having collected from the works of Demosthenes the station which some of the tribes happened to occupy in some particular years, assumed that the order in which they presided was fixed and permanent. He observed that in B. C. 354 the tribe *Pandionis* presided first^t: that, in B. C. 340, the tribe *Hippochoontis* had the third place^v; that upon another occasion the tribe *Leontis* had the sixth presidency^u; that *Erechtheis* had the eighth^x, and *Aiantis* the tenth^y. He accordingly concluded that these were uniformly the stations of those tribes: that the tribe *Pandionis* always had the first, *Erechtheis* the eighth, and *Aiantis* the tenth *prytania*. This opinion Corsini^z has combated by many ingenious arguments. He contends, that the order in which the tribes presided was annually determined by lot^a. Some of his arguments to this purpose are cogent. 1. It is distinctly asserted by ancient testimonies, that the order was fortuitous: ^bτὸ δέκατον μέρος τῆς βουλῆς τῶν πεντακοσίων καὶ πενήκοντα ἀνδρῶν ἀπὸ μιᾶς φυλῆς.—ἐπρυτάνευσεν δὲ ἐκ διαδοχῆς ἀλλήλων αἱ δέκα φυλαὶ κληρολαχοῦσαι κατὰ ἐνιαυτὸν.—^cἐνταῦθα καλῶς προσέθηκε τὴν φυλὴν τὴν Πανδιονίδα, ἐπειδὴ ἔτυχε τότε αὐτὴν κληρωθῆναι πρώτῃ πρυτανεῦσαι. ἀνωτέρω ἐπειδὴ τὴν ἐπιχειροτονίαν τῶν νόμων ἀνέγνωκεν εἰκότως οὐχ ὥρισε ποίας πρυτανευούσης πρώτης, ἐπειδὴ ἄδηλον ἦν, ὡς εἵπομεν, ποία κληροῦται ἀεὶ κατὰ τὸν πρῶτον μῆνα πρώτη πρυτανεῦσαι. 2. Some examples of a different order may be collected. The tribe *Aiantis*, which was the tenth in the time of Demosthenes, was the second in B. C. 490. ^dτὸ ψήφισμα κατ' ὃ τοὺς Ἀθηναίους ἐξήγαγε (Μιλτιάδης) τῆς Αἰαντίδος φυλῆς πρυτανευούσης ἐγράφη. That decree referred to the 6th of Boëdromion, the 65th day of the year, within the *prytania* of the second^e presiding tribe. *Erechtheis*, which was the 8th in Demosthenes, is the first in Antipho *περὶ τοῦ χορευτοῦ*. The

Κεκροπίδος — Ἰπποθοοντίδος — Αἰαντίδος — Ἀντιωχίδος — Ἀτταλίδος. Corsini tom. IV. p. ix—xiii. has given some account of this inscription: but an exact and authentic copy will be found in Combe's *Description of the Ancient Marbles in the British Museum*, Part II. plate 36.

⁹ V. πρυτανείας. ^r Lex. v. πρυτανεία.

^a Repeated by Suidas in voce.

^t Demosth. Timocrat. p. 706. 708. ἐπὶ τῆς πρώτης πρυτανείας τῇ ἐνδεκάτῃ—ἐπὶ τῆς Πανδιονίδος πρώτης, ἐνδεκάτῃ τῆς πρυτανείας. Again, in B. C. 346. Demosth. Coron. p. 235. ἑκατομβαιῶνος ἔτη καὶ νέφ φυλῆς πρυτανευούσης Πανδιονίδος.

^v Demosth. Coron. p. 250. βοηδρομιῶνος ἔτη καὶ νέφ—πρυτανεία φυλῆς Ἰπποθοοντίδος. p. 261. μηνὸς βοηδρομιῶνος ἔκτη ἐπὶ δέκα, φυλῆς πρυτανευούσης Ἰπποθωντίδος.

^u Demosth. Coron. p. 253. ἐπὶ Χαϊρώνδου ἄρχοντος, γαμηλιῶνος ἔκτη ἀπίνοντος, φυλῆς πρυτανευούσης Λεοντίδος.

^x Demosth. Coron. p. 282. μηνὸς ἐλαφβολιῶνος ἔκτη φθίνοντος, φυλῆς πρυτανευούσης Ἐρεχθίδος.

^y Demosth. Coron. p. 288. φυλῆς πρυτανευούσης Αἰαντίδος, σκιροφοριῶνος ἔκτη ἐπὶ δέκα.

^z Tom. I. p. 127. 128. 179.

^a This had already been the opinion of Petitus: Leg. Att. p. 268. *Sorte ducta tribus imperabant sibi invicem succedentes*. p. 275.—*ordine, quem sors ab ipso anni principio unicuique attribuerat*. But Corsini has supplied many additional proofs.

^b Etymol. v. πρύτανις. Conf. Corsin. tom. I. p. 179. This, however, is better given in Harpocrat. v. πρυτάνεις—*πεντήκοντα ἄνδρες ἀπὸ μιᾶς φυλῆς—ἐπρυτάνευσεν δὲ—αἱ δέκα φυλαὶ κλήρῳ λαχοῦσαι*. Compare also Schol. Aristoph. Eccles. 396.

^c Ulpian. ad Demosth. Timocrat. p. 447, 44. Conf. Corsin. tom. I. p. 149.

^d Plutarch. Sympos. I. 10. p. 628. E. conf. Corsin. tom. I. p. 183.

^e The third, according to Corsini, who placed the battle of Marathon at the 16th of Boëdromion, for a reason which has been considered in a former note. See above, p. 336. But, in his discussion of this point, tom. I. p. 182. 183. he has forgotten his own doctrine respecting the commencement of the year in Gamelion; according to which, Boëdromion in B. C. 490 would have been the ninth, and not the third month.

speaker in that oration was of this tribe, *Erechtheis*^f, and during the months Hecatombeon and Metagitnion ε τῶν βουλευτῶν εἰς ἦν,—καὶ πρὸς τούτοις πρυτανεύσας τὴν πρώτην πρυτανείαν ἅπασαν πλὴν δυοῖν ἡμέραιν. He farther observes very justly^h, that the addition of πρώτη, πέμπτη, ἔκτη, would not have been necessary, had the station of every tribe been always known: that the tribe *Erechtheis*, which was first in dignity, would be always degraded by Dodwell's system to the eighth place; that the tribe *Æantis*, which never was the last according to Plutarchⁱ, would be permanently fixed to the *tenth prytania*^k.

The opinion of Corsini is confirmed and established beyond dispute by evidence which has since come to light. The Choiseul Marble^l, which preserves an account of sums issued from the treasury of Minerva Polias in the archonship of Glaucippus B. C. 460^o, exhibits a perfect series of the *prytaniæ* in the order which they occupied in that year. This monument, from the clear information which it affords upon this subject, deserves a particular consideration. I subjoin such parts of it as are material, omitting only the amount of the sums issued, as not necessary to the present question.

^m Ἀθηναῖοι ἀνέλωσαν ἐπὶ Γλαυκίππου ἄρχοντος καὶ ἐπὶ τῆς βουλῆς ἧς Κλεγένης Ἀλαιοὺς προεγραμμάτευε. ταμίαι ἱερῶν χρημάτων τῆς Ἀθηναίας Καλλίστρατος Μαραθῶνιος καὶ ξυνάρχοντες παρέδοσαν ἐκ τῶν ἐπετείων ψηφισαμένου τοῦ δήμου. Ἐπὶ τῆς ΑἸΑΝΤΙΔΟΣ πρώτης πρυτανευούσης, Ἐ . . . νοταμίαις παρεδόθη Καλλιμάχῳ Ἀγνουσίῳ Ἰ . αριεῖ ἵπποις σῖτος ἐδόθη Ἀθηναίας Πολιάδος—Ἐπὶ τῆς ΑἰΓΗΙΔΟΣ δευτέρας πρυτανευούσης, ἀθλοθέταις παρεδόθη ἐς Παναθήναια τὰ μέγала Φίλωνι Κυδαθηναίῃ καὶ συνάρχουσιν Ἀθηναίας Πολιάδος—ἱεροποιοῖς κατ' ἐνιαυτὸν Διύλλῳ Ἐρχιεῖ καὶ συνάρχουσιν ἐς τὴν ἑκατομβήν—Ἐπὶ τῆς ΟἶΝΗΙΔΟΣ τρίτης πρυτανευούσης, Ἑλληνοταμίαις παρεδόθη Περικλεῖ Χολαργεῖ καὶ συνάρχουσιν ἵπποις σῖτος ἐδόθη—ἕτερον τοῖς αὐτοῖς Ἑλληνοταμίαις ἵπποις σῖτος ἐδόθη—ἕτερον τοῖς αὐτοῖς Ἑλληνοταμίαις Ἑρμῶνι ἐδόθη ἄρχοντι ἐς Πύλον—ἕτερον τοῖς αὐτοῖς Ἑλληνοταμίαις ἐς τὴν διωβελίαν—Ἐπὶ τῆς ἈΚΑΜΑΝΤΙΔΟΣ τετάρτης πρυτανευούσης, Ἑλληνοταμίαις παρεδόθη Περικλεῖ Χολαργεῖ καὶ συνάρχουσιν σῖτος ἵπποις ἐδόθη—ἕτερον τοῖς αὐτοῖς Ἑλληνοταμίαις ἐς τὴν διωβελίαν ἐδόθη—Ἐπὶ τῆς ΚΕΚΡΟΠΙΔΟΣ πέμπτης πρυτανευούσης, Ἑλληνοταμίαις παρεδόθη Περικλεῖ Χολαργεῖ καὶ συνάρχουσιν ἐς τὴν διωβελίαν—Ἐπὶ τῆς ΛΕΟΝΤΙΔΟΣ ἑκτῆς πρυτανευούσης, τρίτῃ ἡμέρᾳ τῆς πρυτανείας, Ἑλληνοταμίαις παρεδόθη Διονυσίῳ Κυδαθηναίῃ καὶ συνάρχουσιν—ἐνάτῃ τῆς πρυτανείας, Ἑλληνοταμίαις Θράσῳνι Βουτάδῃ καὶ συνάρχουσιν—ἐνδεκάτῃ τῆς πρυτανείας, Ἑλληνοταμίαις παρεδόθη Προξένῳ Ἀφιδναίῳ καὶ

^f Antipho περὶ χορευτ. p. 142, 33.

^g P. 146, 35. conf. Corsin. tom. I. p. 181. 182.

^h Tom. I. p. 149.

ⁱ Plutarch. Sympos. I. 10. p. 628. B. τῇ Αἰαντίδι φυλῇ γέρας ὑπῆρχε τὸ μὴ κρίνεσθαι τὸν αὐτῆς χορὸν ἔσχατον.

^k Corsin. tom. I. p. 150.

^l This Marble was brought from Athens in 1788, and is illustrated by Barthelemy in a treatise entitled *Dissertation sur une ancienne inscription Grecque relative aux finances des Athéniens par J. J. Barthelemy*. 1792. Republished in *Mém. de l'Acad. &c.* tom. XLVIII. p. 337.

^m In the original—Ἀθηναῖοι ἀνέλωσαν ἐπὶ Γλαυκίππου ἀρχοντος καὶ ἐπὶ τῆς βουλῆς εἰς Κλεγένης Ἀλαιοὺς προεγραμμάτευε. ταμίαι ἱεροῦ χρημάτων τῆς Ἀθηναίας Καλλίστρατος Μαραθῶνιος καὶ ξυνάρχοντες παρέδοσαν ἐκ τῶν ἐπετείων ψηφισαμένου τοῦ δήμου. Ἐπὶ τῆς Αἰαντίδος πρώτης πρυτανευούσης. Ἡ[ἐλ]ε νοταμίαις παρεδόθη Καλλιμάχῳ Ἀγνουσίῳ, κ. τ. λ. This specimen, (which I exhibit

in small letters to save space,) represents the ancient form of writing, before the archonship of Euclides. See the references in the Tables B. C. 403, 2. We are not, however, to conclude, as some have done, that the works of Sophocles and Euripides were wholly written in this ancient form. The establishment by law of the new mode of writing, in the archonship of Euclides, upon the motion of Archinus, is to be understood only of its use in public documents. It was in use already before that date in the writings of private individuals. Thus it appears from Athenæus X. p. 454. b. quoting the *Theseus* of Euripides, that, when Euripides composed that tragedy, (which was before B. C. 422, since Aristophanes Vesp. 313. alludes to it,) the name of his hero was written ΘΗΣΕΤΣ. An antiquated form of writing would naturally remain longer in public monuments than in the writings of private persons.

συνάρχουσιν (στρατηγῶ ἐξ Ἑρετρίας Εὐκλείδῃ ἀνομολόγημα)—τρίτῃ καὶ δεκάτῃ τῆς πρυτανείας, Ἑλληνοταμίαις Περικλεῖ Χολαργεῖ καὶ συνάρχουσιν—ὄγδῳ καὶ εἰκοστῇ τῆς πρυτανείας, Ἑλληνοταμίαις Σπούδιδι Φλυεῖ καὶ συνάρχουσιν—τριακοστῇ τῆς πρυτανείας τὰ ἐκ Σάμου ἀνομολογήθη Ἑλληνοταμία Ἀναιτίῳ Σφηττίῳ καὶ παρέδρω Πολυαράτῳ Χολαργεῖ—Ἐπὶ τῆς ἈΝΤΙΟΧΙΔΟΣ ἐβδόμῃς πρυτανευούσης, πέμπτῃ τῆς πρυτανείας, παρέδῳ Διονυσίῳ Κυδαθηναίῃ καὶ συνάρχουσιν ἐς τὴν διωβελίαν—ἐβδόμῃ τῆς πρυτανείας, Ἑλληνοταμίαις Θράσωνι Βουτάδῃ καὶ συνάρχουσιν ἐς τὴν διωβελίαν—τῇ αὐτῇ ἡμέρᾳ Ἑλληνοταμίαις Φαλάνθῳ Ἀλαπεκῆθεν καὶ συνάρχουσιν σῖτον ἵπποις—ἕκτῃ καὶ δεκάτῃ τῆς πρυτανείας, Ἑλληνοταμίαις Προ . . . νῳ Ἀφιδναίῳ καὶ συνάρχουσιν—τετάρτῃ καὶ εἰκοστῇ τῆς πρυτανείας, Ἑλληνοταμίαις Εὐπόλ. . . . φιδναίῳ καὶ συνάρχουσιν—ἐβδόμῃ καὶ εἰκοστῇ τῆς πρυτανείας, Ἑλληνοταμίαις Καλλίᾳ Εὐώνυ. . . . αὶ συνάρχουσιν—Ἐπὶ τῆς ἸΠΠΟΘΩΝΤΙΔΟΣ ὄγδῳς πρυτανευούσης, δωδεκάτῃ τῆς πρυτανείας, Ἑλληνοταμίαις παρέδῳ Προξένῳ Ἀφιδναίῳ καὶ συνάρχουσιν—τετάρτῃ καὶ εἰκοστῇ τῆς πρυτανείας, Ἑλληνοταμίαις ἐδόθῃ Διονυσίῳ Κυδαθηναίῃ καὶ συνάρχουσιν—ἕκτῃ καὶ τριακοστῇ τῆς πρυτανείας, Ἑλληνοταμίαις ἐδόθῃ Θράσωνι Βουτάδῃ καὶ συνάρχουσιν—Ἐπὶ τῆς ΕΡΕΧΘΙΔΟΣ ἐνάτῃς πρυτανευούσης, δωδεκάτῃ τῆς πρυτανείας, Ἑλληνοταμίαις ἐδόθῃ Προξένῳ Ἀφιδναίῳ καὶ συνάρχουσιν—τρίτῃ καὶ εἰκοστῇ τῆς πρυτανείας, Ἑλληνοταμίαις ἐδόθῃ Διονυσίῳ Κυδαθηναίῃ καὶ συνάρχουσιν—ἕκτῃ καὶ τριακοστῇ τῆς πρυτανείας, Ἑλληνοταμίαις ἐδόθῃ Θράσωνι Βουτάδῃ καὶ συνάρχουσιν—ἕκτῃ καὶ τριακοστῇ τῆς πρυτανείας, τὰ ἐκ Σάμου ἀνομολογήσα υς στρατηγοῖς ἐς Σάμῳ Δεξιράτῃ Ἀγίλιῃ—Πασιφῶντι Φρεαῤῥίῳ—Ἀριστοκρα. — Ε Εὐώνυμῃ—Νικηράτῳ Κυδαντίδῃ τριηράρχῳ—Ἀριστοφάνει Ἀνα ραρ . . . —Ἐπὶ τῆς ΠΑΝΔΙΟΝΙΔΟΣ δεκάτῃς πρυτανευούσης, ἐνδεκάτῃ τῆς πρυτανείας, Ἑλληνο Προ καὶ συνάρχουσιν—τρίτῃ καὶ εἰκοστῇ τῆς πρυτανείας, Ἑλληνο σιν—ἕκτῃ καὶ τριακοστῇ τῆς πρυτανείας Ἑλλ ουσιν—Κεφάλαιον ἀργυρίου συμπαν . ο

This valuable monument exhibits the tribes in an order wholly different from that which is collected from Demosthenes. In the year of Glaucippus, *Æantis* is the first and *Pandionis* the last; directly the reverse of the order which Dodwell had pronounced to be fixed and unchangeable. A clear demonstration that the *prytaniæ* were arranged by lot, and that the order in which they presided was fortuitous. We likewise are enabled to correct an error into which we had been led by Photius and Suidas. They had represented, that the four supernumerary days were given to the four *first* presiding tribes; who had 36 days, while the last six had each 35ⁿ. Petitus, Dodwell, and Corsini naturally followed these authorities, and distributed the four days to the first four tribes^o. But, as in this Marble the 36th day of the eighth, ninth, and tenth *prytaniæ* is distinctly expressed, it appears that the contrary distribution prevailed, and that the supernumerary days were given to the *last* tribes, and not to the first. In the year of Glaucippus, which was not intercalary, but a year of 354 days, the 4th of a Metonic cycle, the order of the *prytaniæ* was this:

ⁿ To the same purpose Schol. in Hermogenem p. 400. δέκα δ' οὐσῶν Ἀθήνησι φυλῶν, ἐπρυτάνευον αἱ μὲν πρῶται λαχοῦσαι φυλαὶ τέσσαρες ἀνὰ λς' ἡμέρας, αἱ δὲ λοιπαὶ 5' ἀνὰ λς'.

^o Petitus Leg. Att. p. 268. Illi quatuor dies imputabantur quatuor tribubus quæ primæ imperaverant. Dodwell Diss. III. p. 186. *Prytaniæ* die-

rum aliæ 36 aliæ 35. sic autem ut primarum *prytaniarum* dies fuerint plures.—Corsin. tom. I. p. 103. Quatuor dies illi ita primis 4 anni tribubus adjungebantur, ut illarum singulæ non 35 diebus, aliarum sequentium instar, sed potius 36 continuos dies imperarent.

<i>Days.</i>		<i>Days.</i>	<i>Commenced.</i>
...	1. Æantis	35.	1. Hecatombæon..... July 14. B. C. 410.
70. ...	2. Ægeis	35.	7. Metagitnion Aug. 18.
105. ...	3. Æneis	35.	12. Boëdromion Sept. 22.
140. ...	4. Acamantis.....	35.	18. Pyanepsion Octob. 27.
175. ...	5. Cecropis	35.	23. Mæmacterion Dec. 1.
210. ...	6. Leontis	35.	29. Posideon Jan. 5. B. C. 409.
246. ...	7. Antiochis	36.	5. Anthesterion Feb. 9.
282. ...	8. Hippothoontis .	36.	11. Elaphebolion March 17. ^p
318. ...	9. Erechtheis	36.	18. Munychion April 22.
354. ...	10. Pandionis	36.	24. Thargelion May 28—July 2.

In the year of the next archon, *Diocles*, B. C. 40 $\frac{2}{8}$. according to the evidence of another Marble, the tribe *Cecropis* presided first^q: ἐπὶ Διοκλέους ἀρχοντος Κεκροπίδος πρυτανεύουσας πρώτης ἐπὶ τῆς βουλῆς ἢ Νικοφάνης Μαγαθώνιος πρώτος ἐγγραμμάτευσεν.—In the archonship of *Nicodorus* B. C. 31 $\frac{1}{2}$. this tribe had the sixth presidency: as appears from an inscription which runs thus, according to the account of Chandler^r: 'Επὶ Νικοδάρου ἀρχοντος ἐπὶ τῆς Κεκροπίδος ἔκτης πρυτανείας, γαμηλιῶνος ἐνδεκάτης, ἔκτη καὶ εἰκοστῇ τῆς πρυτανείας, ἐκκλησία τῶν προέδρων. ἐπεψήφισθεν^s Ἀριστοκράτος Ἀριστοδήμου Οἶν' καὶ συμπρόεδροι. Θρασυκλῆς Ναυσικράτους Θριάσι' εἶπεν' δεδόχθαι τῶ δῆμῳ [Ἵσαχάραν'] Ἀγάθωνος Μακεδόνα ἐπαινεῖσαι ὅτι ἐστὶν ἀνὴρ ἀγαθὸς ἰδίᾳ τε περὶ Ἀθηναίους τοὺς ἀφικνουμένους εἰς τὴν χώραν τὴν ἑαυτοῦ καὶ κοινοῖ περὶ τὸν δῆμον τὸν Ἀθηναίων, καὶ παραγενόμενος εἰς τὴν πόλιν τὰς τε ναῦς τὰς ἰδίας καὶ τοὺς στρατιώτας παρ

This monument establishes that the year of *Nicodorus* was an intercalary year of thirteen Attic months. We have seen that in a common Attic year of twelve months the 6th *Prytania* commenced on the 29th *Posideon*. But, if the 26th day of the *Prytania* was on the 11th *Gamelion*, the first day would be on the 16th of *Posideon*. And this could only happen in an intercalary year. In the intercalary years of the Metonic cycle 3. 5. 11. 13. 16. 19. the sixth *Prytania* commenced on the 14th day of the intercalary month *Posideon* II. In the 8th year, on the 15th of that month. And the 26th day of this presiding tribe in the years 3. 5. 13. 16. fell upon the 9th of *Gamelion*, in the other three intercalary years, upon the 10th of *Gamelion*. This monument, therefore, is at variance with the Calippic Tables of *Dodwell*, and proves against him that in the Attic Calendar no alteration was made in the series of the intercalary years at the commencement of the Calippic cycle. For, according to the scheme of *Dodwell*, which supposes a new *ἐννεακαιδεκαετηρίς* to have taken its beginning from the first year of *Calippus*, the year of the archon *Nicodorus* would have been an *annus communis*, of 354 days; while, according to the original order, it was really an intercalary year, the fifth of a Metonic cycle^u. In the numbers however on the Marble there is a difficulty: in the 5th

^p If February was of 29 days, then March 16. —April 21.—May 27.

^q Chandler. *Inschrift. Ant.* P. 2. N^o. I. p. 37.

^r *Ibid.* p. 50. N^o. XI.

^s This word perhaps ought to be ἐπεψήφισεν. Thus an Athenian decree in *Josephus Ant.* XIV. 8, 5. ἐκκλησίας γενομένης ἐν τῷ θεάτρῳ τῶν προέδρων,

ἐπεψήφισε Δωρόθεος ἀρχιερεὺς καὶ οἱ συμπρόεδροι. Another in *Laërtius VII.* 10. ἐκκλησία κυρία τῶν προέδρων ἐπεψήφισεν Ἰππων Κρατιστοτέλους Ξυπετεῶν καὶ οἱ συμπρόεδροι.

^t This name he has inserted upon conjecture.

^u This will be made very clear by comparing the scheme of *Dodwell*, as it is given in his Ca-

year of the cycle the 16th day of *Posideon II.* would be the 193d day of the year, which leaves 192 days for the first five tribes. But $38 \times 5 = 190$ days; so that there is a redundancy of two days. We must therefore suppose one of these three things; either that some alteration in the order of the *ἡμέραι ἐξαιρέσιμοι* was made by Calippus, which is not probable, or that two of the four supernumerary days were given to the first two tribes, or, lastly, that Chandler has inaccurately copied the numbers on the Marble, and has exhibited *γαμηλιῶνος ἐνδεκάτη* for *γαμηλιῶνος ἐνάτη* ^x.

XX.

DEMOSTHENES.

TWO accounts are transmitted to us of the age of *Demosthenes*, which vary considerably. The author of the *Lives of the Orators* ^a gives the following dates: Δημοσθένης Δημοσθένους καὶ Κλεοβούλης τῆς Γύλωνος θυγατρὸς, τὸν δὲ δῆμον Παιανιεὺς, καταλειφθεὶς ὑπὸ τοῦ πατρὸς ἐτῶν ἑπτὰ μετ' ἀδελφῆς πενταετίδος, τὸν μὲν τῆς ὀρφανίας χρόνον παρὰ τῇ μητρὶ διῆγε.—τελειωθεὶς δὲ, ἐλάττω παρὰ τῶν ἐπιτρόπων παραλαβὼν, ἔκρινεν αὐτοὺς ἐπιτροπῆς ἐπὶ Τιμοκράτους ἄρχοντος, τρεῖς ὄντας, Ἀφοβον, Θηριπιδην, Δημοφῶντα ἢ Δημέαν.—καὶ εἶλεν αὐτοὺς τῆς δὲ καταδίκης οὐδὲν ἐπράξατο, τοὺς μὲν ἀργυρίου τοὺς δὲ καὶ χάριτος [ἀφείς].—καὶ χορηγὸς ἐγένετο Μειδίαν δὲ τὸν Ἀναγυράσιον πλήξαντα αὐτὸν ἐν τῷ θεάτρῳ χορηγοῦντα εἰς κρίσιν καταστήσας, λαβὼν τρισχιλίαν ἀφῆκε τῆς δίκης.—ἑπτὰ δὲ καὶ τριάκοντα ἔτη

lippic Tables p. 724. with the original order. The letter B will mark the intercalary years.

Olymp.	Original order.	Dodwell.
110. 4.	1.	1.
111. 1.	2.	2.
2.	3. B.	3. B.
3.	4.	4.
4.	5. B.	5. B.
112. 1.	6.	6.
2.	7.	7.
3.	8. B. Calippus.	1. Calippus.
4.	9.	2.
113. 1.	10.	3. B.
2.	11. B.	4.
3.	12.	5. B.
4.	13. B.	6.
114. 1.	14.	7.
2.	15.	8. B.
3.	16. B.	9.
4.	17.	10.
115. 1.	18.	11. B.
2.	19. B.	12.
3.	1.	13. B.
4.	2.	14.
116. 1.	3. B.	15.
2.	4.	16. B.
3. Nicodorus	5. B. archon.	17.
4.	6.	18.
117. 1.	7.	19. B.

And yet Dodwell has the support of Timocharis, and of all the references in the observations of Hipparchus. See above p. 339, 340. The only

mode of reconciling these difficulties is to suppose that this Calippic cycle of 76 years commencing July B. C. 330. was a scientific period, acknowledged only by astronomers; and that it was not immediately received into public use at Athens. But the dates of Timocharis appear to prove that the Athenians had adopted it, and adapted to it their intercalations, before the 36th year of the period B. C. 295.

^x Since these observations were written, I have had an opportunity of examining the Marble itself, which is now in the Gallery of Antiquities in the British Museum, Room XV. N^o. 280. and it appears that Chandler is perfectly accurate in the date, which is plainly legible as follows:

ἐπὶ Νικοδώρου ἀρχοντος
ἐπὶ τῆς Κεκροπίδος ἐκτη
ς πρυτανείας γαμηλιῶνος
ἐνδεκάτη ἐκτη καὶ εἰκο
στης τῆς πρυτανείας—

It remains therefore to conclude that, instead of the four days being assigned to the last four tribes, as was the practice in the archonship of Glaucippus B. C. 410. these four days, now in the time of Nicodorus, B. C. 314, were otherwise distributed, and that two were given to the first two tribes and two to the ninth and tenth.

^a Vit. X. Or. p. 844. A.—845. E.

γεγονώς, λογιζομένοις ἀπὸ Δεξιθέου εἰς Καλλίμαχον, ἐφ' οὗ ἡ παρ' Ὀλυνθίων ἦκε πρεσβεία περὶ τῆς βοήθειας,—ἔπεισεν ἐκπέμψαι τὴν βοήθειαν· τῷ δὲ ἐξῆς, ἐφ' οὗ Πλάτων ἐτελεύτησε, Φίλιππος Ὀλυνθίους κατέστρέψατο. ἔγνω δὲ αὐτὸν καὶ Ξενοφῶν—ἢ ἀρχόμενον ἢ ἀκμάζοντα· τῷ μὲν γὰρ τὰ Ἑλληνικὰ ἐτελείτο εἰς τὰ περὶ τὴν ἐν Μαντινείᾳ μάχην ἄρχοντα δὲ Χαρικλείδην· ὁ δὲ πρότερον ἐπὶ Τιμοκράτους εἴλε τοὺς ἐπιτρόπους. Between *Dexithus* [B. C. 38½.] and *Timocrates* [B. C. 36¾.] are twenty archons. Between *Dexithus* and *Callimachus* [B. C. 34½.] are thirty-five archons. According to this chronology, then, Demosthenes was born B. C. 385. was in his twenty-second year when he prosecuted his guardians, and in his thirty-seventh at the time of the Olynthian war. Petitus^b, Corsini^c, and Mr. Wolf^d, follow the computations of this author.

Dionysius of Halicarnassus^e computes differently: Οὗτος ἐγεννήθη μὲν ἐνιαυτῷ πρότερον τῆς ἑκατοστῆς ὀλυμπιάδος, ἄρχοντος δὲ Τιμοκράτους εἰς ἔτος ἣν ἐμβεβηκῶς ἑπτακαδέκατον· δημοσίους τε λόγους ἤρξατο γράφειν ἐπὶ Καλλιστράτου ἄρχοντος, εἰκοστὸν καὶ πέμπτον ἔχων ἔτος. Between *Demophilus*, Olymp. 99. 4. and *Timocrates* are sixteen archons. Between *Demophilus* and *Callistratus* [B. C. 35½.] are twenty-five. Although, therefore, Demosthenes might be said to be seventeen in the year of Timocrates, he could not be called twenty-five in the year of Callistratus. This, however, is hardly to be imputed to Dionysius himself, but rather to the transcriber, since the numbers probably were εἰκοστὸν καὶ ἑκτόν ἔχων ἔτος^f. There is a difference of four years between this and the former computation. According to Dionysius, Demosthenes was born B. C. 381. was seventeen at the prosecution of his guardians, twenty-six at the time of his first public cause, and thirty-two at the period of the Olynthian war.

The following dates occur in Zosimus Ascalonita^g: ἐβίωσε δὲ ἔτη ξ' καὶ τρία· ἐγεννήθη δὲ ἐνιαυτῷ πρότερον τῆς ἑκατοστῆς ὀλυμπιάδος.—ἀπέθανε δὲ ἔκτη ἐπὶ δέκα τοῦ πωανεψιώνος μηνός. Of these three propositions, the first is inconsistent with the second, and with the known year of his death. The last particular is in conformity with Plutarch^h. The date of the birth of Demosthenes agrees with that of Dionysius, from whom it was probably taken.

Gelliusⁱ has the following account: *Ab utriusque oratoris studiosis animadversum et scriptum est, quod Demosthenes et Cicero pari ætate illustrissimas orationes in causis dixerint, alter κατὰ Ἀνδροτίωνος—septem et viginti annos natus, alter anno minor pro P. Quintio, septimoque et vicesimo pro Sex. Roscio. Vixerunt quoque non nimis numerum annorum diversum, alter tres sexaginta annos; Demosthenes sexaginta.* These numbers are consistent: twenty-seven years complete in the archonship of *Callistratus* would raise the birth of Demosthenes to the year of *Evander* [B. C. 38½.], between whom and *Callistratus* are twenty-six archons; and sixty years complete at the period of his death, in the fourth month of the archon *Philocles*, would raise his birth to the fourth month of *Evander*, between whom and *Philocles* are fifty-nine archons. Plutarch^k is consistent with the chronology of Gellius: τῶν δὲ δημοσίων ὁ μὲν κατ' Ἀνδροτίωνος, καὶ Τιμοκράτους, καὶ Ἀριστοκράτους, ἐτέροις ἐγράφησαν, οὕτω τῇ πολιτείᾳ προσεληλυθός· δοκεῖ γὰρ δυοῖν ἢ τριῶν δέοντα ἔτη τριάκοντα γεγονώς ἐξενεγκεῖν τοὺς λόγους ἐκείνους. These general expressions, not intended to be precise, make the orator seven or eight and twenty at the preparation of his first public causes. Libanius^l also agrees with

^b Leg. Att. p. 267. ed. Wess.

^c Fast. Att. tom. II. p. 138.

^d Prolegom. ad Leptineam Demosth. p. LXII.

^e Ad Ammæum p. 724.

^f And yet the number εἰκοστὸν καὶ πέμπτον occurs again in the text of Dionysius p. 732. which seems to fix the error upon Dionysius himself. Photius cod. 265. has still more erroneous numbers: φασὶ

τὸν Δημοσθένην δ' καὶ κ' γεγονότα ἔτη τὸν περὶ τῶν ἀτελειῶν λόγον φιλοπονήσασθαι.

^g Vit. Demosth. apud Reisk. tom. IV. p. 151.

^h Vit. Demosth. c. 30.

ⁱ Noct. Att. XV. 28.

^k Vit. Demosth. c. 15.

^l Prolegom. ad Olynth. p. 3.

Gellius: *ὀκτωκαίδεκα ἐτῶν ἦν ὅτε πρὸς τούτους [tutores] ἡγωνίζετο.* Between *Evander* and *Timocrates* are seventeen archons. This statement, then, of his age would place his birth in the year of *Evander*; and there is a difference of about a year between Gellius and Libanius on the one hand, and Dionysius on the other; while the higher date, of the year of Dexitheus, rests on the solitary testimony of the Pseudo-Plutarch. Which, then, of the two computations, that of Gellius, Libanius, Plutarch, and Dionysius, or that of the Pseudo-Plutarch, is most in conformity with the account which the orator has given of his own age?

Demosthenes has stated his own age in two passages of his works. 1. He affirms that his father left him an orphan of seven years old: ^m οὐμός πατήρ κατέλειπεν ἐμὲ ἑπτ' ἐτῶν ὄντα. And that ten years of guardianship were expired in the last month of the archon Polyzelus: ⁿ ἐγγίματο ἐπὶ Πολυζήλου ἀρχοντος σκιροφοριῶνος μηνός.—^o οὐχ ὅλοις ἔτεσι πρότερον δέκα τὰμὰ λαβὼν εἶχεν ἐκείνος ὧν ὥφλε τὴν δίκην, ἢ κηδεστήν σοι γενέσθαι; But in the statement of the ten entire years of guardianship it was evidently the orator's interest and purpose to make the most of the amount of time. The whole period of guardianship was no more than ten years ^p; and at the time of that marriage Demosthenes was yet in his minority. Hence it is manifest that the space expressed by *ὅλα δέκα ἔτη* was less than ten years complete. In these detached numbers of Demosthenes we are not to take the sum of the two, or to suppose seventeen years complete. The expressions of the orator only prove that sixteen years were completed at the time of his kinsman's marriage in the last month of Polyzelus. The ten years terminated at the *δοκιμασία* of Demosthenes ^q: *καρπώσασθαι τοσοῦτον χρόνον ἕως ἐγὼ ἀνὴρ εἶναι δοκιμασθῆναι.*—^r δ' ἐμοὶ δοκιμασθέντι παρέδοσαν.—^s οὐκ ἔσθ' ὅστις οὐχ ἡγεῖτο τῶν εἰδῶτων δίκην με λήψεσθαι παρ' αὐτῶν ἐπειδὴν τάχιστα ἀνὴρ εἶναι δοκιμασθῆναι. If the *δοκιμασία* ^t is brought to the sixth or seventh month of Cephiso-

^m In Aphob. I. p. 814.

ⁿ In Onetor. I. p. 868.

^o Onetor. II. p. 880.

^p Demosth. Aphob. I. p. 815. δέκα ἔτη ἡμᾶς ἐπιτροπεύσαντες. p. 819. τὸ ἔργον τῶν δέκα ἐτῶν. p. 821. ἐν δέκα ἔτεσιν. Ibid. καρπωσάμενοι δέκα ἔτη τοὺς ἀνθρώπους. p. 822. δέκα δ' ἐτῶν τὸ ἔργον αὐτῶν δύο τάλαντα. p. 824. τῶν δέκα ἐτῶν. Ibid. ἐν τοῖς δέκα ἔτεσι. p. 825. τὸ ἔργον δέκα ἐτῶν. p. 832. ἐν δέκα ἔτεσι. p. 833. δέκα ἐτῶν διαγενομένων. p. 835. καὶ ταῦτ' ἔτει δεκάτῳ. whence it would seem that the tenth year was not completed. Contra Aphob. p. 854. ταύτας δέκ' ἔτη κεκαρπωμένους. p. 862. δέκα δ' ἔτη μετὰ τῶν συνεπιτροπῶν διαχειρίσας.

^q Aphob. I. p. 814.

^r Ibid. p. 825.

^s In Onetor. I. p. 865.

^t *Δοκιμάζειν* was the proper term on these occasions: Demosth. p. 947. *δοκιμασθέντος Πασικλέους*. p. 950. *ἡνίκα Πασικλῆς ἀνὴρ γεγονώς ἐκομίζετο τὸν λόγον τῆς ἐπιτροπῆς.* Isocrates p. 147. a. *ἐπειδὴ εἰς ἀνδρας δοκιμασθεῖν.* p. 352. c. *ἐπιτροπεύθη ὑπὸ Περικλέους—δοκιμασθεὶς δὲ—κ.τ.λ.* Lysias p. 897. Reisk. *ὀγδόφ' ἔτει δοκιμασθέντος τοῦ πρεσβυτέρου τοῦν μεираκίου.* Idem apud Dionys. tom. V. p. 600. *ἐπίτροπος—παραδούς τοῖς υἱοῖς δοκιμασθεῖσι τὰ χρήματα.* Bekker Anecd. Gr. p. 235, 14. *δοκιμάζονται οἱ ἐφ' ἡλικίας ὀρφανοὶ εἰ δύνανται τὰ πατρῶα παρὰ τῶν ἐπιτρόπων ἀπολαμβάνειν.* The minor was held to be capable of managing his own estate at two years beyond the

age of puberty: Isæus p. 72, 16. *κύριοι τῶν χρημάτων—οἱ παῖδες ὁπότε ἐπὶ διέτες ἡβήσειαν· οὕτω γὰρ οἱ νόμοι κελεύουσιν.* p. 80, 45. *ὁ νόμος—ἐφ' τοὺς παῖδας ἐπὶ διέτες ἡβήσαντας κρατεῖν τῶν χρημάτων.* Demosthenes p. 1135. νόμος· “ἐάν τις ἡβήσῃ ἐπὶ διέτες, “κρατεῖν τῶν χρημάτων.” p. 1136. νόμος· “ὅ τι ἂν “γνησίῳ ὄντων υἱῶν ὁ πατήρ διαθῆται, ἐὰν ἀποθάνωσιν οἱ “υἱεῖς πρὶν ἐπὶ διέτες ἡβῆν, τὴν τοῦ πατρὸς διαθήκην κυ- “ρίαν εἶναι.” Hyperides apud Harpocr. v. ἐπὶ διέτες. ὁ νόμος—κελεύει κύριοις εἶναι τῆς ἐπικλήρου καὶ τῆς οὐσίας ἀπάσης τοὺς παῖδας ἐπειδὴν ἐπὶ διέτες ἡβῶσι. Respecting the value of this expression grammarians differ: Harp. v. ἐπὶ διέτες ἡβῆσαι. Δίδυμός φησιν· ἀντὶ τοῦ ἐὰν ἐκκαίδεκα ἐτῶν γενόμενοι· τὸ γὰρ ἡβῆσαι μέχρι τεσσαρεσκαίδεκά ἐστιν. ἄλλοι, ἔφηβοι παρ' Ἀθηναίους ὀκτωκαίδεκαετεῖς γίνονται, καὶ μένουσιν ἐν τοῖς ἐφήβοις ἔτη δύο. ἔπειτα τῷ ληξιαρχικῷ ἐγγράφοντα γραμματεῖφ. Schol. in Æschin. p. 766. Reisk. has this passage nearly in the words of Harpocratio. Etymologus v. ἐπὶ διέτες ἡβῆσαι· ταῦτεστιν ἐτῶν ἐκκαίδεκα γενέσθαι. τὸ γὰρ ἡβῆσαι μέχρι δεκατεσσάρων ἐστίν. ἄλλοι, ἔφηβοι παρὰ Ἀθηναίους ὀκτωκαίδεκα ἐτῶν γινόμενοι ἐλέγοντο· καὶ ἔμμενοι μὲν ἐν τοῖς ἐφήβοις ἔτη δύο. ἔπειτα εἰς τὸ ληξιαρχικὸν ἐγγράφοντο γραμματεῖον. Bekker p. 255, 15. ἐπὶ διέτες ἡβῆσαι. τὸ γενέσθαι ἐτῶν ὀκτωκαίδεκα. ἢ αἡβη ἢ τὸ ἐκκαίδεκα ἐτῶν γενέσθαι. τὸ δ' οὖν ἐπὶ διέτες ἡβῆσαι ἐστὶ τὸ γενέσθαι ἐτῶν ἄλλων δυοῖν μετὰ τὴν ἡβην. This difference may be reconciled by supposing a distinction between civil rights and military service.

dorus, it will bring the death of the father to the sixth or seventh month of Charisander; if, on the contrary, we place the father's death at the second month of Charisander, this will fix the δοκιμασία of the son to the second month of Cephisodorus. We may assume, then, that Demosthenes was born in the first month of *Evander* [July B. C. 382], and that his father died about the second or third month of *Charisander* [Aug. or Sept. B. C. 376], when Demosthenes had entered his seventh year^u. From that date to the marriage of the guardian would be strictly *nine years and ten months*, which the orator, to favour his claim, might well call ὅλα δέκα ἔτη.

This date for the birth of Demosthenes, obtained from Demosthenes himself, is in conformity with Gellius and Libanius, and about a year higher than the date of Dionysius, but is wholly irreconcilable with the date of the Pseudo-Plutarch, because Polyzelus is the nineteenth archon, both inclusive, from Dexitheus, and Demosthenes, if he had been born in the year of Dexitheus, must have been nineteen years of age in the last month of Polyzelus. Corsini^x, indeed, defends the date of the biographer by an extraordinary mode of computing: *Demosthenis ortus ad exeuntem Sciophorionem Ol. 98. 2. [June B. C. 384] referri debet; ut nimirum Sciophorione mense Ol. 103. 2. [June B. C. 366] octavum decimum ætatis annum absolveret. Quod si Demosthenes ipse testatur se vivente patre septennium decennium vero defuncto patre sub tutoribus cegisse, observari facile poterit tum septem tum decem etiam annos illos ita completos vel integros esse potuisse, ut ex utrisque una conjunctis integra octodecim annorum summa conficeretur.* By what powers of computation this is to be accomplished it is difficult to imagine. He^y has another argument for the date of the biographer. “Demosthenes was enrolled among the *Ephebi* when he prosecuted his guardians. But the date of Dionysius for his birth makes him only 14 years old in the archonship of Polyzelus; and, by every account, 16 was the earliest age for that enrolment: the date, therefore, of the Pseudo-Plutarch is the right one.” *At orator ipse perspicuos temporis characteres exponens asserit sororem suam Polyzelo archonte Sciophorione mense nupsisse, seque statim post nuptias virilem togam sumpsisse, &c.*^z This is not quite accurate. Demosthenes thus describes the proceedings: ἂ δύο μὲν γὰρ ἦν ἔτη τὰ μεταξύ τοῦ συνοικῆσαι τε τὴν γυναῖκα καὶ φῆσαι τούτους πεποιῆσθαι τὴν ἀπόλειψιν.—ἡ ἀπόλειψις ἐγράφη ποσειδεῶνος μηνὸς ἐπὶ Τιμοκράτους· ἐγὼ δ' εὐθὺς μετὰ τοὺς γάμους δοκιμασθεὶς ἐνεκάλουν καὶ λόγον ἀπῆτουν.—^b ὡς ἐγγήματο μὲν ἡ γυνὴ καθ' ὃν ἐγὼ λέγω

The minors were admitted to their estates at sixteen, the *ephebi* were called to military service at home at eighteen. Æschines *Fals. Leg.* p. 70, 42. has the expression—ἡσσι ἐπὶ δέτεσσι θῶσι—upon which Valesius ad Harpocr. p. 158. observes, *ridiculum esset capere hæc de pueris 16 annos natis.* There is, however, nothing absurd in this interpretation: Æschines means to say, that all the Delphians who were of age for military service were called upon to go forth on that occasion; and, although the greater republics of Athens and Lacedæmon could dispense with the service of their citizens until the age of eighteen or twenty, yet, in the smaller states of Greece, military service might be required as early as the age of sixteen. The use, then, of this phrase in Æschines is not inconsistent with the interpretation of Didymus; and the numbers of Demosthenes, 7 years (current) added to 10 years,

or the seventeenth year current, for the admission of the minor to his estate, also agree with the account of Didymus.

^u The enumeration of Demosthenes at p. 833. εἰ κατελείφθην μὲν ἐναύσιος ἔξ ἔτη δὲ προσεπετροπείθην—does not necessarily imply that the seven years were complete years. Those, however, who think otherwise, will raise the birth of the orator to the beginning of B. C. 382. the sixth or seventh month of Ol. 99. 2. and a few months earlier than the date assumed in these Tables.

^x *Fast. Att.* tom. II. p. 140.

^y *Ibid.* p. 138, 139.

^z Corsini must have written from memory: the marriage in question was not a marriage of the sister of Demosthenes, but a marriage of the sister of Onetor to Aphobus the guardian.

^a In Onetor. I. p. 868.

^b *Ibid.*

χρόνον, ἀντίδικοι δ' ἡμεῖς ἤδη πρὸς ἀλλήλους ἐν τῷ μεταξύ χρόνῳ κατέστημεν, ὕστερον δ' ἢ ἐγὼ τὴν δίκην ἔλαχον τὴν ἀπολείψιν οὗτοι πρὸς τὸν ἄρχοντ' ἀπεγράφαντο, λαβέ μοι καθ' ἕκαστον ταύτας τὰς μαρτυρίας. —μετὰ τοίνυν τοῦτον τὸν ἄρχοντα [*Polyzelum*] Κηφισόδωρος, Χίων. ἐπὶ τούτων ἐνεκάλουν δοκιμασθεῖς, ἔλαχον δὲ τὴν δίκην ἐπὶ Τιμοκράτους. The expressions, εὐθύς μετὰ τοὺς γάμους, are not to be rigidly taken: they are general terms, and do not fix the date of the admission to a single point. Demosthenes was admitted to his estate in the archonship of *Cephisodorus*: some months, perhaps, after that marriage. Nor is the result of the computation of Dionysius 14 years for his age at the time of his admission: for from the year of Demophilus to the year of Polyzelus, both inclusive, are *fifteen* years complete, which would suppose the admission in the sixteenth year^c.

^c *Petitus Leg. Att. p. 230. Wess. follows the Pseudo-Plutarch: Demosthenes, cum Aphobus tutor Polyzelo-archonte mense Sciophorione uxorem duxisset, statim post nuptias togam virilem sumpsit, ἀνὴρ εἶναι δοκιμασθεῖς, ut ipse testatur Onet. I. scilicet anno novo ineunte, primis Hecatombæonis diebus, anno ætatis suæ vicesimo. Ibid. p. 267. where he examines the age of Demosthenes at large, he has a single argument for the date of the Pseudo-Plutarch: he asserts that an action could not be brought before the age of twenty: Vere Plutarchus confert natalem Demosthenis in Ol. 98. 4. Deritheo præ-tore. Neque enim audiendi sunt Dionys. Halic. et anonymus in Descriptione Olympiadum [Scaliger. See Introd. p. xxv.] qui adscribunt Ol. 99. 4.—Proculdubio vera est gravissimi scriptoris Plutarchi sententia; cujus vindicem dabimus Demosthenem, qui scribit ἐγὼματο—ἐπὶ Πολυζήλῳ ἄρχοντος σκιροφοριῶνος μηνός. Polyzeli prætura incidit in Ol. 103. 2. Cephisodoro qui Polyzelum excepit archonte Aphobum accusavit, qui annus erat Ol. 103. 3. cum in viros esset adscriptus et jam sui juris, ut legitur ibidem: εὐθύς μετὰ τοὺς γάμους δοκιμασθεῖς ἐνεκάλουν. Atqui in viros adscribebatur anno ætatis vicesimo circa Hecatombæonis initia. Neque ante hanc ætatem actionem ἐπιτροπῆς instituere poterat. Whence he derived this doctrine he has not informed us. It is wholly without foundation; and is effectually disproved by Dionysius and Libanius, who were surely competent judges upon this point, and who believed that Demosthenes conducted that prosecution at seventeen or eighteen years of age; and, above all, by the positive dates of Demosthenes himself, which Petitus, when he quotes Demosthenes, appears to have forgotten. He has similar observations in other passages: p. 215. Puer antequam annos natus esset viginti rerum suarum non erat dominus. p. 227. he understands ἐπὶ διέτες to mean 18 + 2 or 20 years of age. p. 555. antequam in viros esset transcriptus ephebus sui juris non erat: sed postquam lexiarchico inscriptus erat ad negotia mitti poterat. p. 582. πρὶν ἐπὶ διέτες ἡβᾶν id est, priusquam annos natus viginti; a quo demum anno sui juris est et τῶν ἐπιτροπῶν curd exiit. p. 594.*

Tutela exibant Athenienses anno ætatis vicesimo cum lexiarchico essent inscripti. Petitus, after Pollux and other grammarians, confounds two things which were distinct: the δοκιμασία of the ward, and the final inscription of the name of a citizen in the ληξιαρχικὸν γραμματεῖον. The former was done, as we have seen in a former note, at the age of 16, or in the 17th year; the latter at the age of twenty, after the two years of home service as an ephebus: Pollux VIII. 105. περίπολοι ἔφηβοι περιήεσαν τὴν χώραν φυλάττοντες,—καὶ εἰς μὲν τοὺς ἐφήβους εἰσῆεσαν ὀκτωκαίδεκα ἔτη γενόμενοι, δύο δὲ εἰς περιπόλους ἡριθμοῦντο. εἰκοστῇ δὲ ἐνεγράφοντο τῷ ληξιαρχικῷ γραμματεῖφι, καὶ ἄμνηον ἐν Ἀγραῦλον. “Οὐ κατασχυνῶ τὰ ἥπλα” κ. τ. λ. [conf. Lycurg. Leocr. p. 157. Stob. Serm. 43, 48. Demosth. Fals. Leg. p. 438. Plutarch. Alcib. c. 15.] But Pollux VIII. 104. is in error when he says that this was the period at which the ward was admitted to his estate: ὁ εἰς τὸ ληξιαρχικὸν γραμματεῖον ἐγγραφεῖς ἦδη τὰ πατρώα παρελάβανεν’ ἢ δὲ πατρώα οὐσία καὶ λήξεις ἑκαλείτο. And Harpocratio repeated by Photius and Suidas: ληξιαρχικὸν γραμματεῖον. Αἰσχίνης ἐν τῷ κατὰ Τιμόκρον. [p. 3, 28. 14, 36.] εἰς ὃ ἐνεγράφοντο οἱ τελειωθέντες τῶν παιδῶν οἷς ἐξῆν ἡδὴ τὰ πατρώα οἰκονομεῖν, παρ’ ὃ καὶ τοῦνομα γεγονέναι, διὰ τὸ τῶν λήξεων ἄρχειν. λήξεις δὲ εἰσιν οἱ τε κληροὶ καὶ αἱ οὐσiai’ ὡς Δείναρχος κ. τ. λ. Pausanias II. 24, 5. in the phrase λήξεσιν ἄρχοντα appears to allude to the same etymology. But a different etymology of the word ληξιαρχικὸν is preserved by Photius (whom Suidas repeats): ληξιαρχικὸν γραμματεῖον. Ἀθηναίων τῶν ἀστῶν τῶν ἐχόντων ἡλικίαν ἄρχειν ἀναγράφεται τὸ ὄνομα προστιθεμένων τῶν δῆμον αὐτοῖς καὶ ἐξ ἐκείνων τῶν γραμματεῖων κληροῦσι τὰς ἀρχάς. The word, then, would be derived παρὰ τὴν λήξιν τῶν ἀρχῶν, quod civi Atheniensi licebat remp. capessere et adipisci magistratus. (Hieron. Wolf. ad Æschin. Timarch. p. 3, 28.) And this etymology seems preferable; for every male Athenian of the age of twenty, whether in the lifetime of the father or otherwise, was inscribed in that register, whereas the other meaning of the word would refer only to the case of orphans; the one interpretation applied univer-

The chronology, then, of Gellius, supported by Libanius, placing his birth in the beginning of the year of Evander^d, would make him sixteen in the last month of Polyzelus. He was admitted to his estate in his seventeenth year, in the archonship of Cephisodorus; and was in his nineteenth year in the beginning of the year of Timocrates, when he prosecuted his guardians, consistently with the description of Quintilian^e; *Demosthenem puerum admodum actiones pupillares habuisse manifestum est*^f. All these positions are consistent with the account which he has given of himself, and are about one year higher respectively than the dates of Dionysius.

sally to all the citizens, the other only to one particular class of persons. But whatever etymology be adopted, it is evident from Demosthenes, who emerged from his minority in his 17th year, that the register of the name in the *ληξιαρχικὸν γραμματεῖον* was not the period for the admission of the ward to his estate. Æschines, indeed, Timarch. p. 14, 36. has this expression: *ἐπειδὴ ἐνεγράφη Τιμαρχος εἰς τὸ ληξιαρχικὸν γραμματεῖον καὶ κύριος ἐγένετο τῆς οὐσίας*. but these general terms, where a precise legal definition is not intended, are not inconsistent with the account which Demosthenes has given of himself, and do not establish that the accession of a minor to his father's property was literally delayed till the time of his inscription in that register. The expressions of the orators are not always to be strictly taken. The terms of Lycurgus Leocr. p. 157. speaking of the oath of the *ephebi*—*ὑμῖν γὰρ ἔστιν ὄρκος ὃν ἀμύνουσι πάντες οἱ πολῖται, ἐπειδὴν εἰς τὸ ληξιαρχικὸν γραμματεῖον ἐγγραφῶσι καὶ ἔφηβοι γίνονται*—these terms rigidly interpreted would express that the oath was taken and the name inscribed in the *ληξιαρχικὸν γραμματεῖον*, not at the end of the two years of home service and the age of twenty, but at the beginning and at the age of eighteen; and this might be confirmed from Ulpian ad Demosth. Fals. Leg. p. 264. ed. Par. *ἐν τῷ τεμένει (τῆς Ἀγραύλου) οἱ ἐξιόντες εἰς τοὺς ἐφήβους ἐκ παίδων ἄμυνον*, which would consequently convict of error Pollux VIII. 105. and Harpocratio and the Etymologus v. *ἐπὶ δίετες ἡβήσαι*. But in reality the error is in Ulpian; and these words are used by Lycurgus, like those of Æschines, in a lax and general sense, and are not intended to convey a precise definition.

^d Corsini, attempting to adjust the dates of the Pseudo-Plutarch to those of the orator himself, supposes Demosthenes to be born in the last month of Dexitheus. But according to that author he was in his thirty-seventh year in the archonship of Callimachus: and between Dexitheus and Callimachus are only thirty-five archons: that writer, then, to be consistent with himself, must have dated the birth of Demosthenes early in the year of Dexitheus. Consequently the discrepancy between the biographer and the orator cannot be reconciled. Photius cod. 265. p. 1472.

makes the discrepancy still greater; reckoning the orator 38 at that period: *ἐτῶν μέντοι γεγονώς ὁ ῥήτωρ ἡ' καὶ λ' ἔπεισε δημηγορήσας τὸν δῆμον βοήθειαν Ὀλυνθίους ἀποστεῖλαι*.

^e XII. 6, 1.

^f Mr. Mitford, who is not favourable to Demosthenes, asserts that this prosecution of his guardians "was considered as a dishonourable attempt to extort money from them." Vol. VIII. p. 123. He quotes Æschin. de Coron. and Plutarch. Vit. Demosth. as authorities for this charge. The passage of Æschines, which Mr. Mitford has in view, (for in the oration de Corona there is nothing to his purpose,) is probably the following: Fals. Leg. p. 41, 15. *ἐκ παίδων ἀπαλλαττόμενος καὶ δεκαταλάντους δίκας ἐκάστω τῶν ἐπιτρόπων λαγχάνων Ἀργὰς ἐκλήθη*. Some deduction ought in reason to be made from the charges of an adversary, which are not to be considered as containing strict historical truth. But in reality the terms of Mr. Mitford much exceed the measure of what is expressed even by Æschines. The account which Plutarch gives has directly an opposite meaning: *ὡς γούν ἐν ἡλικίᾳ γενόμενος τοῖς ἐπιτρόποις ἤρξατο δικάζεσθαι, καὶ λογογραφεῖν ἐπ' αὐτοῖς, πολλὰς διαδύσεις καὶ παλινδικίας εἰρίσκοντας—οὐκ ἀκινδύνως οὐδ' ἀργῶς κατενυχήσας, ἐκπράξαι μὲν οὐδὲ πολλοστὸν ἡδυνήθη μέρος τῶν πατρίων*. Vit. Demosth. c. 6. Besides, it is utterly improbable that a boy of eighteen or nineteen (*puer admodum* according to Quintilian, *μειρακύλλιον κομιδῇ* according to Demosthenes himself, in Mid. p. 539.) should have acquired sufficient influence to be successful in an unfounded charge against his guardians. In Mr. Mitford's narrative, indeed, this improbability does not appear, because he represents Demosthenes to be twenty-five at the time of the prosecution: *on emerging from minority, by the Athenian law at five and twenty, he earned another opprobrious nickname by a prosecution of his guardians*. (Vol. VIII. p. 123.) But the testimonies which I have collected in the preceding inquiry demonstrate that this was plainly impossible. Even the erroneous dates of the Pseudo-Plutarch only make the orator twenty-two at the time. And Mr. Mitford could not profit by those dates, because he himself adopts the chronology of Dionysius; fixing, with that writer, the birth of

2. Demosthenes describes himself as *thirty-two* years of age at the period of his dispute with Midias: δύο καὶ τριάκοντα ἔτη γέγονα. Plutarch^h has the same numbers: δηλὸς ἔστι τὴν κατὰ Μειδίου παρασκευασάμενος εἰπεῖν δίκην δύο μὲν ἐπὶ τοῖς τριάκοντα γεγονώς ἔτη. Ulpianⁱ, at the same time that he specifies the age of the orator, agrees with Dionysius in the date of this cause: ἐφ' ἕτερα μέρη καταβαίνει τῆς παρεκβάσεως.—ἔστι δὲ ταῦτα τό τε λαιποτάξιον καὶ ἡ ἐφ' αἵματι γραφή. πέπρακται δὲ ταῦτα μετὰ τὴν ὕβριν τὴν ἐν τοῖς Διονυσίοις. οὐκοῦν συνῆψε τῇ παρεκβάσει τὰ πεντεκαίδεκα ὅλοις ἔτεσιν ἀφυστώτα. τὰ μὲν γὰρ κατὰ Στράτωνα παιδὸς ὄντος τοῦ ῥήτορος πέπρακται· τὰ δὲ μετὰ τὴν ἑορτὴν δύο καὶ τριάκοντα ὄντος ἐτῶν. Callimachus is the fifteenth archon from Timocrates. Ulpian therefore followed Dionysius in supposing that Demosthenes was seventeen in the archonship of Timocrates, and that he prepared the oration against Midias in the year of Callimachus.

Dionysius, Plutarch, and Ulpian, it seems, understood the numbers δύο καὶ τριάκοντα ἔτη to refer to the time at which that oration was prepared; but, as it is manifest that some space elapsed^k between the commission of the offence and the preparation of that cause, it is far more probable that this description of his age was applied by the orator to the time of his χορηγία, and not to the subsequent period at which the oration was published. Mr. Wolf^l, who adopts the chronology of the Pseudo-Plutarch, reconciles this date of the orator with that chronology by supposing the oration to have been composed four years after the offence of Midias had been committed. He argues in this manner: *Pertinet causa Midiana ad Olymp. 106. 4. [B. C. 35½.] Causa assignari debet Olymp. 106. 4. si Demosthenes recte locutus est, quum dixit annum ætatis se agere 33. At Dionysius Halic. orationem refert scriptam esse Ol. 107. 4. [B. C. 34¾.] Quæ diversitas nihil nos moveret, nisi orator ibi res gestas commemoraret quas demum post Olymp. 106. gestas historia ponit.* He supposes, then, that the facts occurred in Olymp. 106. 4. but that the piece was written four years later, when the orator might insert the subsequent transactions. This date for the χορηγία of Demosthenes is assigned upon mere conjecture, that it might be adapted to the supposed date of his birth in Ol. 98. 4. But the testimonies which I have produced in the Tables make it appear, that the χορηγία of Demosthenes and the offence of Midias in reality happened at the *Dionysia* of the archon *Thessalus* [Olymp. 107. 2.], in the spring of the year B. C. 350. At that time Demosthenes describes himself as thirty-two: a description entirely agreeing with his own account of his own age sixteen years before, and with the date which has been obtained from Gellius and Libanius^m.

Demosthenes at the fourth year of the ninety-ninth Olympiad. (See Vol. VIII. p. 120. It is probable that, by inadvertence, he applied to the prosecution of the guardians that date, twenty-five years, which his author Dionysius applied to the first public cause: δημοσίους λόγους ἤρξατο γράφειν—εἰκοστὸν καὶ πέμπτον ἔχων ἔτος. Dionys. ad Amm. p. 724.

^g In Mid. p. 564.

^h Vit. Demosth. c. 12.

ⁱ P. 347, 184. ed. Paris.

^k Compare with the preceding passage of Ulpian the authorities adduced in the Tables B. C. 348, 3.

^l Prolegom. in Leptineam Demosth. p. cviii.

^m I had considered it probable that the χορηγία

of Demosthenes might be referred to the *Lenæa*, in the Tables B. C. 350, 4. and this would have been confirmed by the season of the *Διάσια*, if the opinion of Taylor ad Demosth. Mid. p. 517. Reisk. be just, that this and the Πάνδια were the same festival. The Πάνδια were in honour of Jupiter: Phot. Lex. Πάνδια. ἑορτὴ τις ἀπὸ Πανδίας τῆς σελήνης, ἢ ἀπὸ Πανδίωνος—ἀγεται δὲ αὕτη τῇ Διὶ, ἐπωνομασθεῖσα ἴσως οὕτως ἀπὸ τοῦ πάντα δεῖν θύειν τῇ Διὶ. and followed soon after the *Dionysia*: Demosth. Mid. p. 517. ποιεῖν τὴν ἐκκλησίαν ἐν Διονύσου μετὰ τὰ Πάνδια, κ. τ. λ. The account of Harpocratio, Πάνδια, ἑορτὴ τις Ἀθήνῃσι μετὰ Διονύσια ἀγομένη, repeated by Suidas, is merely derived from that text of Demosthenes, and adds nothing to our information. The *Διάσια* were celebrated on the 23d Antheste-

We probably possess nearly all the orations of Demosthenesⁿ. Dionysius specifies fifteen harangues to the people: *δημηγορίαι* and these have come down to us. The seven orations upon Public Causes, which are all that Dionysius thinks worthy of recording, and upon which he rests the fame of the orator, πάντες οἱ δημόσιοι λόγοι δι' οὓς ἐπαινέται τε καὶ θαυμάζεται^o—these seven are extant. Two others, those *against Aristogiton*, are not mentioned by Dionysius in his Chronological Review, and were considered by him as not genuine^p. That an oration against Aristogiton was composed by Demosthenes is distinctly asserted by Plutarch^q: τὸν δὲ κατ' Ἀριστογείτονος (λόγον) αὐτὸς ἡγανίσατο. The grammarians generally quote the first oration as genuine. Pollux^r indeed appears to doubt them, but Harpocratio^s many times cites the

rion, ten days after the *Lenæa*: Schol. Cod. Rav. ad Aristoph. Nub. 407. Διάσια. ἑορτὴ Ἀθήνησι Μειλιχίου Διός. ἄγεται δὲ μηνὸς ἀνθεστηριῶνος ἢ φθίνοντος. Schol. Lucian. Timon. c. 7. Διάσια. ἑορτὴ Ἀθήνησιν οὕτω καλουμένη, ἣν εἰώθεσαν μετὰ στυγνότητος ἐπιτελεῖν, θύοντες Διὶ τῷ Μειλιχίῳ. Thucyd. I. 126. Διάσια, ἃ καλεῖται Διὸς ἑορτὴ Μειλιχίου μεγίστη, ἔξω τῆς πόλεως, ἐν ᾗ πανδημεὶ θύουσι πολλοὶ οὐχ ἱερεῖα ἀλλὰ θύματα. This festival coincides with the expedition to Tamynæ, in Anthesteria, and would contribute to fix the *χορηγία* of Demosthenes to the *Lenæa*. Two arguments, however, occur for the *Dionysia Magna*. (Conf. Spalding. Præfat. ad Midian. p. xiv.) The presence of strangers is noticed by the orator, p. 538. 584. while at the *Lenæa* only citizens were present; and *Διονύσια*, *simpliciter*, according to Ruhnkenius, always mean the *Dionysia Magna*. If these arguments be valid, the *Διάσια* and *Πάνδια* were distinct festivals; and that these in fact were distinct festivals is intimated by Theodoret tom. IV. p. 583. B. Πάνδια μὲν καὶ Διάσια τῷ Διὶ. p. 607. A. ἀντὶ τῶν Πανδίων καὶ Διασίων καὶ Διονυσίων καὶ τῶν ἄλλων ἡμῶν ἑορτῶν. We may therefore perhaps conclude that Demosthenes was *χορηγὸς* at the *Dionysia Magna*.

ⁿ All, at least, that he left in writing. Sixty-five orations were ascribed to him: Vit. X. or. p. 847. E. Phot. cod. 265. p. 1465. φέρονται αὐτοῦ λόγοι ἡγήσαιο ἐξήκοντα πέντε. It is not explained what this list of 65 contained. The opinions of grammarians differed upon the genuineness of certain pieces. What Callimachus admitted, Didymus or Dionysius might reject; and this catalogue of 65 orations might include some spurious pieces.

^o Dionys. ad Amm. p. 746. He adds, πλὴν ἐνὸς τοῦ περὶ τοῦ στεφάνου. He had just enumerated the other six, to which he applies these terms of panegyric.

^p Photius cod. 265. p. 1468. as quoted by Taylor Præf. ad Aristog. I. attests that Dionysius rejected both these orations; and Libanius, or the author of the argument ad Aristogit. who observes, Διονύσιος δ' ὁ Ἀλικαρνασεὺς οὐ δέχεται ταύτους τοὺς λόγους Δημοσθένους εἶναι, ἐκ τῆς ἰδέας τεκμαιρόμενος. Dionysius, however, de Vi Demosth. p. 1126. in his pre-

sent text only names the second: εἰ μέντοι ἔνοι ψευδεπίγραφοί εἰσι λόγοι ἀηδεῖς καὶ φορτικαὶ καὶ ἀγροικοὶ κατασκευαί, ὥς ἐν τῇ κατ' Ἀριστογείτονος β'. Perhaps it was originally written, ἐν τῇ κατ' Ἀριστογείτονος ἐνδείξει. and ἐνδείξει was corrupted into ἐν δευτέρῳ. which led the way to the present reading.

^q Vit. Demosth. c. 15.

^r X. 155.

^s Harpocrat. v. ἀνασείσας. [Demosth. p. 784. 22.] ἀνίδρυτος. [p. 786. 10.] Ἀργᾶς. [referring to p. 786. 4.] βασιλείος στοά. [p. 776. 20.] βουλευσίῳ. [p. 778. 19.] γνῶσις. [p. 778. 17.] ἔναι. [p. 775. 25.] In ἐνδείξει he remarks, πολλοὶ μὲν οὖν εἰσι λόγοι ἐνδείξεως, γνωριμώτατοι δὲ οἱ κατ' Ἀριστογείτονος Δημοσθένους v. κυκλῆς. [776. 17. 778. 12.] μετόκιον. [p. 787. 29.] ἡμοῦ. [p. 785. 23.] πληρωταί. [p. 776. 7.] φαρμακός. [p. 794. 4.] He adds εἰ γνήσιος in v. Θεωρίς. [p. 793. 26.] νεαλῆς. [p. 788. 23.] Reiske ad Aristogit. I. Animadv. tom. III. p. 1187. gives this oration to Hyperides: *Orationem hanc non Demosthenis sed Hyperidis esse auctores sunt Harpocratio et Ulpianus ad Olynth. II. item Suidas v. ἀπεψηφίσατο. (sed ille quidem Harpocratiois compilator cum sit, auctoritate caret.)* Although Suidas frequently transcribes from Harpocratio, yet that is no reason for denying his authority on this occasion, since the passage in question is not derived from that source. Neither is there any cause for asserting that this oration is given to Hyperides by these testimonies. Harpocratio indeed quotes an oration of Hyperides πρὸς Ἀριστογείτονα in v. Εὐρυσάκειον. Κεκροπῆς. ναύκληρος. Οἰνήϊς. ὕσιον. but the first four of these words do not occur in the extant oration: Suidas v. ἀπεψηφίσατο also quotes from Hyperides πρὸς Ἀριστογείτονα an entire sentence, which contains some curious information; but that sentence is not found in the extant piece. Ulpian ad Olynth. II. p. 14, 23. has the following passage: διαθέσθαι—ἀντὶ τοῦ συνθέσθαι. ὥς Ὑπερίδης, καὶ Δημοσθένης ἐν τοῖς ἐξῆς. ἐκάτερα δὲ τούτων κεῖται καὶ ἐπὶ τοῦ διαθήκας γράφειν. Ἰσαῖος ἐν τῇ πρὸς Ἀριστογείτονα [an oration quoted by Dionysius p. 613.] “Μετὰ ταύτην ταῖν τὴν ἀπάκρισιν, ἐτέραν διαθήκην ἐκόμισαν,” κ. τ. λ. No reference in Ulpian to Hyperides πρὸς Ἀριστογείτονα. To these reasons it may be added, that the difference in the titles, the

first oration without suspicion, and twice with the addition of a doubt. The grammarians edited by Mr. Bekker twelve times quote the oration κατὰ Ἀριστογείτονος^t. Hermogenes^{tt} refers to the first oration; the younger Pliny^v, Aristides^{vv}, the author of the treatise περὶ ὕψους^u, and the scholiast upon Aristophanes^x, quote the oration without suspicion. Ruhnkenius^y receives the first oration, dissenting from Taylor, who rejects it: *Sumsit locutionem (Longinus) a Demosthene Aristogit. I. Taylorus cum hanc formulam tum ipsam orationem Demosthene parum dignam censet. Sed aliter sensisse haud paulo meliorem Taylora criticum, Longinum, non solum ex formulæ imitatione intelligitur, sed multo magis ex sect. 27. ubi ut Demosthenis oratio diserte laudatur.* To have done justice, however, to Taylor, he should not have omitted to add, that, although Longinus admitted the genuineness, Dionysius of Halicarnassus denied it^z. The oration of Demosthenes in defence of himself in the matter of Harpalus, entitled περὶ χρυσίου^a, has not been preserved; and, among his δημόσιοι λόγοι Dionysius^b reckoned Διφίλων δημηγορικὸν αἰτοῦντι δωρέας, which is also lost. A lost oration, probably in a private cause, κατὰ Μέδοντος, is attested by Harpocration and Pollux^c. Another cause, πρὸς Πολύευκτον παραγραφὴ, is quoted by a grammarian^d. Other titles are mentioned, but these are either corrupt titles, or orations of doubtful authority^e.

one πρὸς Ἀριστογείτονα, the other κατὰ Ἀριστογείτονος, shew the oration of Hyperides and the extant piece to have referred to different causes.

^t The Antiatticista twice: p. 78. ἀγοράσαι: ἀντὶ τοῦ ἀνήσασθαι.—p. 109. νεαλῆς. [quoted by Harpocr.] The writer περὶ συντάξεως nine times (though not naming Demosthenes): p. 123. ἀποδοκιμάζω. [referring to p. 790. 18.] p. 132. δικάζω. [p. 778. 3.] p. 139. ἔνοχος. [p. 785. 14.] p. 151. κατατάττω. [773. 17.] p. 155. λαμβάνω. [779. 26.] p. 157. μνησθῶ. [784. 16.] p. 162. προσκρούω. [p. 782. 20.] p. 165. προσηλακίζω. [785. 16.] p. 175. τιμῶ. [794. 6.] In Anecd. p. 405. 5. is the article ἀνίδρυτο [leg. ἀνίδρυτος.] from Harpocration. The word ἀγοράσαι I have not found in these orations: the other eleven references are to the first oration.

^u He refers, without naming Demosthenes, to p. 774. in these passages: de Formis I. 6. p. 280. 288. II. 10. p. 469.

^v Plin. Epist. IX. 26. See Taylor Præfat. ad Dem. Aristogit.

^{vv} Aristides in his Art of Rhetoric refers to the first oration in these passages: tom. II. p. 441 Jebb. to p. 774. 6. p. 449 to p. 784. 2. p. 464 to p. 770. 11. 771. 5. p. 471 to p. 784. 7. p. 470 —σφοδρότητος ὁ λόγος τυγχάνει ὡς ἐν τῇ κατὰ Μειδίου καὶ ἐν τῇ κατὰ Ἀριστογείτονος. In the following he quotes without naming Demosthenes: p. 442 referring to p. 788. 10. p. 449 to p. 793. 21. p. 469 to 786. 4. 784. 11. p. 470 to 778. 11.

^u S. 27.

^x Ad Aristoph. Acharn. 171. conf. Harpocr. v. ἔλαι. Vesp. 707. [p. 785. 23.] Nub. 774.

To these may be added Ammon. v. πότος.—ὡς Δημοσθ. ἐν τῇ κατὰ Ἀνδροτίωνος [l. Ἀριστογείτονος]. “βρωτοῦ καὶ ποτοῦ μεταλαβεῖν.” The reference is to Aristog. I. p. 789. 2.

^y Ad Longin. s. 23.

^z This is one argument against the conjecture recorded by Mr. Weiske ad Longin. p. 214. 215. which supposes Dionysius or Longinus, the author of the treatise περὶ ὕψους, to be no other than Dionysius of Halicarnassus.

Having thus fairly laid before the reader the testimonies for the oration against Aristogiton, I must declare my own opinion to be in concurrence with that of Taylor, that this piece is spurious, and unworthy of the great orator to whom it is ascribed; and that to the four or five lost pieces of Demosthenes must be added the genuine oration κατὰ Ἀριστογείτονος. After the decline of eloquence, the rhetoricians of every age, from the time of the Ptolemies downwards, often exercised themselves upon the subjects which were consecrated by the genius of Demosthenes. Thus Aristides himself composed an oration πρὸς Λεπτίνην περὶ ἀτελειῶν, and thus some rhetorician, like Aristides, in an earlier age, (before the time of Dionysius,) appears to have composed the two orations κατὰ Ἀριστογείτονος, taking his materials from Demosthenes himself. By some chance, the original perished, and the copy was preserved.

^a See the Tables 324, 3. Another oration on this subject, which was in circulation with the title ἀπολογία τῶν δόρων, and a third, entitled περὶ τοῦ μὴ ἐκδοῦναι Ἄρκαλον, are rejected by Dionysius as spurious: de Vi Demosth. p. 1127.

^b Dionys. Dinarch. p. 659.

^c Harpocr. v. δεκατεύειν. Δημοσθένους ἐν τῇ κατὰ Μέδοντος περὶ τινος παρθένου λέγοντος οὕτως “Οὐ δεκατεύσαι ταύτην οὐδὲ μνήσαι.” Pollux: VIII. 53. Δημοσθένους ἐν τῇ κατὰ Μέδοντος καὶ κατὰ τῶν μὴ προσηκόντων τῇ ἐπικλήρῳ συνοικούντων γίγνεσθαι τὰς εἰσαγγελίας λέγει.

^d Apud Bekk. Anecd. p. 90, 28.

^e These orations are doubtful: πρὸς Κριτίαν, rejected by Dionysius and received by Callimachus:

Dionysius^f seems to reckon six or seven-and-twenty, or at least less than thirty, orations upon private causes. There are thirty-one orations on private causes in the extant works of Demosthenes. Five of these are the ἐπιτροπικοί λόγοι, which Dionysius would not compute, as belonging to a peculiar class^g. Out of the remaining twenty-six, the oration κατὰ Εὐέργου καὶ Μνησιβούλου is doubted by Harpocratio^h; that πρὸς Φαίνιππον περὶ ἀντιδόσεως was questioned, according to the author of the argumentⁱ: a third, πρὸς τὴν Λακρίτου παραγραφὴν, was also doubted, though as the writer of the argument thinks, unjustly^j: and a fourth, πρὸς Νικόστρατον περὶ ἀνδραπόδων, is questioned by Harpocratio^k. The authorities for the admission of these four pieces are more weighty than the authorities for their rejection^l; and, if Dionysius re-

conf. Harpocr. v. ἐνεπίσκημμα. — ὑπὲρ Σατύρου τῆς ἐπιτροπῆς πρὸς Χαρίδημον. Photius Cod. 265. p. 1469. οἱ μὲν πρὸς τὴν κρίσιν ἔχοντες τὸ ἀσφαλὲς Δημοσθένους λέγουσιν εἶναι, ὁ δὲ Καλλιμάχος, οὐδ' ἱκανὸς ὄν κρίνειν, Δεινάρχου νομίζει. Photius gives it to Demosthenes. To the corrupt titles pointed out by Taylor in his enumeration ap. Reisk. tom. VIII. p. 734. these may be added:

1. πρὸς Περικλέα. Apud Bekk. Anecd. p. 145. 2. *legendum* πρὸς Πολυκλέα. The phrase quoted is extant p. 1216. ed. Reisk. A similar corruption in Priscian. XVII. Περικλέα for Πολυκλέα, which had misled Taylor and Fabricius, has been amended in ed. Krehl.

2. πρὸς Ζηνόβιον. Harpocr. v. ἰδίαν. “*legendum* “Ζηνύθειν.” Vales. ad locum. This correction had escaped the notice of Taylor in his review apud Reisk. tom. VIII. p. 734.

3. κατὰ Ἀριστοτέλους. Admitted by Taylor and Fabricius from Syrian. ad Hermogenem p. 30. *legendum* Ἀριστοκράτους. The passage referred to—εἰ μὲν γὰρ μηδεὶς ἦν ὃς ἤμελλεν ὁμοίως τῶν ἡμετέρων νόμων—is extant p. 652. Reisk.

4. ὁ ὑπὲρ ρητόρων λόγος, admitted by Taylor l. c. from Suidas v. ἄμα. The passage in Suidas is as follows: ἄμα. δοτικῇ. Δημοσθένης ἐπὶ τοῦ εὐθέως καὶ παραχρήμα ἔταξε [conf. Bekk. Anecd. p. 216. 4. Zonare lex. p. 164.], καὶ ἐν τῷ ὑπὲρ ρητόρων λόγῳ εἰπὼν—“Ὁ γὰρ θάνατος τοῖς εὖ φρονούσιν οἰκτρός τοῦτο “γὰρ ἄμα τῷ γενέσθαι πάντων κατέγνωσται.” [conf. Gorg. Palamed. init.] Αἰσχίνης δὲ ἐπὶ τοῦ κατὰ τὸν αὐτὸν καιρὸν, κ. τ. λ. Kuster remarks: *Legendum* *puto* τοῖς ἀφρονούσιν, *vel* τοῖς εὖ φρονούσιν οὐκ οἰκτρός. The negative may be better inserted thus: οὐ γὰρ ὁ θάνατος τοῖς εὖ φρονούσιν οἰκτρός.—I suspect, however, corruption in the words ἐν τῷ ὑπὲρ ρητόρων λόγῳ εἰπὼν.—καὶ εἰπὼν is an awkward expression; καὶ, as it here stands, has no reference to what precedes it. Possibly this passage stood originally thus: Δημοσθένης ἐπὶ τοῦ εὐθέως καὶ παραχρήμα ἔταξε. Καὶ ἐν τῷ Ὑπερείδου λόγῳ ἐπιταφίῳ “Ὁ γὰρ ὁ θάνατος—κατέγνωσται.” Αἰσχίνης δὲ τὸ ἄμα ἔταξεν ἐπὶ τοῦ κατὰ τὸν αὐτὸν καιρὸν, κ. τ. λ. The words τὸ ἄμα ἔταξεν, which are rendered necessary by this emendation, are supplied by Bekker. Anecd. p. 216. 4.

The ἐπιτάφιος λόγος of *Hyperides* is well known: See the Tables B. C. 323, 3. and the sentiment expressed in this sentence agrees with the subject of that oration.

5. The corrupt πρὸς Ἀρτάβαζον, in Priscian. XVIII. p. 1197. is expunged in ed. Krehl. and in excerpt. Priscian. ad calcem Scapulae ed. Oxon.

Agatharchides ap. Phot. cod. 250. p. 1337. quotes a sentence of Demosthenes on the destruction of Thebes by Alexander: τὴν μὲν πόλιν ἐξόρυξεν ἐκ τῶν θεμελίων, ὥστε μηδὲ ἐπὶ ταῖς ἐστίαις καταλιπεῖν τὴν τέφραν, παῖδας δὲ καὶ γυναῖκας τῶν ἡγησαμένων τῆς Ἑλλάδος ἐπὶ τὰς σκηνὰς τῶν βαρβάρων διένευμε. Perhaps this sentence occurred in the oration περὶ χρυσίου.

^f De Vi Demosth. p. 993. τοιοῦτός ἐστι [resembling the style of Lysias] καὶ ὁ πρὸς Ἀπολλόδωρον ὑπὲρ Φορμίωνος, καὶ ὁ κατ' Ὀλυμπιοδώρου τῆς βλάβης, καὶ ὁ πρὸς Βοιωτὸν ὑπὲρ τοῦ ὀνόματος, ἢ τε πρὸς Εὐβουλίδην ἔφεσις, καὶ ἡ πρὸς Μακάρτατον διαδικασία, καὶ οἱ ἄλλοι πάντες οἱ ἰδιωτικοὶ λόγοι οὐ πολλῶν πλείους τῶν εἰκοσι ὄντες. The οἱ ἄλλοι πάντες, which are computed to be more than twenty, seem to be exclusive of the five here enumerated; and the whole number recognised by Dionysius would be near thirty.

^g *Clausula hæc erat in cod. Bav.* [at the end of Aristogit. II.] κατὰ Ἀριστογείτονος Β. δημόσιοι. ἐπιτροπικοί. κατὰ Ἀφόβου α'. quo significatur in oratione 2da. in Aristogit. *desinere publicas causas, in oratione 1ma. in Aphobum incipere illas quæ de malè gesta tutela agent; quarum classem peculiarem a veteribus esse constitutam hæc clausula arguit.* Reiske tom. XI. p. 1242. Besides this, the ἐπιτροπικοί λόγοι expressed the style of *Isæus*, rather than that of *Lysias*: Liban. Vit. Demosth. p. 3. Reisk.

^h V. ἐκαλίστρου. ἡτημένην.

ⁱ He remarks, ὁ μὲν λόγος οὐκ ἀναφέρεται παρὰ τιναν εἰς τὸν Δημοσθένην.

^j He observes, οὐκ ὀρθῶς τινὲς ἐνόμισαν τὸν λόγον μὴ γνήσιον εἶναι, ἀμυδροῖς ἀπατηθέντες τεκμηρίοις.

^k V. ἀπογραφή.

^l The oration κατὰ Εὐέργου is quoted without doubt by Athenæus XI. p. 481. f. and by Harpocratio in v. Ἀλκίμαχος. ἐξηγητής. ἐπενεγκεῖν δόρυ. Ἐρμῆς. and πρὸς τῇ πυλίδι Ἑρμ. and Bekk. Anecd. p.

ceived some, or all, of these into his list, our extant copies would contain nearly all that he acknowledged.

Out of the collection now extant, thirty-one in number, five were delivered by Demosthenes himself in the suit against his guardians, and eight were composed in causes in which *Apollodorus* the son of *Pasio* was concerned. *Pasio* the banker, with whom the father of Demosthenes had dealings^m, and whom Isocrates attacked in the oration called *Τραπεζιτικός*, died in the archonship of Dyscinetus B. C. 370.ⁿ when his son Apollodorus was twenty-four years of age^o. The mother of Apollodorus died in the year of Nicophemus, about B. C. 360.^p After her death^q, Apollodorus sued Phormio his father's freedman, who had married the widow and had become guardian to the younger son Pasicles. Demosthenes composed the oration *ὑπὲρ Φορμίωνος*, which the friends of Phormio used in his defence. That defence was successful, and Apollodorus lost his action. The date of this cause was B. C. 350. twenty years after the death of *Pasio*^r. The witnesses by whom Phormio was supported in that cause were attacked by Apollodorus, and Demosthenes composed for Apollodorus the two orations *κατὰ Στεφάνου*. To this cause Æschines alludes in B. C. 343.^s by whom Demosthenes is charged with having betrayed Phormio to his adversary.

144. 11. 12. That *πρὸς Φαίνιππον* is quoted as genuine by Harpocr. v. *ἀπόφασις. ἐσχατιά. ἀπηλοημένος*. The oration *πρὸς τὴν Λακρίτου παρ.* is cited by Harpocrat. without doubt v. *διοπτύων. Μένδη. πεντηκοστή. σύλας.* and in Anecd. p. 145. 3. The fourth oration will be considered in a future note.

The oration *πρὸς Τιμόθεον* is authenticated by Athenæus XI. p. 486. c. quoting Demosth. p. 1193. and by Plutarch. Vit. Demosth. c. 15. Plutarch attesting the cause, and Athenæus identifying the oration. The evidence of Athenæus is not impaired by the words *κάν τῷ πρὸς Τιμόθεον ὕβρεως—λειτουργεῖς δύο.* respecting which, the opinion of Schweigh. ad loc. seems the best, that those words ought to be expunged. This oration is farther authenticated by Harpocratio v. *ἀποσθησάμενον. ἐνέπισκκιμμα. Ἰπποδάμεια. λειτουργεῖς. Μαιμακτηρίων.* These collective testimonies far outweigh a single passage in Harpocr. v. *κακοτεχνίων.* where he adds, *εἰ γνήσιος.* A second oration *κατὰ Στεφάνου ψευδομαρτ.* is attested by Plutarch Vit. Demosth. c. 15. who mentions *τοὺς πρὸς Φορμίωνα καὶ Στεφάνον*, and implied by Harpocr. v. *ἴσα βαίνων. καταχύσματα.* where he adds, *Δημοσθένης ἐν τῷ κατὰ Στεφάνου πρώτῳ.* The second oration, though not named as such, is quoted without suspicion by Harpocrat. v. *ἐπὶ διέτες ἡβήσαι.* [referring to p. 1135. 4. 1136. 16.] *ἐκμαρτυρία.* [p. 1130. 1131.] *μάλθῃ.* [p. 1132. 13.] *φαρμακός.* [p. 1133. 26.] This second oration is farther authenticated by internal evidence. It contains many additional reasonings: and the argument of the orator for his client is incomplete without it. These two orations, therefore, that against Timotheus, and the second against Stephanus, are unnecessarily marked as doubtful in the Oxford edition of the Attic Orators.

^m In Aphob. I. p. 816.

ⁿ See the Tables 350, 3.

^o Pro Phormione p. 951. *ἀνὴρ κατελείφθης τέτταρα καὶ εἴκοσιν ἔτη γεγονώς.*

^p On the return of Apollodorus from his naval service. Conf. in Polycl. p. 1225.

^q Pro Phormione p. 948.

^r See the Tables 350, 3. These twenty years are again expressed p. 956. *ἐτῶν ἵσως εἴκοσι.* After the death of *Pasio* and the marriage of the widow to Phormio, the property of *Pasio* was divided between the sons: p. 947. *οἱ ἐπίτροποι—νείμασθαι τὰ ὄντα ὑπὲρ τοῦ παιδὸς [the minor Pasicles] ἔγνωσαν.* And this division was eighteen years before the present action: p. 950. *δυσὶν δέοντα εἴκοσιν ἔτη ἔστιν ἐξ ὅτου ἐνείμω.*

^s Æschin. Fals. Leg. p. 50, 23. *ἄρά γε οὐχ ὥς σὺ τοῖς ἐντυγχάνουσι καὶ πιστεύουσι κέχρησαι λόγους εἰς δικαστήρια γράφοντα μισθοῦ τούτους ἐκφέρειν τοῖς ἀντιδίκαις; ἔγραψας λόγον Φορμίῳ τῷ τραπεζίτῃ χρήματα λαβών· τούτον ἐξήνεγκας Ἀπολλοδώρῳ τῷ περὶ τοῦ σώματος κρίνοντι Φορμίωνα.* Plutarch repeats the charge with some variation: Vit. Demosth. c. 15. *λέγεται δὲ καὶ τὸν κατὰ Τιμοθέου τοῦ στρατηγοῦ λόγον, ὃ χρησάμενος Ἀπολλόδωρος εἴλε τὸν ἄνδρα τοῦ ὀφλήματος, Δημοσθένους γράψαι τῷ Ἀπολλοδώρῳ, καθάπερ καὶ τοὺς πρὸς Φορμίωνα καὶ Στέφανον, ἐφ' οἷς εἰκότως ἠδόξεσε· καὶ γὰρ Φορμίων ἡγωνίζετο λόγῳ Δημοσθένους πρὸς τὸν Ἀπολλοδώρον, ἀτεχνῶς καθάπερ ἐξ ἐνὸς μαχαιροπωλίου τὰ κατ' ἀλλήλων ἐγχειρίδια πωλοῦντος αὐτοῦ τοῖς ἀντιδίκαις.* Compar. Demosth. et Cicer. p. 848. Reisk. *χρηματίσασθαι τοῖνυν ἐπὶ τῷ λόγῳ Δημοσθένους μὲν ἐπιψόγως λέγεται, λογογραφῶν κρύφα ταῖς περὶ Φορμίωνα καὶ Ἀπολλοδώρον ἀντιδίκαις.* These orations, however, were not supplied to the adverse parties in one and the same cause, as the censure of Plutarch would seem to imply, but in distinct and separate actions.

Apollodorus sued *Timotheus* son of *Conon* for a debt due to his father *Pasio*. The debt had been contracted in B. C. 374, 373.^t Demosthenes on this occasion composed the oration *πρὸς Τιμόθεον ὑπὲρ χρέους*, before B. C. 354, when *Timotheus* died; and consequently some years before the cause *ὑπὲρ Φορμίωνος*. In this oration *Phormio* is produced as a witness for Apollodorus^v. The son of *Pasio* was engaged in a suit with *Callippus* respecting a debt claimed by *Callippus* from *Pasio*, and Demosthenes composed for him the oration *πρὸς Κάλλιππον*. At this period *Phormio* and Apollodorus were still friends^u; the cause may therefore be placed with that against *Timotheus* among the early pieces of the orator. Apollodorus is the claimant, and the vindicator of his own public services, in the orations *πρὸς Πολυκλέα* and *περὶ τοῦ στεφάνου τῆς τριηραρχίας*, which were subsequent at least to B. C. 361^x. He is the prosecutor in the cause *πρὸς Νικόστρατον περὶ ἀνδραπόδων*, one of the private causes to which a doubt has been affixed by Harpocratio, but which is quoted as genuine by the same grammarian in four other places^y, and referred to by Plutarch^z; who observes, comparing Demosthenes the orator with the general of the name, ἀλλὰ δὲ—τοὺς Δημοσθένους τοῦ ῥήτορος λόγους ἄξιόν ἐστι τοῖς στρατηγῷ [ἐργοῖς] παραβάλλειν· τὸν κατὰ Κόνωνος αἰκίας τοῖς περὶ Πύλον τροπαίοις ἐκείνου, πρὸς Ἀρεθούσιον [*male legebatur* Ἀμαθούσιον] περὶ ἀνδραπόδων τοῖς ἐξανδραποδισθεῖσιν ὑπ' ἐκείνου Σπαρτιάταις^a.

The son of *Pasio* is the pleader in the cause *κατὰ Νεαίρας*. This cause was some years later than the first war with Philip B. C. 352—347, which is described in the oration^b: and it may be collected that Apollodorus was somewhat advanced in years. We may perhaps refer it to B. C. 340, when Apollodorus would be fifty-four years of age. Demosthenes appears as a witness in this oration^c, which, although quoted without suspicion by Hermogenes^d, is doubted by Dionysius, Athenæus, Harpocratio, and Photius^e.

^t Compare Demosth. in *Timoth.* as quoted in the Tables B. C. 373, 2. with Xenoph. *Hellen.* VI. 2.

^v Conf. in *Timoth.* p. 1196. That Apollodorus prosecuted *Timotheus* is remarked in B. C. 350. pro *Phormion.* p. 961. οὐ Τιμομάχου κατηγορεῖς;—οὐ Τιμόθεου; but from the context it appears probable that a public prosecution, and not a private action, is there intended. If so, the allusion would not be to the present cause. In the same oration p. 950. 20. the present cause is distinctly alluded to. Apollodorus gained his cause; as it appears from Plutarch. See above, note ^a.

^u *Phormio* appeared for Apollodorus: see p. 1237. 1238. 1241.

^x See the Tables 361, 3.

^y In v. ἐμβεβλημένα. Παμβωτάδη. περίστοιχοι. ῥόδωνιά.

^z De Glor. Athen. p. 351. A. B.

^a Wyttenbach *Animadv.* tom. II. p. I. p. 158. observes, *Oratio πρὸς Ἀμαθούσιον nulla cognita est.* and Reiske ad Plutarch. tom. VII. p. 384. *Amathusius ille quis fuerit haud teneo, et oratio Demosthenis adversus eum neque hodie exstat neque indicata fuit a Fabricio.* The oration had escaped their notice, because in the copies of Plutarch the title was *πρὸς Ἀμαθούσιον περὶ ἀνδραπόδων* instead of the true title *πρὸς Νικόστρατον περὶ τῶν Ἀρεθουσίου ἀνδρα-*

πόδων. Taylor apud Reisk. Or. Gr. tom. VIII. p. 733. had seen the true meaning of the allusion of Plutarch.

^b In *Nær.* p. 1346.

^c *Ibid.* p. 1387.

^d De Formis I. 1. p. 87. II. 3. p. 391. In the last passage he quotes it to point out an example of bad taste, but appears to have no suspicion that it was not genuine. Hermogenes, however, in collecting his examples, seems to have exercised no diligence in distinguishing what was genuine from what was spurious; since he quotes even the *Epistles* as genuine: De Form. I. 7. p. 294. [referring to Ep. III. p. 1485.] *ibid.* p. 295. [Ep. II. p. 1469.] p. 296. [Ep. III. p. 1483.] II. 8. p. 444. [Ep. II. initio. Ep. III.]

^e Dionysius rejects it: de Vi Demosth. p. 1127. Harpocratio v. γέβρα. δημοποίητος. διεγγήσιν. Ἰππαρχος. Κωλιάς. quotes the oration with the expression of a doubt. In v. ἀποπεφασμένον. Ἀττικοῖς γράμμασι. Βρυτιάδαι. γεραίραί. ὅτι διαμαρτάνει. πωλῶσι. ψιθυριστῆς Ἑρμ. he quotes without suspicion. Athenæus cites it once without expressing doubt, and twice doubtfully. Photius cod. 265. p. 1469. observes, τὸν κατὰ Νεαίρας λόγον ὑπὸ τῆς αἰτιώμενης τῶν Δημοσθενικῶν ἀποκρίνουσι λόγον. Libanius, or the author of the *Argument*: τοῦτον τὸν λόγον οὐκ οἴονται Δημοσθένους εἶναι, ὅστιον ὄντα καὶ πολλαχῇ τῆς τοῦ ῥήτο-

The orations extant under the name of Demosthenes, distributed into their three classes, are exhibited in the following Table. Those, of which the year is expressed, will be found in the Tables under that year^f.

ΔΗΜΗΓΟΡΙΑΙ.	ΔΗΜΟΣΙΟΙ ΛΟΓΟΙ.	ΊΔΙΩΤΙΚΟΙ ΛΟΓΟΙ.
B. C.	B. C.	B. C.
		364. In Aphob. I. — II. Contra Aphob. <i>ψευδομαρτυριῶν.</i> In Onetor. I. — II. In Callippum. post 361. In Polyclem <i>περὶ τοῦ ἐπιτελεῖν.</i> De Coronâ navali. ante 354. In Timotheum <i>ὕπὲρ χρεῖους.</i>
354. De Classibus. 353. Pro Megalopol. 352. Philippica I. <i>πρώτη τῶν Φ.</i> 351. Pro Rhodiis.	355. { In Androtonem. In Leptinem. 353. In Timocratem. 352. In Aristocratem.	post 356. 'In Euerg. et Mnesibul. post 355. In Zenothemim ^m .
349. { Olynthiaca I. <i>δευτέρα τῶν Φ.</i> — II. — III. 347. (<i>ἂ μὲν ἡμεῖς</i> — <i>πρώτη τῶν Φ.</i>) ^h 346. De Pace. <i>ἕκτη τῶν Φ.</i>	348. In Midiam. ^s	350. { In Bœotum. Pro Phormione. ante 343. { In Stephanum <i>ψευδομαρτ. α'.</i> — β'. 347. In Bœotum de Dote. post 347. In Pantænet. <i>conf. a. 347.</i> post 346. In Eubulid. <i>conf. a. 346.</i>
344. Philipp. II. <i>ἰβδόμη τῶν Φ.</i> 343. De Halonneso. <i>ὀγδόη τῶν Φ.</i> 341. { De Chersoneso. <i>ἐνάτη τῶν Φ.</i> — Philipp. III. — IV. <i>ἐνδεκάτη τῶν Φ.</i> 339. In Epistolam. <i>τελευταία τῶν Φ.</i> 338. [<i>Ἐπιτάφιος.</i>] ^k post 334. [<i>περὶ τῶν πρὸς Ἀλιεῖ. συνθηκ.</i>]	343. De Falsâ Legat. <i>circiter 340. [In Neæram.]</i> <i>post 336. [In Theocrinem.]</i> <i>conf. a. 333.</i> <i>post 338. [In Aristogit. I. II.]</i> <i>conf. a. 331.</i> 330. De Corona.	<i>circiter 343. In Cononemⁿ.</i> <i>post 343. In Olympiodor. conf. a. 342.</i> <i>post 336. In Phormionis παραγγ. conf. a. 332.</i> <i>post 331. In Dionysiodor. conf. a. 329.</i>
[<i>περὶ συντάξεως.</i>]		<i>Of uncertain date.</i> In Apaturium <i>παραγραφικός.</i> In Lacriti <i>παραγραφήν.</i> In Nausim. et Xenopith. <i>παραγγ.</i> In Spudiam <i>ὕπὲρ προικός.</i> In Phœnippum <i>περὶ ἀντιδίστατος.</i> In Macartat. <i>conf. a. 360.</i> In Leocharem <i>περὶ κλήρου.</i> In Nicostratum <i>περὶ ἀνδραποδῶν.</i> In Calliclem <i>περὶ χωρίου.</i>

ρος δυνάμεως ἐνδεέστερον. Taylor, Vit. Lysiae p. 151—154. Reisk. labours to prove that *Lysias*, who is named in this oration p. 1351. 1352. could not be the celebrated orator of the name, and that Athenæus and the author of Vit. X. Or. are wrong upon this point. Reiske, ad Neær. p. 1351. 23. sees no force in his arguments: *Non video qui magnus error in vulgari sit sententiâ*. Taylor's strongest argument, that founded on chronology, would be this: *Lysias* died in B. C. 378 at the age of eighty-one, nearly forty years before this cause. But in answer it may be urged; 1. *Lysias* is dis-

tinctly called the son of Cephalus, p. 1352. and it is not probable, especially when Athenæus affirms the contrary, that there were two rhetoricians of this name, both sons of Cephalus, flourishing at the same time. 2. The facts in which *Lysias* was concerned happened some years, it seems, before the archonship of *Socratides*: compare p. 1352. 24. 1353. 12. 1354. 11. 1356. 5. But *Socratides* was archon only five years after the death of *Lysias*, which carries back those facts to the period of his lifetime.

^f Excepting the 5th Philippic and the oration

In the date of the celebrated cause περὶ τοῦ στεφάνου are some difficulties, which could not be stated within the compass of the Tables, but which may be conveniently examined here. The action was instituted by Æschines, ἐπὶ Χαιρώνδου ἄρχοντος, ἐλαφροβολιῶνος ἕκτη ἰσταμένου^o; that is, towards the end of the year of Chærondas, March B. C. 337. The cause was pleaded in the beginning of the year of Aristophon, about August B. C. 330, and less than eight years after the institution of the suit. Cicero^p says, *Hanc mulctam Æschines a Ctesiphonte petiit quadriennio ante Philippi Macedonis mortem*. The true interval however was only sixteen months. Plutarch^q has this account: εἰσέχθη ἡ περὶ τοῦ στεφάνου γραφή κατὰ Κτησιφῶντος, γραφεῖσα μὲν ἐπὶ Χαιρώνδου ἄρχοντος μικρὸν ἐπ' αὐτῶν Χαιρωνικῶν, κριθεῖσα δ' ὕστερον ἔτεσι δέκα ἐπ' Ἀριστοφῶντος. In this passage there are two errors: 1. Instead of being *before* the battle of Chæroneia, the suit of Æschines was a few months *after* it: the battle was fought in the second month of Chærondas, and the suit was instituted in the ninth month of that archon. 2. Instead of *ten* years between the indictment and the trial of the cause, there were less than eight. For, as the one was in the ninth month of Chærondas [March B. C. 337], the other was in the second month (or not later) of Aristophon [August B. C. 330]. Dionysius^r thus describes the dates: ἐπ' Ἀριστοφῶντος ἄρχοντος, ὁ γδὲ μὲν ἐνιαυτῷ μετὰ τὴν ἐν Χαιρωνείᾳ μάχην, ἕκτῃ δὲ μετὰ τὴν Φιλίππου τελευτήν. Thus the passage now stands, according to the conjecture of Bentley, following the steps of Meursius. But even thus, the numbers do not agree with

entitled ἐπιτάφιος. In this list it has not been thought necessary to notice the piece entitled ἐρωτικός, or the προίμια δημηγορικὰ, or the *Epistles* ascribed to Demosthenes. The *Epistles*, although their genuineness may be doubted, are yet quoted by early grammarians; as by Hermogenes; (see a preceding note;) by Harpocratio v. ἐρανίζοντες. Καλαύρεια. φθόν. by Aristides tom. II. p. 450. Jebb. by the *Antitacticista*, who quotes *Epist.* III. Bekk. *Anecd.* p. 77, 16. 94, 3. *Ep.* I. p. 1466. *Anecd.* p. 110, 5. *Ep.* I. p. 1464. 18. *Anecd.* p. 111, 31. The writer of these *Epistles* would therefore have access to authorities now lost, for the facts which he alleges. They are accordingly quoted as testimony in the Tables 323, 3.

^g To this date δημηγορικοὶ μὲν ἑπτὰ δικανικοὶ δὲ πέντε are reckoned by Dionys. ad Amm. p. 727.

^h The fifth Philippic (Dionys. p. 737.) ascribed by Dionysius to the year of Themistocles, forms a part of the first in the present copies. Libanius in *Argum. ad Philipp.* I. considers the piece as it now stands as one oration, namely, Philipp. I. and Ulpian ad Demosth. p. 35. s. 36. censures Dionysius for dividing it.

ⁱ This would be called the *eighth* by those who did not agree with Dionysius in dividing Philipp. I. Schol. in Hermogen. p. 211. Δημοσθένους τῶν ἐγκλημάτων τὰ μέγιστα μετρωτέροις ὀνόμασι συνεσκήασε περὶ τοῦ Διοσείδους λόγων, ἢ τῶν Φιλίππικων [*legendum* ἢ *cum Reiskio ad Demosth.* p. 96. 17.]. τὸ μὲν λεγόμενον κ. τ. λ. He refers to this oration p. 96. Thus the oration on Halonnesus is called the *seventh* Philippic by Ulpian ad Dem. p. 127. ed. Par.

^k That Demosthenes pronounced the funeral oration over those who fell at Chæroneia, is attested by Plutarch Vit. Demosth. c. 21. by the biographer p. 845. F. and by Demosthenes himself de Cor. p. 320. That the oration which is now extant is that which Demosthenes composed, may be reasonably doubted. See Photius cod. 265. p. 1469. Harpocratio v. Αἰγείδαι. Κεκροπίς. who subjoins εἰ γνήσιος. Dionysius de Vi Demosth. p. 1027. and p. 1095. where it is characterized as *δ φορτικός καὶ κενὸς καὶ παιδαριώδης ἐπιτάφιος*.

^l That is, after the archonship of Agathocles. conf. p. 1152.

^m This oration was composed after Demosthenes was engaged in public affairs, when he was ῥήτωρ καὶ γνώριμος. See the concluding paragraph, p. 890. 891.

ⁿ The cause κατὰ Κόνωνος was in the third year after an expedition, or march, to Panactus: p. 1257. ἐξήλθομεν ἔτος τοῦτ' τρίτον εἰς Πανακτὸν φρουρᾶς ἡμῖν προγραφείσης. probably the same expedition as that which is noticed in Demosth. Fals. Leg. p. 446. ἀντὶ τοῦ τὸν Ὀρωπὸν ὑμῖν ἀποδοθῆναι περὶ Δρύμου καὶ τῆς πρὸς Πανάκτω χώρας μεθ' ὅπλων ἐξερχόμεθα. This occurred after the peace with Philip B. C. 346, and before the cause παραπρεσβείας B. C. 343. The oration therefore *against Conon* may be placed at about the year 343, or soon after.

^o Demosth. Coron. p. 243.

^p De Optimo Gen. Orat. c. 7.

^q Demosth. c. 24.

^r Ad Amm. p. 746.

the true time of the cause, which ought to be expressed by the *ninth* and the *seventh* years. Dionysius adds—καθ' ὃν χρόνον Ἀλέξανδρος τὴν ἐν Ἀρβήλοις ἐνίκα μάχην. This character of the time is by no means correct: for the battle of Arbela, in the year of another archon, was at the least eight or ten months earlier than this trial. But the emendation of Bentley, ἔκτω for ὀγδόω, well corresponds with the mention of *Arbela*, which was certainly in the sixth year after the death of Philip.

Corsini^s reconciles these difficulties by supposing the archon Chærondas to be an *archon pseudeponymus*, like many others in the oration of Demosthenes on the Crown; and by placing the institution of the suit by Æschines two years earlier than B. C. 338. In two passages of Demosthenes, in one of Æschines, and in one of Plutarch, he determines Chærondas to be an *archon pseudeponymus*: he determines that all the transactions *preceded* the battle of Chæroneia, and consequently preceded the true year of Chærondas. He founds this upon a passage of Æschines: *Certe quod Æschinis accusatio Olymp. 110. 2. sub Chæronda quidem, sed pseudeponymo, instituta fuerit, non perspicua solum temporum series, sed illustria quoque scriptorum testimonia demonstrant, quæ modo subjiciam*^t.—*Æschines ergo de hoc ipso litis institutæ tempore cum Demosthene disserens ait, ἀπηνέχθη ἡ κατὰ τοῦδε τοῦ ψηφίσματος γραφή ἐπὶ Φιλίππου ζῶντος πρὶν Ἀλέξανδρον εἰς τὴν ἀρχὴν καταστῆναι—τῆς μάχης ἐπιγενομένης οὐκ ἐσχολάζομεν περὶ τὴν σὴν εἶναι τιμωρίαν, ἀλλ' ὑπὲρ τῆς σωτηρίας τῆς πόλεως ἐπρεσβεύομεν. Quis hic aperte non videat actionem illam ab Æschine institutam esse antequam Chæronense bellum exsurgeret*^v? If this was the sense of Æschines, it would undoubtedly decide the question. But Corsini has here brought together as parts of the same sentence and the same argument, suppressing all that comes between them, two clauses which are separated in the original by a long tract of intermediate discussion. The real drift of the argument is pointed out by Taylor^u with great accuracy. Æschines, after stating that the action was instituted in the lifetime of Philip^x, ἐπὶ Φιλίππου ζῶντος, proceeds to a new topic. He vindicates himself from the charge of having been negligent of his public duty at the *bema*. He enumerates many instances in which he had opposed the acts and proceedings of Demosthenes. Having pursued this subject at considerable length, the orator addresses his adversary in the following terms^y: σαυτὸν οὐκ ἀντερωτᾷς, τίς ἂν εἴη δημαγωγὸς τοιοῦτος ὅστις—τοὺς καιροὺς ἐν οἷς ἦν σώζεσθαι τὴν πόλιν ἀποδοῖτο,—ἀποδράς δ' ἐκ τῶν κινδύνων καὶ τὴν πόλιν ἀνηκεστοῖς κακοῖς περιβαλὼν ἀξιοῖ στεφανοῦσθαι ἐπ' ἀρετῇ, ἀγαθὸν μὲν πεποιηκὸς μηδὲν πάντων δὲ τῶν κακῶν αἴτιος γεγωνῶς, ἐπερωτᾷ δὲ τοὺς συκοφαντηθέντας ἐκ τῆς πολιτείας—διὰ τὸ αὐτὸν οὐκ ἐκάλυσαν ἐξαμαρτάνειν; ἀποκρύπτοιο δὲ τὸ πάντων τελευταῖον, ὅτι τῆς μάχης ἐπιγενομένης οὐκ ἐσχολάζομεν περὶ τὴν σὴν εἶναι τιμωρίαν—ἐπειδὴ δὲ οὐκ ἀπέχρη σοι δίκην μὴ δεδωκέναι, ἀλλὰ καὶ δωρεὰς αἰτεῖς—ἐνταῦθ' ἐνέστην καὶ τὴν γραφὴν ἀπῆνεγκα. Who does not perceive, when the whole argument is placed before him, that the decree for crowning Demosthenes, and the impeachment of Ctesiphon, were *subsequent* to the battle of Chæroneia? We have the testimony of Demosthenes^z to the same purpose:—μετὰ τὴν μάχην εὐθύς ὁ δῆμος, εἰδὼς καὶ ἑωρακὼς πάντα ὅσα ἐπραττον ἐγὼ, ἐν αὐτοῖς τοῖς δεινοῖς καὶ φοβεροῖς ἐμβεβηκὼς, ἡνίκ' οὐδ' ἀγνωμονῆσαι τι θαυμαστὸν ἦν τοὺς πολλοὺς πρὸς ἐμὲ, πρῶτον μὲν περὶ σωτηρίας τῆς πόλεως τὰς ἐμὰς γνώμας ἐχειροτόνει, καὶ

^s Fast. Att. tom. I. p. 75. 76. 359. 360.

^t The other testimonies which he subjoins to that of Æschines, are those which have been already examined; namely, Cic. de Opt. Gen. Orat. c. 7. Plutarch. Demosth. c. 24. Dionys. Amm. p. 746.

^v P. 359. 360.

^u In Præfat. ad Æschinis Or. in Ctes. p. 378. Reiske.

^x In Ctes. p. 85, 12.

^y P. 86, 6.

^z De Coron. p. 309. 310.

πάνθ' ὅσα τῆς φυλακῆς ἕνεκα ἐπράττετο, ἡ διάταξις τῶν φυλάκων, αἱ τάφροι, τὰ εἰς τὰ τεῖχη χρήματα, διὰ τῶν ἐμῶν ψηφισμάτων ἐγίνετο· ἔπειθ' αἰρούμενος σιτώνην ἐκ πάντων ἐμὲ ἐχειροτόνησεν ὁ δῆμος. καὶ μετὰ ταῦτα συστάντων οἷς ἦν ἐπιμελὲς κακῶς ἐμὲ ποιεῖν, καὶ γραφᾶς, εὐθύνας, εἰσαγγελίας, πάντα ταῦτ' ἐπαγόντων μοι—ἐν τούτοις ἅπασι μάλιστα μὲν διὰ τοὺς θεοὺς, δεύτερον δὲ δι' ὑμᾶς καὶ τοὺς ἄλλους Ἀθηναίους ἐσωζόμεν. —τούτων οὖν οὕτως ἐχόντων, τί προσῆκε τοῖς ὑπ' ἐμοῦ πεπραγμένοις θέσθαι τὸν Κτησιφῶντα ὄνομα; οὐχ ὃ τὸν δῆμον ἐώρα τίθέμενον, οὐχ ὃ τοὺς ὁμωμοκότας δικαστάς; The state of parties at Athens was this. Demosthenes retained his influence after the battle of Chæronea. It was the object of the party of which he was the head to obtain from the people an expression of their favourable opinion. With this view, Ctesiphon, one of that party, proposed the decree for crowning Demosthenes, which was in effect a declaration that the people of Athens had not withdrawn their confidence from those who promoted the late war, although it had been unsuccessful ^a.

Corsini ^b, to establish his proposition, is obliged to assume that four cases in which *Chærondas* is named are cases of an *archon pseudeponymus*, and not within the true year of Chærondas^c: *Ex tribus decretis illis, quæ archontis Chærondæ nomen præferunt, nullum, ne postremum quidem, Chæronda Athenis eponymo factum fuit.* His view of this matter is not just. Two of these are undoubtedly cases in which the name appears in the title of decrees quoted by Demosthenes ^d. But the other two are cases of a different character. Chærondas is named in one by Æschines speaking in his own person, and not quoting an official document ^e; and in the other by Plutarch in the course of an historical narration. Now, although it is granted that the name of an *archon pseudeponymus* (instead of the true archon of the year) frequently appeared in the title of a decree or other formal document, yet there is no example of an *archon pseudeponymus* being mentioned instead of the real archon, by writers, when, in the course of historical narrative or otherwise, it was their purpose to designate the date of any particular fact. In these two cases, then, Chærondas is the archon under whose year the transactions really happened.

We collect, then, from the two orators, and from these dates, that all the circumstances occurred *after* the battle of Chæronea: Demosthenes was *τειχοποῖς*, and still exercising that office in May B. C. 337^f: the decree of Ctesiphon had been passed in the preceding November^g. The order of the proceedings was this. Two months after the battle, Ctesiphon pro-

^a To the testimony of the two orators may be added that of the Pseudo-Plutarch. p. 845. F. μετὰ ταῦτα [after the battle of Chæronea] πρὸς τὴν ἐπισκευὴν τῆς πόλεως τῆς ἐπιμελείας προσελθὼν καὶ τῶν τειχῶν ἐπιμελητῆς χειροτονηθεὶς. and of the author of the Argument to the Oration of Demosthenes p. 222. 223. Reisk. These authorities, although insufficient perhaps of themselves to prove the point, yet deserve consideration, when they are in conformity with the accounts of the orators themselves. In the Argument, the office of Demosthenes and the decree of a Crown are distinctly described as subsequent to the defeat at Chæronea.

^b Tom. I. p. 76.

^c He necessarily includes the testimony of Plutarch in this description: *Meursio ambiguum illud Chærondæ nomen, a Demosthene simulque Plutarcho memoratum, imposuit; cum scriptores illos de*

Chæronda eponymo intelligendos esse censeret, et cet. Tom. I. p. 360.

^d De Coron. p. 243. ἐπὶ Χαιρώνδου ἄρχοντος, ἐλαφηβαλιῶνος ἕκτη ἰσταμένου—p. 253. ἐπὶ Χαιρώνδου Ἡγέμονος ἄρχοντος, γαμηλιῶνος ἕκτη ἀπιόντος—.

^e In Ctes. p. 57, 35. ἐπὶ γὰρ Χαιρώνδου ἄρχοντος, θαρρηλιῶνος μηνὸς δευτέρᾳ φθίνοντος, ἐκκλησίας οὔσης ἔγραψε ψήφισμα Δημοσθένης ἀγορὰν ποιῆσαι, κ. τ. λ.

^f See Æschin. in Ctes. p. 57, 35. Taylor, Præfat. ad Æschin. Ctes. p. 374. 375. Reiske, unnecessarily imagines a difficulty in this passage: as if Æschines had said, that Demosthenes commenced the duties of this office in Thargelion B. C. 337. But it is only implied that he *still* continued in the performance of them.

^g Πυανεσιῶνος ἐνάτῃ ἀπιόντος. Demosth. Cor. p. 266. Hence the argument of Æschines, that Demosthenes was still responsible, since he was still

posed to reward Demosthenes by a decree passed in the *fourth* month of the year [Pyaneption]; Æschines put in his suit in the *ninth* month [Elaphebolion], and in his subsequent speech proved that Demosthenes was still in office in the *eleventh* month [Thargelion]. The confusion of the dates has arisen from the negligence of Plutarch, and perhaps from corruption in the numbers of Cicero^h and Dionysius.

XXI.

PHILOSOPHERS.—HISTORIANS.—ORATORS.

ALTHOUGH some names occur in the third column of the Tables, which do not properly belong to any of these three descriptions, yet, to avoid an inconvenient subdivision, they have been arranged under one of the three classes. Thus, *Hippocrates*, for example, will be found among the philosophers, and *Gorgias* among the orators. The PHILOSOPHERS named in the Tables are these.

1. *Thales*, B. C. 560. 546.
2. *Chilon*, 556.
3. *Bias*, 544.
4. *Anaximander*, 547.
5. *Anaximenes*, 548. 480.
6. *Pherecydes*, 544.
7. *Xenophanes*^a, 538. 527. 477.
8. *Pythagoras*, 539. 533. 531. 525. 520. 510. 497. 472.
9. *Heraclitus*, 503. 455.
10. *Parmenides*^b, 503. 455.
11. *Anaxagoras*, 500. 480. 450. 432. 428.
12. *Diagoras Melius*, 466.
13. *Zeno Eleates*, 464. 455. 435.
14. *Archelaus*, 450.

in the exercise of his office seven months after the date of the decree.

^h In the passage of Cicero, for *quadriennio* I would read *biennio*.

^a No explanation is necessary of the reasons why *Xenophanes*, *Parmenides*, and *Empedocles*, although writers of verse, are placed among the philosophers rather than among the poets.

^b According to Plato *Parmenid.* p. 127. a. *Parmenides* was more than twenty-five years older than Zeno, and was about sixty-five when he was heard by Socrates: ἀφίκοτό ποτε εἰς Παναθήναια τὰ μεγάλα Ζήνων τε καὶ Παρμενίδης· τὸν μὲν οὖν Παρμενίδην εἶ μάλα ἤδη πρεσβύτερον εἶναι, σφόδρα πολὺν, καλὸν δὲ κάλαθον τὴν ὄψιν, περὶ ἔτη μάλιστα πέντε καὶ ἐξήκοντα· Ζήνωνα δὲ ἐγγυὲς τῶν τετταράκοντα τότε εἶναι, εὐμήκη δὲ καὶ χαρίεντα ἰδεῖν. This was in the early youth of

Socrates: Plato *ibid.* Σωκράτη δὲ εἶναι τότε σφόδρα νέον. (See the Tables B. C. 455, 3.) Plato for this has incurred the censure of Athenæus XI. p. 505.

f. Παρμενίδη μὲν γὰρ ἐλθεῖν εἰς λόγους τὸν τοῦ Πλάτωνος Σωκράτην μόλις ἢ ἡλικία συγχωρεῖ· οὐχ ὥς καὶ τοιούτους εἰπεῖν ἢ ἀκοῦσαι λόγους. The dialogue which Plato represents Socrates to have held with Parmenides and Zeno is doubtless fictitious: but it was founded on a fact, that Socrates when a boy had heard Parmenides discourse at Athens. We may place that visit of Parmenides in Olymp. 81. 3. B. C. 454, the 15th year of Socrates. This would suppose Parmenides to have been born about B. C. 519, and to have been 18 or 19 in the 69th Olympiad, where he is mentioned by Laërtius. Thus Aristotle at the age of 19 is mentioned by Diodorus. See the Tables B. C. 365, 3.

15. *Melissus*, 444. 440.
16. *Protagoras*^c, 444. 422.
17. *Empedocles*^d, 455. 444. 435.
18. *Socrates*, 468. 450. 399.
19. *Democritus*, 460. 435. 381. 370. 357.
20. *Hippocrates*, 460. 435. 431. 357.
21. *Prodicus*, 435.
22. *Meton*, 432.

^c It is supposed in the Tables that *Protagoras* might have died about B. C. 404, at the age of near seventy: ἐγγύς ἐβδομήκοντα ἔτη γεγονότα. We may suppose him to be born about B. C. 470, and to be ten years older than *Democritus*; who mentioned him in his writings: Laërt. IX. 42. Δημόκριτος μένεται τῆς περὶ τοῦ ἐνὸς δόξης τῶν περὶ Παρμενίδην καὶ Ζήνωνα, ὡς κατ' αὐτὸν μάλιστα διαβεβημένων καὶ Πρωταγόρα τοῦ Ἀβδηρίτου, ὃς ὁμολογεῖται κατὰ Σωκράτην γεγονέναι. *Protagoras* is said to have been the disciple of *Democritus*: Laërt. IX. 50. διήκουσε δὲ Δημόκριτου. Philostrat. Vit. Sophist. I. 10. Δημόκριτου ἀκροατὴς οἶκοι ἐγένετο. But the true account of this matter, which is given by Epicurus, is not inconsistent with those particulars of his age: Athen. VIII. p. 354. c. ὁ Ἐπίκουρος Πρωταγόραν φησὶ τὸν σοφιστὴν ἐκ φορμαφόρου καὶ ξυλοφόρου πρῶτον μὲν γενέσθαι γραφέα Δημόκριτου θαυμασθέντα δ' ὑπ' ἐκείνου ἐπὶ ξύλων τινῶν ἰδίᾳ συνθέσει, ἀπὸ ταύτης τῆς ἀρχῆς ἀναληφθῆναι ὑπ' αὐτοῦ καὶ διδάσκειν ἐν κόμῃ τινὶ γράμματα, ἀφ' ὧν ἐπὶ τὸ σοφιστεῦναι ὁρμήσαι. Laërt. IX. 53. φορμαφόρος ἦν, ὡς καὶ Ἐπικούρος που φησὶ. καὶ τοῦτον τὸν τρόπον ἦρθη πρὸς Δημόκριτον, ξύλα δεδεκῶς ἀφθεῖς. Suid. Πρωταγ. πρότερον ἦν φορτοβαστάκτης, ἐντυχὼν δὲ Δημόκριτῳ, ἡράσθη λόγων, καὶ φιλοσοφήσας ἐπὶ ῥητορείᾳ ἐν τράπῃ. *Democritus*, who was of one of the most eminent families at Abdera in rank and station, might discern the merit and encourage the genius of *Protagoras*, who was of an inferior condition, although himself younger than *Protagoras*. The narrative of Gellius V. 3. though decorated with additions of his own, contains in substance the same account. Respecting the death of *Protagoras*, there are difficulties. Laërt. IX. 54. 55. κατηγόρησεν αὐτοῦ Πυθόδωρος Πολυζήλου, εἷς τῶν τετρακοσίων. Ἀριστοτέλης δ' Εὐαθλὸν φησὶ.—φησὶ δὲ Φιλόχορος, πλέοντος αὐτοῦ εἰς Σικελίαν τὴν αὐτὴν καταποντισθῆναι, καὶ τοῦτο αἰνίττεσθαι Εὐριπίδην ἐν τῇ Ἰξίονι. ἔνιοι κατὰ τὴν ὁδὸν τελευτήσαι αὐτόν. It is not here asserted that he was condemned during the government of the Four-hundred, [B. C. 411.] but only that his accuser had been a member of that body. If, however, the meaning of Philochorus be reported accurately, he died before Euripides: consequently before the end of B. C. 406. According to Plato *Menon*. p. 91. e. his death would happen at least

before the death of Socrates: but the negligence of Plato upon these points renders this by no means certain. If Timon, apud Sext. Empir. IX. 57. is to be understood literally, he survived Socrates: θάνατον αὐτοῦ καταψηφισαμένων τῶν Ἀθηναίων, διαφυγὼν, καὶ κατὰ θάλατταν πταίσας, ἀπέθανε. μένεται δὲ ταύτης τῆς ἱστορίας καὶ Τίμων ὁ Φλιάσιος ἐν τῇ δευτέρᾳ τῶν σίλλων ταῦτα διεξερχόμενος

— φυγῆς ἐπεμαίετο, ὅφρα μὴ οὕτως Σωκρατικὸν πῖνον ψυχρὸν ποτὼν εἶδαί διῃ.

When we recollect that Euripides is represented by the grammarians as alluding in the *Παλαμήδης* to the death of Socrates, we shall not place much reliance upon the account of Laërtius, (for we do not possess the distinct meaning of Philochorus,) that in the *Ἰξίων* he alluded to the death of *Protagoras*. Perhaps we may most safely determine that *Protagoras* died a little before Socrates, and that he was about ten years older than his patron *Democritus*.

^d *Empedocles*, according to some accounts, had conversed with *Pythagoras*: Laërt. VIII. 50. κατὰ τινας, Πυθαγόρου διήκουσεν. Ibid. 54. ἀκοῦσαι δ' αὐτὸν Πυθαγόρου Τίμαιος διὰ τῆς ἐνάτης ἱστορεῖ. According to Alcidas apud Laërt. VIII. 56. *Zeno* and *Empedocles*, after having been the disciples of *Parmenides*, ὕστερον ἀποχωρήσας, καὶ τὸν μὲν Ζήνωνα κατ' ἰδίαν φιλοσοφῆσαι τὸν δὲ Ἀναξαγόρου διακοῦσαι καὶ Πυθαγόρου. καὶ τοῦ μὲν τὴν σεμνότητα ζηλωσαι τοῦ τε βίου καὶ τοῦ σχήματος, τοῦ δὲ τὴν φυσιολογίαν. These were the opinions of those who followed the later account of the time of *Pythagoras*, which placed his death at B. C. 472. (See the Tables 539. 472.) Accordingly Jamblichus adopts them, c. 23. These opinions are not probable. It appears that *Empedocles* died at the age of sixty, about the beginning of the Peloponnesian war: (see B. C. 444.) which would make him a few years older than his disciple *Gorgias*; (see B. C. 459.) and not more than 18 years of age at the supposed date of the death of *Pythagoras* in B. C. 472. But the earlier dates for *Pythagoras* are perhaps the true ones; and, according to these, his death would be placed at B. C. 507, almost twenty years before the birth of *Empedocles*.

23. *Plato*^c, 429. 416. 409. 399. 395. 389. 374. 365. 347.
24. *Socratici, Aristippus, Antisthenes, Æschines*, 365.
25. *Eudoxus*, 368.
26. *Diogenes Sinopensis*, 323.
27. *Speusippus*, 347. 339.
28. *Aristoteles*^f, 384. 367. 365. 347. 344. 342. 334. 322.
29. *Anaxarchus*, 339.
30. *Xenocrates*, 397. 339. 315.
31. *Crates*, 328.
32. *Theophrastus*^g, 322. 287.
33. *Stilpo*, 307.
34. *Polemo*, 315.

^c It has been shewn in the Tables on the authority of Aristoxenus that *Plato* was in Greece in B. C. 394, five years after the death of Socrates. Consequently his voyages must have been prosecuted at intervals, partly before, and partly after that date. It appears that he was twice in Italy, once before, and once after his visit to Egypt; by which Cicero Fin. V. 29. and Quintilian Inst. I. 12, 15. are reconciled. It is also probable that he visited Egypt twice. Strabo XVII. p. 806. ἐν τῇ Ἡλιουπόλει—ἐδείκνυντο αἱ τε τῶν ἱερέων οἰκοί, καὶ Πλάτωνος καὶ Εὐδόξου διατριβαί. συνανέβη γὰρ δὴ τῷ Πλάτωνι ὁ Εὐδόξος δεῦρο, καὶ συνδιέτριψαν τοῖς ἱερεῦσιν ἐκεῖνοι ἐνταῦθα τρισκαίδεκα ἔτη, ὡς εἴρηται ἰστί. περιττοὺς γὰρ ὄντας κατὰ τὴν ἐπιστήμην τῶν οὐρανίων, μυστικούς δὲ καὶ δυσμεταδότους, τῷ χρόνῳ καὶ ταῖς θεραπαταῖς ἐξελιπάρησαν ὥστε τινα τῶν θεωρημάτων ἱστορῆσαι. Thirteen years are so improbable, that the reading of the epitomator, τρία ἔτη, might seem preferable. Strabo, however, who adds, ὡς εἴρηται ἰστί, does not state this as an amount which he himself believed to be true, but as expressing the exaggerated report of others, perhaps of the Egyptians. We may collect from this passage that *Plato* was twice in Egypt. Eudoxus, who died at the age of fifty-three, who flourished B. C. 368, and visited Egypt in the reign of Nectanebis, could not have been the companion of the early travels of *Plato*. It is therefore to be supposed that *Plato* was accompanied by Eudoxus in a second voyage to Egypt.

^f In an old Latin version of a life of Aristotle, (Aristot. Buhle t. I. p. 55.) among many absurdities, these facts are nearly accurate: *Plato finivit vitam suam sub Theophilo. Aristoteles autem natus sub Diotrephe, et vivens annis 63, moritur in tempore Philoclis. Adhæsit autem Aristoteles Platoni tempore Nausigenis; et fuerunt a Theophilo, sub quo moritur Plato, usque ad Philoclem, anni 23 [verius, 25], quibus Aristoteles supervixit Platoni.*

^g *Theophrastus* composed his treatise περὶ λίθων in the archonship of Praxibulus B. C. 31½. Theo-

phrast. p. 702. ed. Schneid. οὐ παλαιὸν ἐστίν, ἀλλὰ περὶ ἔτη μάλιστα ἐνεήκοντα εἰς ἄρχοντα Πραξιβουλὸν Ἀθήνησι. Plin. Hist. Nat. XXXIII. 7. *Theophrastus* XC. annis ante Praxibulum Atheniensium magistratum (quod tempus exit in Urbis nostræ CCCCXXXIX annus) tradit inventum minium a Callia Atheniense, &c. The year B. C. 405, which was ninety years before the date at which Theophrastus wrote, coincides with U. C. Varr. 349. and that number might be restored to Pliny, instead of the defective CCXLIX, which must be imputed to an error in the copies. But the emendation of Casaubon, although at the expense of a greater alteration, is more probable. He supposes that Pliny intends a reference to the era at which Theophrastus wrote, the year of Praxibulus, (an opinion which is confirmed by the practice of Pliny in other passages,) and therefore substitutes CCCCXXXIX. [B. C. 315 = U. C. Var. 439.]

The treatise of Theophrastus περὶ αἰτίων φυτικῶν was published a year or two later; soon after the archonship of Nicodorus B. C. 31½. Caus. Plant. I. 19, 5. τὸ τελευταῖον ἦδη ἔπ' ἄρχοντος Νικοδόρου.

The work entitled περὶ φυτῶν ἱστορία was published after the year B. C. 307. He mentions in that piece the archonship of Simonides B. C. 31½. and the expedition of Ophellas, which is referred by Diodorus XX. 40—42. to the year of Charinus B. C. 30½. Hist. Plant. VI. 3, 3. οἱ Κυρηναῖοι τὴν πόλιν οἰκοῦσι μάλιστα περὶ τριακόσια (ἔτη) εἰς Σιμωνίδην ἄρχοντα Ἀθήνησι. Id. Hist. Plant. IV. 3, 2. τὸ Ὀφέλλου στρατοπέδον ἦν ἵκα ἐβάδιζεν εἰς Καρχηδόνα, καὶ τούτῳ φασὶ [τῷ σιλφίῳ] πλείους ἡμέρας ἀπολειπόντων τῶν ἐπιτηδείων κεχρήσθαι. According to Pliny, H. N. III. 5. he wrote this work, or at least a part of it, in the year of Nicodorus, B. C. 31½. *Theophrastus—Circeiorum insulæ mensuram posuit studia octoginta in eo volumine quod scripsit Nicodoro Atheniensium magistratu, qui fuit Urbis nostræ CCCCXL anno.* The passage is extant Hist. Plant. V. 8, 3. τῆς νήσου τὸ μέγεθος περὶ ὀγδοήκοντα σταδίους.

35. *Crantor*, 315. 278.

36. *Crates Academicus*, 315. 287. 278.

37. *Epicurus*, (510.) 341. 329. 323. 310. 306.

38. *Arcesilaüs*^h, 299. 278.

^h The period assigned to the death of *Arcesilaüs*, or B. C. 241, is not inconsistent with remaining accounts. He was in favour with *Eumenes* the brother of *Philetærus*: *Laërt.* IV. 38. ἐχορήγει αὐτῷ πολλὰ Εὐμένης ὁ τοῦ Φιλεταίρου· διὸ καὶ τοῦτω μόνῳ τῶν ἄλλων βασιλείῳ προσεφώνει. *Eumenes* began to reign B. C. 263. *Ecdemus* and *Demonphanes* were the companions of *Arcesilaüs*: *Polyb.* X. 25. Φιλοποίμην—παραγενόμενος εἰς ἡλικίαν ἐγένετο ζηλωτῆς Ἐκδήμου καὶ Δημόφανους, [conf. *Plutarch.* *Philopœm.* c. 1.] οἱ τὸ μὲν γένος ἦσαν ἐκ Μεγάλης πόλεως, φεύγοντες δὲ τοὺς τυράννους, καὶ συμβίοντες Ἀρκεσίλῳ τῷ φιλοσόφῳ κατὰ τὴν φυγὴν, ἤλευθέρωσαν μὲν τὴν αὐτῶν πατρίδα,—συνεπελάβοντο δὲ καὶ τῆς καταλύσεως τοῦ Σικυωνίων τυράννου Νικοκλέους κοινωνήσαντες Ἀράτῳ τῆς ἐπιβολῆς. [conf. *Plutarch.* *Arat.* c. 5.] They were probably with *Arcesilaüs* not many years before the liberation of *Sicyon*, B. C. 251. Respecting the time at which he founded his school, there is reason to doubt the accounts generally followed. It is said, that *Polemo* died in B. C. 270. that he was succeeded by *Crates*, and *Crates* by *Arcesilaüs*: *Laërt.* IV. 21. Κράτης ἀκροατῆς Πολέμωνος διεδέξατο τὴν σχολὴν αὐτοῦ. s. 32. Ἀρκεσίλαος—Κράτητος ἐκλιπόντος κατέσχε τὴν σχολὴν, ἐκχωρήσαντος αὐτῷ Σωκράτιδου τινός. Add *Eusebius* quoted in the *Tables* B. C. 315, 3. This account is followed by *Stanley*: *Lives of the Philosophers* p. 215. 216. “*Crates* dying, *Arcesilaüs* took upon “him the government of the school, which was “yielded to him by *Socratides*. Being possessed “of that place, he altered the manner of teaching.” And by *Brucker*: *Hist. Philosoph.* tom. I. p. 747. *Post Cratetis mortem cum Sosicrates* [leg. *Socratides*] *quidam successisset, ille Arcesilao ingenii et eruditionis laude inclyto locum cessit. Isque docendi munus in academia suscepit novamque philosophandi rationem introduxit.* According to this chronology, *Arcesilaüs* established the Middle Academy after B. C. 270. But, 1. He was already in reputation and had taught his new doctrine in the time of *Epicurus*, who died before *Polemo*: *Plutarch.* in *Colot.* p. 1121. F. 1122. A. τοῦ δὲ Ἀρκεσίλαου τὸν Ἐπίκουρον οὐ μετρίως ἔοικεν ἢ δόξα παραλπεῖν ἐν τοῖς τότε χρόνοις μάλιστα τῶν φιλοσόφων ἀγαπηθέντος· μὴθὲν γὰρ αὐτὸν ἴδιον λέγοντα φησὶν ὑπόληψιν ἐμποιεῖν καὶ δόξαν ἀνθρώποις ἀγραμμάτοις, ἅτε δὴ πολυγράμματος αὐτὸς ὢν καὶ μεμνημένος. ὁ δὲ Ἀρκεσίλαος τοσούτων ἀπέδει τοῦ καινοτομίας τινὰ δόξαν ἀγαπᾶν καὶ ὑποποιεῖσθαι τῶν παλαιῶν, ὥστε ἐγκαλεῖν τοὺς τότε σοφιστὰς ὅτι προστρίβεται Σωκράτει καὶ Πλάτῳ καὶ Παρμενίδῃ καὶ Ἡρα-

κλείτῳ τὰ περὶ τῆς ἐποχῆς δόγματα καὶ τῆς ἀκαταληψίας. *Arcesilaüs* therefore had taught his new doctrine before the death of *Polemo*. 2. He was the antagonist and rival of *Zeno*: *Numenius* apud *Euseb.* *Præp.* XIV. p. 729. C. ἐπεὶ γὰρ συμφοιτῶντες παρὰ Πολέμωνι [Ἀρκεσίλαος καὶ Ζήνων] ἐφιλοτιμήθησαν ἀλλήλοις, συμπαρέλαβον εἰς τὴν πρὸς ἀλλήλους μάχην, ὁ μὲν Ἡράκλειτον καὶ Στίλπωνα, ἅμα καὶ Κράτητα [sc. τὸν κυνικόν],—ὁ δὲ Ἀρκεσίλαος Θεόφραστον ἴσχει καὶ Κράντορα τὸν Πλατωνικὸν καὶ Διόδωρον, ἔτα Πύρρωνα. *Ibid.* p. 731. C. οἱ δὲ οὖν ἔνθεν ἀφορμηθέντες, ὅ τε Ἀρκεσίλαος καὶ Ζήνων,—τῆς μὲν ἀρχῆς ὄθεν ἐκ Πολέμωνος ὠρμήθησαν ἐπιλανθάνονται κ. τ. λ. His dispute with *Zeno* is mentioned by *Cicero* *Academ.* I. 12. IV. 24. *Laërt.* VII. 162. But *Zeno* died either B. C. 263 or 259. and it is not probable that *Arcesilaüs* his antagonist began his school only seven or eight years before the death of *Zeno*, and when *Zeno* was perhaps ninety years of age. 3. *Arcesilaüs* is mentioned by many testimonies in conjunction with *Crantor*: *Clemens* *Al. Strom.* I. p. 301. B. Σπεύσιππος Πλάτωνα διαδέχεται, τοῦτον δὲ Ξενοκράτης, ὃν Πολέμων· Πολέμωνος δὲ ἀκουσται Κράτης τε καὶ Κράντωρ, εἰς οὓς ἡ ἀπὸ Πλάτωνος κατέληξεν ἀρχαία ἀκαδημία· Κράντορος δὲ μετέσχεν Ἀρκεσίλαος. Compare *Numenius* apud *Euseb.* l. c. p. 729. C. 731. A. *Laërtius* IV. 24. 28. 29. *Crantor* made him his heir: *Laërt.* IV. 25. λέγεται καὶ τὴν οὐσίαν καταλπεῖν Ἀρκεσίλῳ ταλάντων οὖσαν δυοκαίδεκα. Sometimes *Arcesilaüs* is called the successor of *Polemo*, and *Crates* is not mentioned; as in *Euseb.* *Præp.* XIV. p. 726. C. Πολέμωνά φασι διαδέχασθαι Ἀρκεσίλαον. which argues a want of certainty in the accounts. It appears, then, probable, from the preceding considerations, that *Arcesilaüs* established his school at the death of *Crantor*; that from this period he was the rival of *Zeno* and *Epicurus*; that *Polemo* and *Crates*, strictly speaking, had no successors, that the Old Academy expired with them and was superseded by the school of *Arcesilaüs*, which had been already founded in their lifetime.

Stanley, who in one passage already quoted makes *Arcesilaüs* the successor of *Crates*, in another makes him the successor of *Crantor*: p. 155. “The Academick sect was instituted by *Plato*, “continued by *Speusippus*, *Xenocrates*, *Polemo*, “*Crates*, *Crantor*; thus far called the Old Academy. *Arcesilaüs* succeeding *Crantor* instituted “the Middle Academy.” This opinion, however inconsistent with the former opinion, is very near the truth, except that he has erred in the order of

39. *Zeno Cittieus*ⁱ, 299. 279.

40. *Strato*, 287.

41. *Lycon*, 300. 287.

42. *Chrysippus*, 280.

43. *Lacydes*, 299.

Among the HISTORIANS, who flourished within this period, are many whose time is too indefinitely marked to admit their insertion in the Tables. In the following list, an account of these is combined with the names of the historians who appear in the Tables.

1. *Cadmus Milesius*, the first writer of history in prose, (Plin. H. N. VII. 56.) was contemporary with Arcesilaüs, and flourished not earlier than the reigns of Cyrus and Cambyses. Joseph. Apion. I. 2. οἱ τὰς ἱστορίας ἐπιχειρήσαντες συγγράφειν παρ' αὐτοῖς, λέγω δὲ τοὺς περὶ Κάδμου τε τὸν Μιλήσιον καὶ τὸν Ἀργεῖον Ἀκουσίλαον,—βραχὺ τῆς Περσῶν ἐπὶ τὴν Ἑλλάδα στρατείας τῷ χρόνῳ προέλαβον. Diod. I. 37. οἱ περὶ τὸν Ἑλλάνικον καὶ Κάδμον ἔτι δ' Ἑκαταῖον, καὶ πάντες οἱ τοιοῦτοι, παλαιοὶ παντάπασιν ὄντες, εἰς τὰς μυθώδεις ἀποφάσεις ἀπέκλιναν. Strabo I. p. 18. λύσαντες τὸ μέτρον τὰλλα δὲ φυλάξαντες τὰ ποιητικὰ συνέγραψαν οἱ περὶ Κάδμον καὶ Φερεκύδην καὶ Ἑκαταῖον. The

the names. Crantor did not follow Polemo and Crates. If Arcesilaüs succeeded him, he succeeded in their lifetime. In Galen tom. IV. p. 424. I. 43. is this account: καὶ Κράντης γέγονε καθηγητικός· εἰς ὃν κατέληξεν ἡ ἀρχαία ἀκαδημία. τοῦ δὲ Κράντεως ἀκουστής ἦν Ἀρκεσίλαος, καὶ τὴν μέσσην ἀκαδημίαν ἐπινενόηκεν. The editors have substituted Κράτης—Κράτητος—an obvious correction. It may be doubted, however, whether the writer had not Crantor in his mind, and whether the names ought not to be restored—Κράντωρ—Κράντορος.

The anecdote in Plutarch. Moral. p. 55. C. respecting Arcesilaüs and Cleanthes probably referred to the period after Zeno's death. Plutarch notices Arcesilaüs in some other passages: as Moral. p. 110. A. 126. A. 461. D. 705. E. 63. D. and p. 328. A. where he relates that Arcesilaüs left nothing in writing.

ⁱ Zeno taught at Athens fifty-eight years: Laërt. VII. 28. ὁ Ἀπολλώνιος φησὶν [Idem VII. 6. Ἀπολλώνιος ὁ Τύριος ἐν τοῖς περὶ Ζήνωνος. Strabo XVI. p. 757. ἐκ Τύρου—μικρὸν πρὸ ἡμῶν Ἀπολλώνιος, ὁ τὸν πίνακα ἐκθεὶς τῶν ἀπὸ Ζήνωνος φιλοσόφων καὶ τῶν βιβλίων] ἀφηγήσασθαι τῆς σχολῆς αὐτὸν ἔτη δυοῖν δέοντα ἐξήκοντα. According to one account, he was thirty at his coming to Athens: Laërt. VII. 2. ἀνελθὼν εἰς τὰς Ἀθήνας ἤδη τριακοντούτης. But the account of his disciple Persæus varies considerably: Laërt. VII. 28. Περσαῖος φησὶ δύο καὶ ἐβδομήκοντα ἔτῳ τελευτῆσαι αὐτὸν· ἐλθεῖν δὲ Ἀθήνας δύο καὶ εἴκοσι ἔτῳ. We are not to imagine that Persæus could be ignorant of the age of Zeno: we must therefore suppose ἙΒΔΟΜΗΚΟΝΤΑ to be an error of the copy for ἙΝΕΝΗΚΟΝΤΑ. These two words are interchanged upon other occasions; as in Laërt. I. 38. (see the Tables B. C. 546, 3.) and in Lycurg. Leocrat. p.

157, 1. (see the Appendix p. 250. Again, Laërt. I. 108. de Mysone: κατέστρεψε βιωὺς ἔτη ἑπτὰ καὶ ἐνενήκοντα. H. Steph. remarks, γράφεται ἐβδομήκοντα πρὸ ἐνενήκοντα. According to another passage of Laërtius, (VII. 6.) Zeno lived to the 130th Olympiad: Περσαῖος ἠκμαῖζε κατὰ τὴν τριακοστὴν καὶ ἑκατοστὴν Ὀλυμπιάδα, ἥδη γέροντος ὄντος Ζήνωνος.

Zeno had passed his eightieth year before the death of Epicurus. He describes his own age in his letter to Antigonus, for the authenticity of which we have the authority of Apollonius above-mentioned: Laërt. VII. 9. “Ἐγὼ δὲ συνέχομαι σώματι ἀσθενεῖ διὰ γῆρας. ἑτῶν γὰρ εἰμὶ ὀγδοήκοντα. διό· περ οὐ δύναμαι σοι συμμῆξαι. ἀποστέλλω δέ σοι τινὰς τῶν ἐμαντοῦ συσχολαστῶν.”—ἀπέστειλε δὲ Περσαῖος καὶ Φιλονίδην τὸν Θηβαῖον· ὃν ἀμφοτέρων Ἐπίκουρος μνημονεύει ὡς συνόντων Ἀντιγόνῳ. This occurred after B. C. 277, when Antigonus recovered Macedonia, and before B. C. 271, when Epicurus died: consequently Zeno was born between B. C. 357 and 352: his death happened either B. C. 263, where Eusebius places it, or, if Laërtius is to be trusted, four or five years later, in Ol. 130. B. C. 259. The term of ninety-eight years (current) would be expressed by B. C. 356—259. the term of ninety-two years by B. C. 355—263. His age when he came to Athens, and the duration assigned by Laërtius to his studies, are incompatible with the years of his life. The numbers of Laërtius give 30 + 20 + 58 = 108 years. The account of his follower Persæus is preferable, that he came to Athens at the age of twenty-two. He presided fifty-eight years; and consequently studied under his Athenian masters, either twelve years, if he lived to ninety-two, or eighteen years, if he lived to ninety-eight.

work which bore the name of Cadmus was entitled κτίσις Μιλήτου καὶ τῆς ὅλης Ἰωνίας ἐν βιβλίοις δ'.) but his genuine writings were lost before the time of Dionysius of Halicarnassus. Dionys. de Thucyd. p. 863. 864. οἱ μὲν οὖν ἀρχαῖοι πάντῃ, καὶ ἀπ' αὐτῶν μόνον γινωσκόμενοι τῶν ὀνομάτων, ποίαν τε λέξιν ἐπετήδευσαν οὐκ ἔχω συμβαλεῖν—οὔτε γὰρ διασώζονται τῶν πλείονων αἱ γραφαὶ μέχρι τῶν καθ' ἡμᾶς χρόνων, οὐθ' αἱ διασωζόμεναι παρὰ πᾶσιν ὡς ἐκείνων οὔσαι τῶν ἀνδρῶν πιστεύονται. ἐν αἷς εἰσιν αἱ τε Κάδμου τοῦ Μιλήσιου καὶ Ἀρισταίου τοῦ Προικονησίου καὶ τῶν παραπλησίων τούτοις.

2. *Theagenes Rheginus* flourished in the reign of Cambyses. Tatian Or. ad Græc. p. 105. περὶ τῆς ποιήσεως τοῦ Ὀμήρου^k γένους τε αὐτοῦ καὶ χρόνου καθ' ὃν ἤκμασε, προηρεύνησαν οἱ πρεσβύτατοι, Θεαγένης τε ὁ Ῥηγίνος, κατὰ Καμβύσην γεγονώς. It does not appear that Theagenes wrote history, properly so called^l.

3. *Eugeon Samius*. Dionysius de Thucyd. p. 818. enumerates two classes of early Greek historians; the first of the more ancient, the second of those who flourished a little before the Peloponnesian war. He places *Eugeon* at the head of the first list: ἀρχαῖοι μὲν οὖν συγγραφεῖς πολλοὶ καὶ κατὰ πολλοὺς τόπους ἐγένοντο πρὸ τοῦ Πελοποννησιακοῦ πολέμου· ἐν οἷς ἐστὶν Εὐγέων τε ὁ Σάμιος καὶ Δηΐοχος ὁ Προικονήσιος καὶ Εὐδήμος ὁ Πάριος καὶ Δημοκλῆς ὁ Φυγαλεὺς καὶ Ἐκαταῖος ὁ Μιλήσιος, ὃ τε Ἀργεῖος Ἀκουσίλαος καὶ ὁ Λαμψακηνὸς Χάρων, καὶ ὁ Χαλκηδόνιος Ἀμελισταγόρας.

4. *Polyzelus*, an historian, according to Suidas, (v. Ἴβυκος,) prior in time to the poet Ibycus: Ἴβυκος Φυτίου· οἱ δὲ, Πολυζήλου τοῦ Μεσσηνίου τοῦ ἱστοριογράφου.

5. *Deiochus Proconnesius*. In the first list of Dionysius. This writer is quoted by Schol.

j This title is preserved by Suidas v. Κάδμος. But in the whole of what he has delivered under Κάδμος ὁ Μιλήσιος and Κάδμος Πανδίωνος there is a perpetual confusion of the ancient Phœnician hero with Cadmus the historian. Κάδμος ὁ Μιλήσιος [applies to the historian] εὐρετῆς τῶν γραμμάτων [belongs to the Phœnician, as do the verses which follow]. Κάδμος Πανδίωνος, Μιλήσιος, ἱστορικός [designates the historian], μικρῷ νεώτερος Ὀρφέως [belongs to the Phœnician]. συνέταξε δὲ κτίσιν Μιλήτου—[here he returns to the historian] ὅτι τὸν Κάδμον φασὶ πρῶτον εἰς τὴν Ἑλλάδα κομίσαι τὰ γράμματα [here he returns to the Phœnician]. Throughout the whole account of the two persons the blunder is complete. What part of this is to be ascribed to Suidas, and how much to the transcriber, cannot be determined. There were two reasons why Orpheus would be mentioned in connexion with the Phœnician Cadmus. 1. He was said to have instituted the worship of Bacchus: Apollod. I. 3, 2. εὔρε δὲ Ὀρφεὺς καὶ τὰ Διονύσου μυστήρια. which the Greeks received from Cadmus. (compare Herodot. II. 49.) 2. The invention of letters was by some ascribed to Orpheus. conf. Wolf. Proleg. in Hom. p. li. I think it very possible that Suidas might represent Cadmus as younger than Orpheus, although in reality three generations older. But yet we may restore the true chronology by an easy correction and transposition, if we suppose the passage, in which Suidas abbreviated the account of some grammarian, to have stood thus:

Κάδμος Πανδίωνος Μιλήσιος, ἱστορικός, ὃς πρῶτος κατὰ τινὰς συγγραφὴν ἔγραψε καταλογάδην. Συνέταξε δὲ Κτίσιν Μιλήτου—ἐν βιβλίοις δ'.

"Ὅτι τὸν Κάδμον φασὶ πρῶτον εἰς τὴν Ἑλλάδα κομίσαι τὰ γράμματα, ἅπερ πρῶτος Φοῖνικες ἐφεύρον. Μικρῷ νεώτερος Ὀρφεύς.

^k This work upon Homer is noticed by Schol. Aristoph. Av. 823. Schol. Pac. 927. Schol. Homer. II. XX. 66—70. Theagenes seems to be intended by Tzetzes ad Lycophr. 177. by the description of Ῥηγίνου τοῦ πολυμήμονος.

^l Theagenes ἐν τῷ περὶ Αἰγίνης is quoted by Tzetzes ad Lycophron. 176. Θεαγένης ὁ ἱστορικός ἐν τῷ περὶ Αἰγίνης φησὶν· "Ὀλιγανθρωπούσης τῆς νήσου τοὺς ἐν αὐτῇ ἐν σπηλαίοις οἰκεῖν ἀκατασκεύους ὄντας" κ. τ. λ. given more at large in Schol. Pindar. Nem. III. 21. But this was a later Theagenes, and lived after the times of Aristophanes: Catalog. MSS. Clark. p. 72, 23. κατεκλήρωσε δὲ (Ἀριστοφάνης) καὶ τὴν Αἰγίαν, ὥς Θεαγένης ἐν τῷ περὶ Αἰγίνης. This later Theagenes was perhaps the author of a work entitled Μακεδονικά, which is quoted by Steph. Byz. in the following passages: Θεαγένης Μακεδονικός, v. Ἐλευθερίσκος. Κύδνα. Λητή. Μιέζα. Μισητός. Ὀλόβαγρα. Παλλήνη. Παρθενόπολις. Φύσκος. Θεαγ. ἐν Μακεδονίᾳ, v. Ἀλτός. Βάλλα. Θεαγ. ἐν Μακεδονικῇ, v. Σκύδρα. Θεαγ. ἐ Μακεδονικῶν, v. Ὀρέσται. The same work, though not named, is quoted v. Ἀκесаμεναί. Τίρσαι. Another work, Θεαγένης ἐν Καρικοῖς, is quoted v. Κασταλία.

Apollon. I. 139. 961. 966. 976. 987. 989. 1037. 1062. 1063. 1065.^m From Schol. Apollon. II. 98. we learn the title of his work: *Δηϊόχοχος* [*Διόχοχος* Cod. Paris. II. 106.] ἐν πρώτῳ περὶ Κυζίκου.

6. *Eudemus Parius*. Clem. Strom. VI. p. 629. A. τὰ Ἡσιόδου μετέλλαξαν εἰς πεζὸν λόγον Εὐμηλὸς τε [*forte l. Εὐδημος*] καὶ Ἀκουσίλαος οἱ ἱστοριογράφοι.

7. *Democles*. Strabo I. p. 58. μιμνήσκεται δὲ [*Demetrius Scepsius*] πρὸς ταῦτα τῶν ὑπὸ Δημοκλέους λεγομένων, σεισμῶς τινος μεγάλους—ἱστοροῦντος.

8. *Acusilaüs*. In the first list of Dionysius. Classed by Josephus with Cadmus. See N^o. 1. Suidas: Ἀκουσίλαος—ἱστορικὸς πρεσβύτατος. ἔγραψε δὲ Γενεαλογίαν ἐκ δέλτων χαλκῶν, ἃς λόγος εὐρεῖν τὸν πατέρα αὐτοῦ ὀρύξαντά τινα τόπον τῆς οἰκίας αὐτοῦ. Suidas, in three passages, (v. Ἐκαταῖος Μιλήσιος. ἱστορήσαι. συγγράφω.) repeats, τὰ Ἀκουσιλάου νοθεύεται. [*male Ἀγησιλάου in Suida legitur.*] He is quoted by Plato, by Apollodorus, Strabo, Josephus, Tatian, Clemens, Africanus, Harpocration. At what period, therefore, spurious histories began to be circulated cannot be pronouncedⁿ.

9. *Amelesagoras Chalcedonius*. Earlier than Gorgias and Hecataeus: Clem. Strom. VI. p. 629. A. Μελεσαγόρου ἔκλεψεν Γοργίας ὁ Λεοντῖνος, καὶ Εὐδημος ὁ Νάξιος, οἱ ἱστορικοί· καὶ ἐπὶ τούτοις ὁ Προκοννήσιος Βίων, ὃς καὶ τὰ Κάδμου τοῦ παλαιοῦ μετέγραψε κεφαλαιούμενος· Ἀμφίλοχος τε καὶ Ἀριστοκλῆς καὶ Λεάνδριος καὶ Ἀναξιμένης καὶ Ἑλλάνικος καὶ Ἐκαταῖος—^o.

10. *Hecataeus*. See the Tables B. C. 520. 501. His works were divided into three classes, ἱστορίαι. γενεαλογίαι. Geographical pieces^p.

^m In all these passages, except the first, the name was edited *Δηϊόχοχος*. But in Schol. Cod. Paris. (Lipsiæ 1813.) in I. 966. 976. 987. 1062. 1065. the name is *Διόχοχος*, and in I. 139. distinctly *Δηϊόχοχος*. In II. 106. where the former copies had *Δηϊόχοχος*, the Paris MS. has again *Διόχοχος*. We may therefore conclude that *Δηϊόχοχος* was the true orthography, as it is given in Schol. I. 139. In the copies of Steph. Byz. v. *Δάμψακος* this writer is called *Δηϊόχορος ὁ Κυζικηνός*. The name *Δηϊόχοχος* may perhaps be restored to Porphyry apud Euseb. Præp. X. 3. p. 464. B. καὶ τί γὰρ Ἐφόρου ἴδιον; ἐκ τῶν Δαΐμαχου καὶ Καλλισθένου καὶ Ἀναξιμένους αὐταῖς λέξεσιν ἔστιν ὅτε τρισχίλιους ὅλους μετατιθέντος στίχους; Marx ad Ephori fragmenta p. 71. rejects this account, quod *Daimachus* (*Indicorum scriptor*), *Anaximenes Callisthenes*, qui regnante *Alexandro* et ultra floruerunt, nequitiam exscribi potuerunt ab Ephoro tunc aut decrepito aut mortuo, finitis certe et editis jam *historiarum libris*. With respect to *Callisthenes* and *Anaximenes* this is not quite exact. *Callisthenes* died B. C. 328. *Anaximenes* was already known in B. C. 365. Both were contemporary with Ephorus; and we have no authority for pronouncing that their Grecian Histories (*conf. ann. 362, 3. 357, 3.*) had not preceded his. *Daimachus* flourished later; and was ambassador in India in the reign of Seleucus: Strabo II. p. 70. and consequently could not have been transcribed by Ephorus. But this difficulty may be removed by re-

storing to the text of Porphyry ἐκ τῶν *Δηϊόχου*. *Deiochus* and *Ephorus* are quoted together for the same fact (ὡς ἱστορεῖ *Δηϊόχοχος* καὶ Ἐφωρος) by Schol. Apollon. I. 976.

ⁿ The fragments of *Acusilaüs* have been collected by Sturz. He quotes the following passages. Clem. Strom. I. p. 299. D. 321. A. Tatian. p. 86. Schol. Apollon. II. 1123. IV. 57. 828. 1147. 992. Harpocrat. Ὀμηρίδαι. Strab. X. p. 472. D. Etymol. Καῖος. Tzetz. Lycophron. 177. Syncell. p. 64. B. C. African. apud Euseb. Præp. X. 10. p. 488. D. Apollodor. II. 1, 1.—1, 3.—2, 2.—5, 7. III. 8, 1.—11, 1.—4, 4.—12, 6.—15, 2. Schol. Odys. ξ'. 533. ρ'. 207. λ'. 519. Iliad. ν'. 307. Plato Sympos. p. 178. B. [Heyne ad Apollod. p. 975. had overlooked this passage, when he remarked that Apollodorus was the earliest writer by whom *Acusilaüs* was quoted.] Schol. Hesiod. Theogon. 379. Schol. Nicand. Theriac. 11. Joseph. Ant. I. 3, 9. To these may be added the following: Schol. Victor. ad Iliad. XXIII. 296. Ἀκουσίλαος ἐν τρίτῳ Γενεαλογίῳ κύριον ἤκουσε τὸ Ἐχέπωλος, οὗτος· “Κλεωνύμου δ' Ἀγχίσης, τοῦ δὲ Ἐχέπωλος.”

^o *Amelesagoras* is quoted by Schol. Euripid. Alcest. 2. Ἀπολλόδαρος φησὶ κεραννοθῆναι τὸν Ἀσκληπίον, ἐπὶ τῷ τὸν Ἰππόλυτον ἀναστήσαι, Ἀμελεσαγόρας δὲ, ὅτι Γλαύκων.

^p The fragments of *Hecataeus*, which are numerous, have been collected by Creuzer *Historicorum Antiquissimorum Fragmenta*, p. 38—86.

11. *Dionysius Milesius*, B. C. 520. Suidas: Διονύσιος Μιλήσιος, ἱστορικός. Τὰ μετὰ Δαρεῖον ἐν βιβλίοις ε'. Περίγησιν οἰκουμένης. Περσικά, Ἰάδι διαλέκτῳ. Τρωϊκῶν βιβλία γ'. Μυθικά. Κύκλον ἱστορικὸν ἐν βιβλίοις ζ'. Diod. III. 65. Διονυσίῳ τῷ συνταξαμένῳ τὰς παλαιὰς μυθοποιίας. οὗτος γὰρ τὰ τε περὶ τὸν Διόνυσον καὶ τὰς Ἀμαζόνας, ἔτι δὲ τοὺς Ἀργοναύτας, καὶ τὰ κατὰ τὸν Ἰλιακὸν πόλεμον πραχθέντα καὶ πολλὰ ἕτερα συνέταξε, παρατιθεῖς τὰ ποιήματα τῶν ἀρχαίων, τῶν τε μυθολόγων καὶ τῶν ποιητῶν. As he wrote τὰ μετὰ Δαρεῖον, he must have continued to flourish after B. C. 485.⁹

12. *Charon Lampasacenus*, B. C. 504. 464. Suidas enumerates ten titles of works by Charon. But the only works of Charon which are distinctly quoted by name are these two: Περσικά. Ὅροι Λαμφακηνῶν[†].

13. *Hirrys Rheginus*. Suidas: Ἴπυς Ῥηγῖνος, ἱστορικός, γεγονὼς ἐπὶ τῶν Περσικῶν, καὶ πρῶτος ἔγραψε τὰς Σικελικὰς πράξεις, ἃς ὕστερον Μύης ἐπετέμετο. Κτίσιν Ἰταλίας. Σικελικῶν βιβλία ε'. Χρονικά ἐν βιβλίοις ε'. Ἀργολικῶν [*sic emendat Vossius*] γ'. Steph. Byz. v. Ἀρκάς. Ἴππυς ὁ Ῥηγῖνος λέγεται πρῶτος καλέσαι προσελήνους τοὺς Ἀρχάδας. Schol. Apollon. IV. 262. καὶ Ἴππυς δὲ τοὺς Αἰγυπτίους ἀρχαιοτάτους γεγονέναι λέγει[‡].

14. *Hellanicus*, B. C. 496. 431. According to Lucian Macrob. c. 22. he lived to eighty-five: Ἑλλάνικος ὁ Λέσβιος ὀγδοήκοντα καὶ πέντε. which extends the life of Hellanicus to B. C. 411.[†]

15. *Damastes*. Dionys. de Thucyd. p. 818. ὀλίγω πρεσβύτεροι τῶν Πελοποννησιακῶν, καὶ μέχρι τῆς Θουκυδίδου παρεκτείναντες ἡλικίας, Ἑλλάνικός τε ὁ Λέσβιος καὶ Δαμάστης ὁ Σιγριεύς καὶ Ξενομήδης ὁ Χῖος καὶ Ξάνθος ὁ Λυδὸς καὶ ἄλλοι συχνοί. Suidas: Δαμάστης, Σιγριεύς—γεγονὼς πρὸ

⁹ Athen. XI. p. 477. d. Διονύσιος ὁ Σάμιος ἐν ταῖς περὶ τοῦ κύκλου. p. 481. e. Διονύσιος ὁ Σάμιος ἐν ἔκτῳ περὶ τοῦ κύκλου. This is no other than *Dionysius Milesius*, and the work quoted is the κύκλος ἱστορικός in the list of Suidas. Heyne, however, ad Apollodor. p. 981. Excurs. I. ad Virgil. Æneid. II. (in opposition to Wesseling ad Diod. III. 51. who agrees in the interpretation here given,) thinks that the κύκλος ἱστορικός referred to the history τῶν μετὰ Δαρεῖον, that the κύκλος μυθικός was formed by the other works which Suidas mentions, and that this κύκλος μυθικός is intended by Athenæus.

[†] The other works of *Charon*, mentioned by Suidas, are these: Αἰθιοπικά. Ἑλληνικά, ἐν βιβλίοις δ'. Περὶ Λαμφάκου β'. Λιβυκά. Πρυτάνεις ἢ ἄρχοντες τῶν Λακεδαιμονίων[†] ἔστι δὲ χρονικά. Κτίσεις πόλεων, ἐν βιβλίοις β'. Κρητικά ἐν βιβλίοις γ'. Περίπλους ὁ ἐκτὸς τῶν Ἡρακλείων στηλῶν. From the Ἑλληνικά, in the opinion of Creuzer p. 107. was taken the account given of Themistocles apud Plutarch. Themistocl. c. 27. Charon is quoted, without the name of the work, in the following ten passages: 1. Phot. Lex. Κύβητος. 2. Plutarch. Mor. p. 255. A—E. a long narrative, abridged by Polyæn. VIII. 37. 3. Schol. Apollon. II. 2. 4. Ibid. II. 477. repeated by Etymol. v. Ἀμαδρυάδες. 5. Tzet. Lycophron. 480. 6. Strab. XIII. p. 583. 7. Plutarch. Mor. p. 859. B. 8. Ibid. p. 861. C. D. 9. Pausan. X. 38, 6. 10. Plutarch. Themistocl. c. 27.

[‡] Athenæus I. p. 31. b. Ἴππίας [*legit Schweigh.* Ἴππυς] ὁ Ῥηγῖνος τὴν εἰλὸν καλουμένην ἄμπελον βιβλίαν

φησὶ καλεῖσθαι[†] ἣν Πόλλιν τὸν Ἀργεῖον, ὃς ἐβασίλευσε Συρακουσίων, πρῶτον εἰς Συρακούσας κομίσαι ἐξ Ἰταλίας. Probably taken from the Sicilian history. Plutarch. Mor. p. 422. E. Ἴππυς δὲ ὁ Ῥηγῖνος, οὗ μέμνηται Φανίας ὁ Ἐρέσιος, ἱστορεῖ δοῦσαν εἶναι ταύτην Πέτρανος καὶ λόγον, ὡς ἑκατὸν καὶ ὀγδοήκοντα καὶ τρεῖς κόσμους ὄντας, κ. τ. λ. The Χρονικά are quoted by Zenobius Adag. III. 42. p. 64. “δῶρον δ' ὅ τι δῶ τις ἐπαινέι.” αὕτη κόμμα ἐστὶ χρησμοῦ τοῦ δοθέντος Μουσκέλλῳ τῷ Ῥηπέϊ, καθ' ὃν δὴ χρόνον Κρότωνα οὐκ ἐβούλετο οἰκίζειν Σύβαρις, ὡς φησὶν Ἴππεὺς [*leg.* Ἴππυς] ἐν τῷ περὶ χρόνων.

[†] Suidas: Ἑλλάνικος, Μυτιληναῖος, ἱστορικός—διέτριψε δὲ Ἑλλάνικος καὶ σὺν Ἡροδότῳ παρὰ Ἀμύντῳ τῷ Μακεδόνων βασιλεῖ κατὰ τοὺς χρόνους Εὐρύπιδου καὶ Σοφοκλέους[†] καὶ Ἑκαταίῳ τῷ Μιλησίῳ ἐπέβαλε γεγονότι κατὰ τὰ Περσικά καὶ μικρῷ πρὸς. ἐξέτεινε δὲ καὶ μέχρι τῶν Περδίκκου χρόνων, καὶ ἐτελεύτησεν ἐν Περπερήνῃ τῇ κατ' ἀντικρὺ Λέσβου. συνεγράψατο δὲ πλεῖστα πεζῶς τε καὶ ποιητικῶς. There is nothing to which much objection can be made, except the mention of *Amyntas*. There was no king Amyntas in Macedonia during the lives of Hellanicus and Herodotus. See the Table at p. 220. If we might alter texts without authority, I should propose to read—Παρὰ Περδίκκῳ τῷ Μακεδόνων βασιλεῖ—ἐξέτεινε δὲ μέχρι τῶν Ἀρχελαίου χρόνων. Hellanicus died in the third year of Archelaus; Herodotus still lived in the fifth year of that king. The connexion or acquaintance of Hellanicus with Herodotus is confirmed by an anecdote in Schol. Sophocl. Philoctet. 201.

τῶν Πελοποννησιακῶν, σύγχρονος Ἡροδότου, τῶν πλουσιωτάτων, ἱστορικός—γένετο δὲ Ἑλλαντικοῦ μαθητῆς^u.

16. *Xenomedes Chius*. Schol. Aristoph. *Lysistrat.* 448. ἔστιν ὅτε τὴν Ἀθηναίων Ταυροπόλον καλοῦσιν^v ὡς Ξενομήδης ἱστορεῖ.

17. *Pherecydes*, B. C. 480. Φερεκύδης Λέριος the *historian*, (the same person as Φερεκύδης Ἀθηναῖος,) and Φερεκύδης Σύριος the *philosopher*, are frequently confounded: as in Lucian. *Macrob.* c. 22. Clem. *Strom.* V. p. 567. C. Euseb. *Chron.* ad Ol. 59. 4. The work of the Athenian or Lerian Pherecydes, so often quoted by the Scholiasts and by Apollodorus, was a mythological history, in ten or twelve books^x.

18. *Xanthus*, B. C. 463. His fragments are collected by Creuzer *Hist. Ant. Fragm.* p. 144—226.

19. *Herodotus*, B. C. 484. 478. 456. 443. 431. 409.

20. *Antiochus*, B. C. 423. Dionys. *Ant.* I. p. 34. Ἀντίοχος ὁ Συρακούσιος, συγγραφεὺς πάνυ ἀρχαῖος—εἰπὼν ὧδε: “Ἀντίοχος Ξενοφάνεος τάδε συνέγραψε περὶ Ἰταλίας ἐκ τῶν ἀρχαίων λόγων τὰ “πιστότατα καὶ σαφέστατα. τὴν γῆν ταύτην, ἥτις νῦν Ἰταλία καλεῖται, τὸ παλαιὸν εἶχον Οἰωνωτροί.” But Antiochus, although πάνυ ἀρχαῖος, and although he wrote, like the early historians, in the Ionic dialect, yet lived to the times of Thucydides and the Peloponnesian war. See the *Tables* B. C. 423, 3.^v

21. *Stesimbrotus Thasius*. Athen. XIII. p. 589. e. Στησίμβροτος ὁ Θάσιος ἱστορεῖ, κατὰ τοὺς αὐτοὺς αὐτῷ χρόνους γενόμενος, καὶ ἑωρακὼς αὐτὸν [*Periclem*], ἐν τῷ ἐπιγραφομένῳ Περὶ Θεμιστοκλέους καὶ Θουκυδίδου καὶ Περικλέους. Plutarch. *Pericl.* c. 8. ὁ δὲ Στησίμβροτος φησὶν, ὅτι τοὺς ἐν Σάμῳ τεθνηκότας ἐγκωμιάζων ἐπὶ τοῦ βήματος [*Pericles*] ἀθανάτους ἔλεγε γεγονέναι καθάπερ τοὺς θεοὺς—Stesimbrotus, therefore, wrote after B. C. 440. Plutarch. *Pericl.* c. 13. Στησίμβροτος ὁ Θάσιος δεῖν ἄσβεστον καὶ μυθώδες ἐξενεγκεῖν ἐτόλμησεν εἰς τὴν γυναῖκα τοῦ υἱοῦ κατὰ τοῦ Περικλέους. οὕτως εἰκοι πάντῃ χαλεπὸν εἶναι καὶ δυσθήρατον ἱστορίᾳ τάλῃθες, ὅταν—ἡ τῶν πράξεων καὶ τῶν βίων ἡλικιωτὶς ἱστορία, τὰ μὲν φθόνοις καὶ δυσμενείαις τὰ δὲ χαριζόμενῃ καὶ κολακεύουσα, λυμαινεται καὶ διαστρέφῃ τὴν ἀλήθειαν. Id. c. 36. φησὶν ὁ Στησίμβροτος ὅλως ἀνήκεστον ἄχρι τῆς τελευταίας τῷ νεανίσκῳ [*Xanthippo*] πρὸς τὸν πατέρα παραμεῖναι τὴν διαφοράν. ἀπέθανε γὰρ ὁ Ξάνθιππος ἐν τῷ λοιμῷ νοσήσας. This brings down the narrative of Stesimbrotus below B. C. 430.^z

22. *Thucydides*, B. C. (496.) 471. 456. 431. 424. 423. 411. 403.

23. *Herodicus*. Aristot. *Rhet.* II. 23, 29. Ἡρόδικος Θρασύμαχος “Αἰεὶ θρασύμαχος εἶ.” καὶ Πῶλον “Αἰεὶ σὺ πῶλος εἶ.” The Scholiast remarks: Ἡρόδικος, Ἀθηναῖος, ἱστορικός. The age of

^u *Damastes* is quoted by Strabo XIII. p. 583. on the geography of the Troad; and of Cyprus; XIV. p. 684. Plutarch *Camill.* c. 19, quotes him as undertaking to fix the day on which Troy was taken. Dionys. *Ant.* I. p. 181. refers to him as attesting that Æneas came to Italy. *Δαμάστης ἐν τῇ περὶ ἔθνων* is quoted by Steph. Byz. v. ὑπερβόριοι. —Agathem. I. 1. Ἀναξίμανδρος—πρῶτος ἐτόλμησε τὴν οἰκουμένην ἐν πίνακι γράψαι. μεθ’ ὃν Ἑκαταῖος—εἶτα *Δαμάστης* ὁ Σιγείδης [*sic legendum*] τὰ πλεῖστα ἐκ τῶν Ἑκαταίου μεταγράψας περίπλουν ἔγραψεν.

^x *Pherecydes*, however, introduced events subsequent to the mythological period: as the pedigree of Miltiades: Marcellin. *Vit. Thucyd.* p. i. the Scythian expedition of Darius: Clem. *Strom.*

V. p. 567. C. the Ionic Migration led by the sons of Codrus: Strabo XIV. p. 632.

^y *Antiochus* is quoted again by Dionysius p. 35. 58. 88. 186. His *Italian History* is quoted by Hesychius v. Χώνη. and by Strabo V. p. 242. VI. p. 252. 254 [repeated by Steph. Byz. v. Βρέττας. ubi conf. Berkelium]. 257. 262. 264. 265. 278. His *Sicilian History*, by Pausanias X. 11, 3.

^z Plutarch quotes *Stesimbrotus* for the flight of Themistocles; Themistoc. c. 24. where he censures him as inaccurate:—and for the history of Cimon: Cimon. c. 4. 16. Tatian or. ad Græc. p. 106. notices *Stesimbrotus* as one of those who had treated of Homer. To this work Plato alludes *Ion.* p. 530. d.

Herodicus may be collected from the time of the rhetoricians *Thrasymachus*^a and *Polus*, with whom he was contemporary.

24. *Cratippus*. Dionys. de Thucyd. p. 847. ἔοικεν [*Thucydides*] ἀτελῇ τὴν ἱστορίαν καταλιπεῖν, ὡς καὶ Κράτιππος, ὁ συνακμάσας αὐτῷ καὶ τὰ παραλειφθέντα ὑπ' αὐτοῦ συναγαγὼν, γέγραπεν· οὐ μόνον ταῖς πράξεσιν αὐταῖς (τὰς δημηγορίας) ἐμποδὼν γεγενῆσθαι λέγων, ἀλλὰ καὶ τοῖς ἀκούουσιν ὀχληρὰς εἶναι, κ. τ. λ. *Cratippus* survived *Thucydides*: conf. *Marcellin. Vit. Thucyd.* p. xxvii.^b

25. *Clitodemus* vel *Clidemus*. His *Ἀτθίς* was published *after* the archonship of *Nausinicus* B. C. 37³. Phot. Lex. v. Ναυκραρία. ὁ Κλειδῆμος ἐν τῇ τρίτῃ φησὶν, ὅτι Κλεισθένους δέκα φυλάς ποιήσαντος ἀντὶ τῶν τεσσάρων, συνέβη καὶ εἰς πεντήκοντα μέρη διαταγῆναι. αὐτοὺς δὲ ἐκάλουν ναυκράρια, ὥσπερ νῦν εἰς τὰ ἑκατὸν μέρη διαιρεθέντα καλοῦσι συμμορίας. The συμμορίαι were instituted in the year of *Nausinicus*. *Harpocrat.* v. συμμορία. He is quoted by *Pausanias* X. 15, 3. for the Athenian expedition to Sicily, in B. C. 415.^c

26. *Xenophon*, B. C. 424. 411. 401. 394. 374. 365. 362. 359.

27. *Ctesias*, B. C. 401. 398. 384.^d

28. *Anaximander*. *Suidas*: Ἀναξίμανδρος Ἀναξίμανδρου, Μιλήσιος, ὁ νεώτερος, ἱστορικός. γέγονε δὲ κατὰ τοὺς Ἀρταξέρξου χρόνους τοῦ Μνήμονος κληθέντος. Laërt. II. 2. γέγονε δὲ καὶ—Ἀναξίμανδρος ἱστορικός, καὶ αὐτὸς Μιλήσιος, τῇ Ἰάδι γεγραφώς. These, among other authors, held that letters were brought to Greece by *Cadmus*; (*Bekker. Anecd. Græc.* p. 783, 9.)—οἱ Μιλησιακοὶ συγγραφεῖς, Ἀναξίμανδρος καὶ Διονύσιος καὶ Ἐκαταῖος, ὡς καὶ Ἀπολλόδωρος ἐν νεῶν καταλόγῳ παρατίθεται.^e

29. *Philistus*, B. C. 406. 363. 356.

30. *Ephorus*^f, B. C. 340. 333.

^a The time of *Thrasymachus* is marked by *Dionysius Lys.* p. 464.—ἀρετὴν εὐρίσκω παρὰ Λυσίᾳ πάνυ θαυμαστὴν, ἥς Θεόφραστος μὲν φησὶν ἄρξαι Θρασύμαχον ἐγὼ δ' ἡγοῦμαι Λυσίαν· καὶ γὰρ τοῖς χρόνοις οὗτος ἐκεῖνου προέχειν ἔμοιγε δοκεῖ· λέγω δ' ὡς ἐν ἀκμῇ κοινῇ βίου γενομένων ἀμφοῖν.

^b The leading facts of the history of *Cratippus* are intimated by *Plutarch. Glor. Athen.* p. 345. *D.* ἄνελε τὰ περὶ Ἑλλήσποντον Ἀλκιβιάδου νεανειύματα, καὶ τὰ πρὸς Λέσβον Θρασύλλον, καὶ τὴν ὑπὸ Θηραμένους τῆς ὀλιγαρχίας κατάλυσιν, καὶ Θρασύβουλον καὶ Ἀρχίνον καὶ τοὺς ἀπὸ Φυλῆς ἐβδομήκοντα—καὶ Κόνωνα πάλιν ἐμβιβάζοντα τὰς Ἀθήνας εἰς τὴν θάλατταν, καὶ ΚΡΑΤΙΠΠΟΣ ἀνήσεται.

^c *Pausanias* I. c. calls *Clidemus* ὁπόσοι τὰ Ἀθηναίων ἐπιχώρια ἔγραψαν, τὸν ἀρχαιότατον. As *Hellanicus*, at least, had composed an *Ἀτθίς* before *Clitodemus*, it is not obvious in what sense he could be called the earliest writer upon the affairs of Attica, unless we understand *Clitodemus* to be the earliest native Athenian who had composed an *Ἀτθίς*. That he was an Athenian, is reasonably collected by *Siebelis*, (*Phanodemi, Demonis, &c. Fragmenta* p. xiii.) from *Plutarch Glor. Athen.* p. 345. E.

^d Besides the *Περσικά* and *Ἰνδικά* mentioned in the Tables, another work of *Ctesias* is quoted: *Κτησίας ἐν περίπλῳ Ἀσίας*, *Harp.* v. Σκιάποδες. whence *Κτησίας ἐν πρώτῳ περίπλῳ*, *Steph. Byz.* v. Σίγυνος. *Κτησίας* τρίτῃ περιηγήσεως, perhaps the same work,

Steph. v. Κοσίτη.

^e This *Anaximander* appears to be quoted by *Athenæus* XI. p. 498. c. conf. *Schweigh.* ad locum—and to be mentioned with *Stesimbrotus* by *Xenophon Sympos.* 3, 6. conf. *Weisk.* ad locum.

^f *Ephorus* is thus mentioned by *Strabo* XIII. p. 622. ἀνὴρ δ' ἄξιος μνήμης ἐκ τῆσδε τῆς πόλεως [*Cymæ*] ἀναντιλέκτως μὲν ἔστιν Ἐφορος, τῶν Ἰσοκράτους γνωρίμων τοῦ ῥήτορος, ὁ τὴν ἱστορίαν συγγράψας καὶ τὰ περὶ τῶν εἰρημάτων. This work περὶ εἰρημάτων is quoted by *Athenæus* IV. p. 182. c. VIII. p. 352. c. XIV. p. 637. b. *Ephorus* and *Theopompus* are thus described by *Photius* Cod. 176. p. 393. φασὶ δὲ αὐτόν τε [*sc. Theopompum*] καὶ Ἐφορον Ἰσοκράτους γενέσθαι μαθητάς—καὶ τὰς ἱστορικὰς δὲ ὑποθέσεις τὸν διδάσκαλον αὐτοῖς προβαλεῖν, τὰς μὲν ἄνω τῶν χρόνων Ἐφόρῳ, Θεοπόμπῳ δὲ τὰς μετὰ Θουκυδίδην Ἑλληνικὰς, πρὸς τὴν ἑκατέρου φύσιν καὶ τὸ ἔργον ἀρμοσάμενον. But, although *Ephorus* engaged in the history of the early times, yet it appears that he treated the recent transactions copiously in his history. In the tenth book he had brought down his history to the times of *Miltiades* cir. B. C. 490. conf. *Steph. Byz.* v. Πάρος. In his 18th book he had reached *Dercyllidas* B. C. 399. See the Tables B. C. 399, 2. In his 25th he had arrived at the battle of Mantinea. See the Tables B. C. 362, 2. So that he employed seven or eight books in describing 37 years B. C. 399—362. and his

31. *Theopompus* ε, B. C. 411. 394. 360. 343. 305.

32. *Cephisodorus*. Anonymus ad Aristot. Eth. Nicom. III. 8. Ἱστοροῦσι περὶ τῆς μάχης ταύτης Κηφισσοῦδος ἐν τῇ δωδεκάτῃ τῶν περὶ τοῦ ἱεροῦ πολέμου, καὶ Ἀναξιμένης ἐν τῇ τετάρτῃ τῶν περὶ

last four or five books would contain the history of 22 years. See the Tables 340, 3. It appears probable from Plutarch de Garrul. p. 514. C. that Ephorus was the popular historian in Plutarch's age for the times of Leuctra and Mantinea: τῶν παρ' ἡμῖν τις κατὰ τύχην ἀνεγνωκῶς δύο τῶν Ἐφόρου βιβλίων ἢ τρία, πάντας ἀνθρώπους κατέτριβε καὶ πᾶν ἀνάστατον ἐποίει συμπόσιον, αἰετὴν ἐν Λεύκτροις μάχην καὶ τὰ συνεχῆ διηγοῦμενος. The style, however, of Ephorus was faulty: Dio tom. I. p. 479. Ἐφορος πολλὴν μὲν ἱστορίαν παραδίδωσι, τὸ δὲ ὑπτιον καὶ ἀνεμνέον τῆς ἀπαγγελίας σοὶ οὐκ ἐπιτήδειον. and Plutarch ridicules the speeches which Ephorus, Theopompus, and Anaximenes introduced into their histories: Polit. Præc. p. 803. B. ἐπὶ δὲ τῶν Ἐφόρου καὶ Θεοπόμου καὶ Ἀναξιμένους ῥητοριῶν καὶ περιόδων, ὥς περαίνουσιν ἐξοπλίσαντες τὰ στρατεύματα καὶ παρατάξαντες, ἔστιν εἰπεῖν, Οὐδεὶς σιδήρου ταῦτα μυραίνει πέλας.

^ε *Theopompus* was still living in B. C. 305, and, according to his own account, was born about B. C. 378. Phot. Cod. 176. p. 392. Φυγεῖν λέγεται τῆς πατρίδος ἅμα τῷ πατρὶ, ἐπὶ λακωνισμῷ τοῦ πατρὸς ἀλόντος· ἀνασωθῆναι δὲ τῇ πατρίδι τελευτήσαντος αὐτῷ τοῦ πατρὸς· τὴν δὲ καθοδὸν Ἀλεξάνδρου τοῦ Μακεδόνων βασιλέως δι' ἐπιστολῶν τῶν πρὸς τοὺς Χίους καταπραξαμένου· ἐτῶν δὲ εἶναι τότε τὸν Θεόπομον πέντε καὶ τεσσαράκοντα. The rescript of Alexander to the Chians could not have been earlier than B. C. 333, which gives B. C. 378 for the birth of Theopompus. Suidas has a different account: Θεόπομπος Χῖος—γεγονὸς κατὰ τοὺς χρόνους τῆς ἀναρχίας Ἀθηναίων, ἐπὶ τῆς ἐνενηκοστῆς τρίτης ὀλυμπιάδος, ὅτε καὶ Ἐφορος. Ἰσοκράτους ἀκουστῆς ἅμα Ἐφόρῳ. Kuster translates γεγονώς, *vixit*. But, as Theopompus was still alive 99 years after that period, the word might at least be rendered *natus est*, to make the account of Suidas even possible. The version, however, of Kuster gives the true sense of Suidas: as appears from another passage: Ἐφορος, Κυμαῖος, [malè Ἐφιππος] υἱὸς Δημοφίλου· Ἰσοκράτους ἀκουστῆς τοῦ ῥήτορος, ἱστορικός· ἦν δὲ ἐπὶ τῆς ἐνενηκοστῆς τρίτης ὀλυμπιάδος, ὥς καὶ πρὸ τῆς Φιλίππου βασιλείας εἶναι τοῦ Μακεδόνα. It appears therefore to be the error of the lexicographer, who supposes these historians to have flourished in the 93d Olympiad. Marx ad Ephori Fragmenta p. 18—20. places the birth of both the historians in that Olympiad:—*Licet nobis illud ἦν et γερονὸς accipere pro "natus."* *Historiarum libros finisse Ol. 109. 4. Diodorus prodidit. Quid ergo si Ephorum a persolvendo opere morte occupatum dicamus at. 64? Impediunt Plutarchus p. 1043. D. Clemens p. 337. A. [See the Tables B. C. 333, 3.]* On the text of Photius he merely observes, *In Photii ver-*

bis vitium inesse suspicor; and concludes, (p. 23.) *illud negari vix potest, ad Alexandri imperium proxime accessisse Ephori ætatem, ut eadem fruere-tur vitæ diuturnitate qua Isocrates magister et Theopompus aqualis: quorum alter nonaginta novem saltem annorum senex vitæ concessit, alter idem vitæ stadium si non explevit proxime certe attigit.* This interpretation of ἦν in Suidas cannot be admitted. In the next place, it is highly improbable that Theopompus, who was living in B. C. 305, should have been born in B. C. 404. Had he attained the age of 100 years, it would hardly have been unnoticed by Lucian, and Phlegon, and other writers, who have recorded the ages of eminent men. On the contrary, the numbers of Photius are highly probable; and no reason is given for suspecting corruption in his text. Theopompus would be born about B. C. 378, would be of the same age as his companion Theodectes, who studied with him under Isocrates, and would be 73 in B. C. 305, the first year of king Ptolemy. See the Tables B. C. 305, 3.

Theopompus wrote Ἑλληνικά in 12 books and Φιλιππικά in 58. These numbers are verified by Diodorus, and we may set aside those of Suidas as erroneous or corrupt. M^r. Schweighæuser ad Athen. tom. VIII. p. 534. supposes that the whole work of Theopompus, called collectively his *History*, included the *Hellenics*; and that the *Philippics* were only a part of the whole *corpus historicum*: Athen. VI. p. 259. f. Θεόπομπος γὰρ ἐν τῇ ἐνεκακαιδεκάτῃ τῶν Φιλιππικῶν] *Quod codex noster Epitomæ habet, ἐν τῇ θ', id ex ἐν τῇ ιθ' corruptum.*—*Nec vero dissimulandum id quod hoc loco Casaubonus observavit: "At libro IV. ubi de Philippo et ejus auld narrantur simillima ex eodem Theopompo, laudatur liber undequingagesimus."* *At ibi τῶν ἱστοριῶν libri citantur, hic vero τῶν Φιλιππικῶν. Et quanquam subinde universa Theopompi historia sub titulo τῶν Φιλιππικῶν citetur, tamen τὰ Φιλιππικά proprie non nisi pars fuere universi operis, quod inde cæperat ubi desierat Thucydides. Itaque videndum ne interdum idem aliquis liber Rerum Philippicarum potuerit sub diverso numero citari, prout is qui eum citaverit vel a totius operis exordium vel ab ipsarum Rerum Philippicarum principio initium numerandi fecisset.*

There seems no reason for this opinion. The *Hellenics* consisted of 12 books, the *Philippics* of 58, consequently by this mode of reckoning the 1st book of the *Philippics* would be the 13th of the *History*: the 17th of the *Philippics* would be the 29th of the *History*: the 19th would be the 31st.

Φίλιππον, καὶ Ἐφορος ἐν τῇ τριακοστῇ. (conf. Marx. Ephori Fragment. p. 256.) Dionysius frequently names *Cephisodorus* among the scholars of Isocrates; conf. Dionys. Isæo. p. 626.

But, in the case mentioned, the 49th of the History is quoted for things contained in the 19th of the Philippics. This hypothesis therefore would leave 49—19 or 30 books for the Ἑλληνικά, which is contrary to all testimony. Again, upon M^r. Schweighæuser's plan, either this *corpus historicum* comprehended the Ἑλληνικά exclusive of the 58 books of the Philippics, or that Φιλιππικὴ ἱστορία was in reality only 46 books, and the Hellenics were included in the 58. Either of these propositions is inadmissible. 1. The History of Theopompus in the former case would extend to 70 books. But no number higher than 58 is found quoted by ancient authors. Stephanus v. Μεσσαπεία quotes Θεόπομπος πεντηκοστῷ ἐβδόμῳ. Moreover all the citations imply that the History terminated in lib. 58. and not in lib. 70. Thus, Theopompus related the death of Archidamus in Italy in the 52d book: Athen. XII. p. 536. C. ἐν τῇ πεντηκοστῇ δευτέρᾳ φησὶν ὡς “ Ἀρχίδαμος ὁ Λακῶν ἀποστὰς τῆς πατρὸς διαίτης—ἑσπούδασεν αἰεὶ δι’ ἀκρασίαν ἔξω διατρίβειν καὶ Ταραντίνων πρεσβευσαμένων περὶ συμμαχίας ἔσπευσεν συνεξελθεῖν αὐτοῖς βοηθός—καὶ ἐν τῇ πολέμῳ ἀποθανὼν οὐδὲ ταφῆς κατεξιώθη.” and the battle of Chæronea in the 53d. Idem X. p. 435. b. Φίλιππος φιλοπότης ἦν, ὡς ἱστορεῖ Θεόπομπος ἐν τῇ ἑκτῇ καὶ εἰκοστῇ τῶν ἱστοριῶν—ἐν δὲ τῇ τρίτῃ καὶ πεντηκοστῇ περὶ τῶν ἐν Χαιρώνειᾳ γενομένων εἰπὼν, κ. τ. λ. Idem IV. p. 166. e. Περὶ τῶν Ταραντίνων ἱστορῶν ἐν τῇ δευτέρᾳ πεντηκοστῇ τῶν ἱστοριῶν γράφει οὕτως “ Ἡ πόλις ἡ τῶν Ταραντίνων” κ. τ. λ. The Tarentines are evidently mentioned on occasion of the expedition of Archidamus. When he had arrived at these transactions, in B.C. 338, he could not be far from the close of his history of Philip: but the scheme of M^r. Schweighæuser would suppose that 17 books were yet to come. 2. In the second case, the Philippics could not be quoted beyond the 46th book. But Diodorus expressly names 58 books, and Steph. Byz. distinctly quotes the 49th v. Μίσκερα. πόλις Σικανίας. Θεόπομπος τεσσαρακοστῷ ἐνάτῳ Φιλιππικῶν. Polybius VIII. 11. also quotes the 49th book: μάλιστα δ’ ἂν τις ἐπιτιμήσειε Θεοπόμῳ, ὅς γ’ ἐν ἀρχῇ τῆς περὶ Φιλίππου συντάξεως δι’ αὐτὸ μάλιστα παρορμηθῆναι φήσας κ. τ. λ.—μετὰ ταῦτα ἐν τε τῷ προοίμῳ καὶ παρ’ ὅλην δὲ τὴν ἱστορίαν ἀκρατέστατον αὐτὸν ἀποδείκνυσιν.—εἰ δὲ τις ἀναγνῶναι βουληθείη τὴν ἀρχὴν τῆς ἐνάτης καὶ μ’ αὐτῷ βίβλου, παντάπασιν ἂν θαυμάσαι τὴν ἀτοπίαν τοῦ συγγράφους. M^r. Schweighæuser himself justly remarks upon this passage, *Theopompus Chiusus Φιλιππικῶν sive τῶν περὶ Φιλίππου ἱστοριῶν libros edidit LVIII*. Lastly, the Sicilian digression occupied libb. 41, 42, 43, of the Philippics. (See the Tables 343, 3.) But, if 58 included the whole

corpus historicum, this 41st book of the Philippics would be no other than the 53d book of the History, which, as we have already seen, contained the narrative of the battle of Chæronea. Whenever, then, Theopompus ἐν ἱστορίαις is quoted, the Philippics in 58 books appear to be meant; when his Grecian History is quoted, it is called by the title Ἑλληνικά. Nor are these two works truly described, when they are said to form one *corpus historicum*. Dionysius de Historicis p. 782. attests that they were distinct: Θεόπομπος—ἄξιός ἐπαινεῖσθαι τῆς ὑποθέσεως τῶν ἱστοριῶν· καλὰ γὰρ ἀμφοτέραι· ἡ μὲν τὰ λοιπὰ τοῦ Πελοποννησιακοῦ πολέμου περιέχουσα, ἡ δὲ τὰ Φιλίππῳ πεπραγμένα. And they did not proceed in an unbroken series. The one closed at B. C. 394, the other commenced at B. C. 360; and a space of 34 years intervened, which belonged to neither.

Fifty-three of the fifty-eight books of the Philippics were extant in the ninth century and were read by Photius, who preserves an abstract of the 12th book of this Philippic History: Cod. 176. p. 390. ἀνεγνώσθησαν Θεοπόμῳ λόγοι ἱστορικοί· γ’ δὲ καὶ γ’ εἰσὶν οἱ σωζόμενοι αὐτοῦ τῶν ἱστορικῶν λόγων διαπεπτοκέναι δὲ καὶ τῶν παλαιῶν τινὲς ἔφησαν τὴν τε ἑκτὴν καὶ ἐβδόμην καὶ δὴ καὶ τὴν ἐνάτην καὶ εἰκοστὴν καὶ τὴν τριακοστὴν. ἀλλὰ ταύτας μὲν οὐδ’ ἡμεῖς εἶδομεν, Μηνοφάνης δὲ τις τὰ περὶ Θεοπόμῳν δεξιῶν (ἀρχαῖος δὲ καὶ οὐκ εὐκαταφρόνητος ὁ ἀνὴρ) καὶ τὴν δωδεκάτην συνδιαπεπτοκέναι λέγει· καίτοι αὐτὴν ἡμεῖς ταῖς ἄλλαις συνανέγνωμεν. The Hellenics might perish earlier, being less celebrated; and do not appear to have been seen by Photius. Heyne, however, Præfat. ad Diod. p. LXXXII. note, asserts, that the 12th book of Theopompus, of which Photius has preserved an abstract, was the 12th book of the Grecian History: *Ea quæ illo libro comprehensa fuere ad Ol. 98. 3. spectant; nec ullo modo in Philippicis locum habuisse videntur. Mihi satis liquet Photium librum XII. et ultimum historiarum Græcarum manibus tractasse; nam in hos poterant a Theopompo per digressionem illa omnia quæ de Acori et Evagora ex eo libro laudantur interponi vel operi adjici in narratione pugnæ ad Cyprum. Digressionibus autem Theopompum mirifice indulsisse satis constat*. This opinion is by no means just. The 12th and last book of the Hellenics closed at the battle of Cnidus B.C. 394. Diod. XIII. 42. XIV. 84. The battle of Cnidus itself appears not to have been included in the history: for he closed his narrative at the year of the preceding archon Diophantus. See the Tables 394, 3. But this 12th book contains the Peace of Antalcidas B. C. 386, the Cyprian war B. C. 385—376, and the death of Eva-

Isocr. p. 577. ad Amm. p. 722. ad Pomp. p. 757. Whence Ruhnkenius Hist. Crit. or. Græc. p. 159. with much probability conjectures that this Cephisodorus was the writer of the history, because many of the school of Isocrates applied themselves to historical composition.

33. *Dinon*. Plin. H. N. X. 49. *Dino, Clitarchi celebrati auctoris pater*. Whence we know his age, for Clitarchus was a companion of Alexander: Diod. II. 7.^h

34. *Simonides*. Contemporary with Speusippus: Laërt. IV. 5. πρὸς τοῦτον [*Speusippum*] γράφει καὶ Σιμωνίδης τὰς ἱστορίας, ἐν αἷς κατατετάχει τὰς πράξεις Διώνος τε καὶ Βίωνος.

35. *Leo*. Suidas: Λέων, Λέοντος, Βυζάντιος, φιλόσοφος Περιπατητικὸς καὶ σοφιστὴς, μαθητὴς Πλάτωνος, ἢ, ὡς τινες, Ἀριστοτέλους. ἔγραψε τὰ κατὰ Φίλιππον καὶ τὸ Βυζάντιον βιβλίους ζ'. Τευθραντικόν. Περὶ Βησάλου· Τὸν ἱερὸν πόλεμον· Περὶ στάσεων· Τὰ κατ' Ἀλέξανδρονⁱ.

36. *Callisthenes*, B. C. 387. 357. Callisthenes died about the year B. C. 328.^k

37. *Anaximenes*, B. C. 365. 362. Suidas: Ἀναξιμένης Ἀριστοκλέους, Λαμψακηνὸς, ῥήτωρ, μαθητὴς Διογένηος τοῦ Κυνοῦ καὶ Ζωίλου—διδάσκαλος δὲ Ἀλεξάνδρου τοῦ Μακεδόνης. εἶπετο δὲ αὐτῷ ἐν τοῖς πολέμοις. Strab. XIII. p. 589. ἐκ Λαμφάκου δὲ—Ἀναξιμένης ὁ ῥήτωρ. Dionys. Isæo p. 626. Ἀναξιμένην τὸν Λαμψακηνὸν ἐν ἀπάσαις μὲν ταῖς ἰδέαις τῶν λόγων τετράγωνόν τινα εἶναι βουλόμενον· καὶ

goras B. C. 374. It was therefore a digression, and belonged to neither of the historical subjects. But, if Theopompus was given to digress, which is admitted, why should this particular digression be possible in one work, and not possible in the other? This book described the affairs of Egypt and Cyprus, and the transactions of the Persian government with these two countries; and this might well be inserted in that *Philippic History*, which so much abounded in digression that little more than a fourth of the whole belonged to the main subject: Photius p. 393. πλείσταις μὲν οὖν παρεκβάσει παντοδαπῆς ἱστορίας τοὺς ἱστορικὺς αὐτοῦ λόγους Θεόπομπος παρατείνει. διὸ καὶ Φίλιππος ὁ πρὸς Ῥωμαίων πολέμησας ἐξελὼν ταύτας, καὶ τὰς Φιλίππου συνητάξιμους πράξεις, αἱ σκοπὸς εἰσι Θεοπόμῳ, εἰς ἑβίβλους μόνας, μηδὲν παρ' ἑαυτοῦ προσθεῖς ἢ ἀφελὼν πλὴν (ὡς εἰρηται) τῶν παρεκτροπῶν, τὰς πάσας ἀπῆρτισε. There is no reason, then, for supposing that Photius was mistaken, when he imagined the book which he had in his hands to be the XIIth of the *Philippic History*.

Heyne (ibid. p. lxxxiii.) proceeds to observe: *Utrumque opus historicum ad 60,000 versus processisse e prisco scribendi more Photius testatur*. This is not quite the account of Photius. Theopompus apud Photium p. 392. remarks upon his own histories, that he had written πλείους ἢ ἑξ ἑκατὸν μύριας ἐπὶ τὰς τε τῶν Ἑλλήνων καὶ βαρβάρων πράξεις μέχρι νῦν ἀπαγγελλομένας ἔστι λαβεῖν. The 70 books, therefore, of his two Histories contained 150,000 lines or verses: an average of about 2140 lines to each: a less proportion than that contained in the Antiquities of Josephus, whose 20 books extend to 60,000 lines: Ant. XX. 11. fin. βίβλοις μὲν εἴκοσιν ἔξ δὲ μυριάσι στίχων. or 3000 a-piece.

^h The Περσικὰ of *Dinon* are quoted by many

writers: Athen. II. p. 67. a. Δείνων ἐν τῇ Περσικῇ πραγματείᾳ. XIII. p. 560. e. Δίνων ἐν ταῖς Περσικοῖς. XI. p. 503. f. Δίνων ἐν τρίτῳ Περσικῶν. Laërt. I. 8. Δείνων ἐν τῇ πέμπτῃ τῶν ἱστοριῶν. Athen. XIII. p. 609. a. Δίνων ἐν τῇ πέμπτῃ τῶν Περσικῶν τῆς πρώτης συντάξεως: where he is speaking of the sister of Xerxes. It is difficult therefore to conjecture where he made the former part to end, if, as Schweigh. (ad locum) supposes, *altera parte vetustior historia, altera recentior exponebatur*. Plutarch quotes *Dinon* with evident satisfaction for the affairs of the younger Cyrus and of Artaxerxes: Artaxerx. c. 9. 10. 13. 19. 22. He refers to *Dinon* for the reign of Ochus: Isid. Osirid. p. 363. C. and as treating of Themistocles: Themistocl. c. 27. This writer is quoted concerning Semiramis by Ælian. V. H. VII. 1. Cicero Div. I. 23. and Nepos Conon. c. 5. follow *Dinon* for Persian affairs.

ⁱ Suidas relates the particulars of *Leo's* embassy to Athens, derived from Philostrat. Vit. Sophist. I. 2. p. 485. Athenæus XII. p. 550. f. ascribes the saying to Python, at Byzantium, and makes *Leo* only the narrator. Plutarch Mor. p. 804. A. relates the story of *Leo*, and at Athens, but varies in the particulars. *Leo* is noticed again by Plutarch Mor. p. 88. F. 633. C.

^k Plutarch Alex. c. 55. relates the death of *Callisthenes*, ἐν αἷς ἡμέραις Ἀλέξανδρος ἐν Μαλλοῖς Ὄξυδράκαις ἐτρόθη, according to one account, for there were various. Arrian Exped. IV. p. 272. has preserved the varying accounts of the death of *Callisthenes*. Cicero ad Qu. Frat. II. 13. de Orat. II. 14. speaks of this historian with no great respect. Longinus s. 3. censures the bad taste of *Callisthenes*. Polybius XII. 17—22. treats at large of his unskilfulness in his accounts of military affairs.

γὰρ ἱστορίας γέγραφε—καὶ τέχνας ἐξένηνοχεν, ἦπται δὲ καὶ συμβουλευτικῶν καὶ δικανικῶν ἀγῶνων. Pausan. VI. 18, 2—3. Ἀναξιμένους οἶδα εἰκόνα ἀνευρῶν, ὃς τὰ ἐν Ἑλλήσιν ἀρχαῖα καὶ ὅσα Φίλιππος ὁ Ἀμύντου καὶ ὕστερον Ἀλέξανδρος εἰργάσατο συνέγραψεν ὁμοίως ἅπαντα. These testimonies shew that Anaximenes the orator and Anaximenes the historian were the same person¹: and that, when Diodorus mentions, among the eminent men who flourished in B. C. 365, *Anaximenes of Lampsacus*, (see the Tables,) he speaks of the same person whose historical work he afterwards describes.

38. *Palæphatus*. Suidas: Παλαίφατος, Ἀβυδηνὸς, ἱστορικός. Κυπριακά. Δηλιακά. Ἀττικά. Ἀραβικά. γέγονε δὲ ἐπὶ Ἀλεξάνδρου τοῦ Μακεδόνης.

39. *Marsyas Pellæus*, B. C. 308.

40. *Demophilus*, B. C. 357. Son of Ephorus. Suid. v. Ἐφίππος. Athen. VI. p. 232. e. Ἐφορος, ἡ Δημοφίλος ὁ υἱὸς αὐτοῦ, ἐν τῇ τριακοστῇ τῶν ἱστοριῶν, περὶ τοῦ ἐν Δελφοῖς ἱεροῦ λόγων, φησὶν “Ὀνόμαρχος δέ,” κ. τ. λ. Schol. Victor. ad Iliad. XIII. 301, quoting the 30th book of Ephorus, concludes, ἔστι δὲ ταῦτα ἐν τῇ τριακοστῇ τῇ Δημοφίλου.

41. *Hieronymus Cardianus*, B. C. 301.

42. *Diyllus*, B. C. 357. 339. 298. Diyllus is placed here, on account of the mention of his historical work in the Tables^m.

43. *Athanis*, B. C. 363. Of his time nothing is known. Ἀθάνης ἐν πρώτῳ Σικελικῶν is quoted as speaking of the elder Dionysius by Athenæus III. p. 98. d.

44. *Psaon Plataensis*, B. C. 298. Dionysius de Comp. Verb. p. 30. enumerates him among the historians who were negligent of style: Φύλαρχον λέγω καὶ Δοῦριν καὶ Πολύβιον καὶ Σάωνα [*emendat Jonsius Ψάωνα*] καὶ τὸν Καλαντιανὸν Δημήτριον, Ἰεράνυμόν τε καὶ Ἀντίλοχον, καὶ Ἡρακλείδην καὶ Ἡγησίαν Μάγνητα.—Psaon, who is introduced here from the notice of his history at B. C. 298, properly belongs to the period of the Ptolemies.

45. *Philochorus*, B. C. 306.

To these may be added *Dionysiodorus* and *Anaxis*; although the time in which they lived is not known: Diod. XV. 95. ἐπ’ ἄρχοντος Νικοφῆμου, [B. C. 365.] τῶν συγγραφέων Διονυσιοδώρος καὶ Ἀνάξις οἱ Βοιωτοὶ τῆς τῶν Ἑλληνικῶν ἱστορίας εἰς τοῦτον τὸν ἐνιαυτὸν κατεστρόφασι τὰς συντάξεις. There remains a long list of historians who accompanied Alexander, or who wrote his history, *Aristobulus*, *Clitarchus*, *Onesicritus*, *Nearchus*, *Ephippus*, *Cyrsilus*, *Medius*, and their contemporaries. But these belong to the next period, the age of the Ptolemies.

The ORATORS named in the Tables are these,

1. *Gorgias*ⁿ, B. C. 459. 427.

2. *Antipho*, 479. 412. 411.

¹ Ruhnkenius Hist. Crit. or. Græc. p. 162. Wesseling ad Diod. XV. 76. and Wyttenbach Animadv. ad Plutarchum tom. I. p. 1077. agree that they were the same. Casaubon ad Laërt. II. 3. had imagined them to be distinct persons.

^m *Diyllus*, although the exact time in which he flourished is unknown, yet belonged to the Ptolemæan age. He is mentioned by Plutarch Mor. p. 345. E. in conjunction with *Clitodemus*, *Philochorus*, and *Phylarchus*.

ⁿ Ruhnkenius Dissert. Histor. de Antiphonte, c. 1. follows Pliny for the time of Gorgias: Flo-

ruit Gorgias circiter Olymp. 70. [B. C. 500.] ut testatur idoneus auctor Plinius H. N. XXXIII. 4. quem sequi malim quam Porphyrium apud Suid. v. Γοργίας, Gorgiam ad Olymp. 80. referentem. [B. C. 460.] Porphyrii sententiam Suidas repudiat. Recte. Nam Perichlis preceptor fuit Gorgias, &c. The testimony of Pliny is to the following effect: Auream statuatam Gorgias Leontinus Delphis in templo sibi posuit LXX circiter Olympiade: tantus erat docendæ oratoriæ artis quæstus. But, if Gorgias had already acquired wealth and eminence by his art in the 70th Olympiad, this would place his birth

3. *Andocides*, 467. 432. 415. 404. 403. 402. 400. 391.
4. *Lysias*, 458. 443. 411. 404. 403. 394. 388. 384. 378.
5. *Archinus*, 403. 402.
6. *Cephalus*, 402. 379. 372.
7. *Aristophan Azeniensis*°, 403. 372. 362. 355. 354, 2. [330.]
8. *Isocrates*, 436. 380. 374. 366. 365. 356. 355. 353. 346. 342. 340. 338.
9. *Leodamas*, 372.
10. *Callistratus*°, 373. 372. 371. 361. 356.
11. *Thrasybulus Colyttensis*°, 372.

at about B. C. 535 or 540. consequently he would be about 55 years older than Antipho, 108 or 110 at the period of his embassy in B. C. 427, and 155 years earlier than the time of Jason of Thessaly. Pliny's date, then, is incompatible with other facts. But the date of Porphyry, understood of his ἀκμῇ, as explained in the Tables B. C. 459, is entirely consistent with all that is recorded of Gorgias. I should reform the text of Pliny by the numbers of Porphyry; and read, in that passage, *statuam in templo sibi posuit LXXX. circiter Olympiade*. Although this date would still be erroneous for the dedication of the statue at Delphi: since it is probable from the narrative of Hermippus ἐν τῷ περὶ Γοργίου apud Athen. XI. p. 505. d. that this dedication must be referred to a much later period.

Isocrates de Permut. p. 458. ed. Oxon. has transmitted some particulars of Gorgias: ὁ πλεῖστα κησάμενος ὧν ἡμίς μνημονεύομεν, Γοργίας ὁ Λεοντίνος, οὗτος διατρίψας μὲν περὶ Θετταλίαν, πλεῖστον δὲ χρόνον βιώσας καὶ περὶ τὸν χρηματισμὸν τοῦτον γενόμενος, πόλιν δ' οὐδεμίαν καταπαγίως οἰκήσας οὐδὲ περὶ τὰ κοινὰ δαπανηθεὶς οὐδ' εἰσφορὰν εἰσενεγκεῖν ἀναγκασθεὶς, ἔτι δὲ πρὸς ταῦτοις οὔτε γυναῖκα γήμης οὔτε παῖδας ποιησάμενος—χιλίους μόνους στρατῆρας κατέλειπεν. A specimen of Gorgias is preserved by Schol. ad Hermogen. p. 412. which may find a place here: Διονύσιος ἐν τῷ δευτέρῳ περὶ χαρακτήρων περὶ Γοργίου τάδε φησὶν' ὅτι τῆς ιδέας αὐτοῦ τῶν λόγων τοιοῦτος ὁ χαρακτήρ. ἐγκωμιάζει δὲ τοὺς ἐν πολέμοις ἀριστεύσαντας Ἀθηναίους. "Τί γὰρ ἀπὴν τοῖς ἀνδράσι τοῖτοις ὧν δεῖ ἀνδράσι προσεῖναι; τί δὲ καὶ προσῆν ὧν οὐ δεῖ προσεῖναι; εἰπεῖν [l. εἰ εἰπεῖν] δυναίμην ἃ βούλομαι βουλοίμην δὲ ἃ δεῖ λαθὼν μὲν τὴν θεῖαν νέμειν φυνγὼν δὲ τὸν ἀνθρώπινον φθόνον. Οὗτοι γὰρ ἐκέκτηντο ἐνθεόν μὲν τὴν ἀρετὴν ἀνθρώπινον δὲ τὸ θνητόν." πολλὰ μὲν δὴ τὸ παρὸν ἐπεικέας τοῦ ἀνθρώπου δικαίους προκρίνοντες, πολλὰ δὲ νόμου ἀκριβεῖας λόγων ὀρθότητα. τοῦτο νομίζοντες θεϊότατον καὶ κοινότατον νόμον, τὸ δέον ἐν τῷ δέοντι καὶ λέγειν καὶ σιγᾶν καὶ ποιεῖν καὶ δισσάσκειν. ἀσκήσαντες μάλιστα, ὧν δὴ γνώμην τὴν μὲν βουλεύοντες τὴν δὲ ἀποτελοῦντες θεράποντες μὲν τῶν ἀδίκων δυστυχοῦντων κολασταὶ δὲ τῶν ἀδίκων εὐτυχοῦντων αὐθάρδεις πρὸς τὸ συμφέρον ἀόρτιτοι [forte ἀήττητοι] πρὸς τὸ πρέπον τῷ φρονίμῳ τῆς γνώμης παύοντες τὸ ἀφρονεῖν βρισταὶ ἐς τοὺς ὑβριστάς, κόσμοι ἐς τοὺς κοσμίους,

ἄφοβοι ἐς τοὺς ἀφόβους, δεινοὶ ἐν τοῖς δεινοῖς. μαρτύρια δὲ τούτων τρόπαια ἐστήσαντο τῶν πολεμίων, Διὸς μὲν ἀγάλματα τούτων δὲ ἀναθήματα οὐκ ἄπειροι οὔτε ἐμφύτου Ἄρεος οὔτε νομίμων ἐρώτων οὔτε ἐνοπλίου ἔριδος οὔτε φιλοκάλλου εἰρήνης· σεμνοὶ μὲν ἐς τοὺς θεοὺς τῷ δικαίῳ ὅσοι δὲ πρὸς τοὺς τοκέας τῇ θεραπείᾳ· δίκαιοι πρὸς τοὺς ἀστοὺς τῷ ἴσῳ εὐσεβεῖς δὲ πρὸς τοὺς φίλους τῇ πίστει. τοιγαροῦν αὐτῶν ἀποθανόντων ὁ πόθος οὐ συν- ἀπέθανεν, ἀλλ' ἀθάνατος οὐκ ἐν ἀσωμάτοις σάμασι ζῇ οὐ ζώντων."

° The death of *Aristophan* is noticed by Demosthenes in his oration on the Crown. (See the Tables B. C. 330.) He appears to speak of the *Azenian*; (see the observation at B. C. 362.)—and not of his own contemporary the *Colyttian*.

° Reiske Indic. Hist. in Demosth. v. *Callistratus*, is inclined to doubt the exile of *Callistratus*, and supposes *Callistratus* the orator son of *Callicrates* to be the same whom Pausanias VII. 16, 3. mentions by the name of *Callistratus* son of *Empedus*: Pausanias quoque in Sicilia eum obuisse perhibet e vulnere tum accepto quum praefectus aequitum fortiter dimicaret; quod videtur anno nescio quo Olympiadis 108 evenisse. A strange mistake! *Callistratus* son of *Empedus* perished (probably before the orator was born) in the expedition under *Nicias* in B. C. 413. as appears from the words of Pausanias himself: τοῦτ' ἂν ἀνδρὶ ἱππαρχήσαντι ἐν Σικελίᾳ οἷ τε Ἀθηναῖοι καὶ ὅσοι ἄλλοι τοῦ στόλου μετεσχέκουν ἀπώλοντο πρὸς τῷ ποταμῷ τῷ Ἀσινάρῳ. τότε τῷ Καλλιστράτῳ παρέσχε τὸ μῆλον διεκπεύσαι διὰ τῶν πολεμίων ἄγοντι τοὺς ἱππέας. ὥς δὲ τὸ πολλὸν ἀπέσωσεν αὐτῶν ἐς Κατάνην ἀνέστρεφεν ὀπίσω τὴν αὐτὴν αὐθις ὁδὸν ἐς Συρακούσας, κ. τ. λ. Valesius ad Ammian. XXX. 4. rightly understands Pausanias. The *Pseudo-Plutarch* p. 844. B. although he confounds the two *Callistrati*, yet attests the exile of the orator in Thrace: ὁ μὲν ἐφυγεν εἰς Θράκην. confirming the account given in the Tables B. C. 361.

° *Ruhnkenius* supposes the *Colyttian* *Thrasybulus* to be meant in *Aristot. Rhet.* II. 23, 25. The *Colyttian* is to be understood in *Demosth. Coron.* p. 301. For, 1. the *Stirian* was not distinguished as a mere orator, but rather, like *Iphicrates* or *Timotheus*, as a statesman and general: whence

12. *Melanopus*, 371.
13. *Androtion*, 385. 355.
14. *Isæus*^r, 364. 360. 358.
15. *Lycurgus*, 343, 2. 337. 335. 331. 330. 323. (307.)
16. *Eubulus*, 355, 2. 349. 348. 343. 340. 330.
17. *Æschines*, 389. 362. 345. 343. 330. 314.
18. *Aristophon Colyttensis*, 341. 340.
19. *Demosthenes*, 382. 376. 365. 364. 360. 355—339. 335. 333—329. 324—322. (280.)
20. *Cydias*, 352.
21. *Hegesippus*^s, 343. 340.
22. *Hyperides*, 335. 323. 322.
23. *Polyeuctus*, 343, 2. 335.
24. *Demades*, 335. 326. 318.
25. *Mærocles*, 335. 333.
26. *Hegemon*, 317.
27. *Pythocles*, 317.
28. *Dinarchus*, 361. 336. 324. 321. 318. 307. 292.
29. *Demetrius Phalereus*, 325. 317. 309, 1. 307, 2.
30. *Demochares*^t, 322. 302. 280.
31. *Stratocles*, 307. 302.

Taylor Vit. Lys. p. 141. Reisk. aptly draws the distinction between Thrasybulus and Archinus: *ὁ μὲν ἄρ μάθουσιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα*. 2. The *Stirian* fell in B. C. 389, before the birth of Demosthenes; but it is the object of the orator in that passage to describe those who had administered the republic at a later period, a little before his own public life. Thrasybulus the Colyttian commanded a fleet in B. C. 388. Xenoph. Hel. V. 1, 26.

^r I have expunged an erroneous passage respecting *Isæus* in the Tables 364, 3. in which Philostratus and Pliny were quoted. Pliny and Philostratus speak of a later *Isæus*, who lived in the time of Juvenal: Sat. III. 74. ubi vetus Scholiastes: *Isæus Romæ orator omnibus eloquentior*. I was partly misled by Sylburgius ad Dionys. Isæo p. 586. Reisk. and by Kuster ad Suid. v. Ἰσαῖος, who both apply Philostratus to the elder *Isæus*.

^s Described by the name of *Crobylus* by Æschines Timarch. p. 9. 10. In Ctes. p. 70.

^t The exile of *Demochares* is determined by Plutarch to about the year B. C. 302. See the Tables. His services after his return from exile are thus recorded in the decree apud Vit. X. or. p. 851. καὶ ὡς κατήλθεν ἐπὶ Διοκλέους ἄρχοντος ὑπὸ τοῦ δήμου, συστήλαντι τὴν διοίκησιν πρώτῳ καὶ φεισασμένῳ τῶν ὑπαρχόντων, καὶ πρεσβεύσαντι πρὸς Λυσίμαχον καὶ λαβόντι τῷ δήμῳ τριάκοντα τάλαντα ἀργυρίου, καὶ πάλιν ἕτερα ἑκατόν· καὶ γράψαντι πρεσβείαν πρὸς Πτολεμαῖον εἰς Αἴγυπτον, καθ' ἣν ἐκπεύσαντες πεντήκοντα ἐκόμισαν

τάλαντα ἀργυρίου τῷ δήμῳ· καὶ πρὸς Ἀντίπατρον πρεσβεύσαντι καὶ λαβόντι εἴκοσι τάλαντα ἀργυρίου——καὶ φυγόντι μὲν ὑπὲρ δημοκρατίας μετεσχηκότες δὲ οὐδεμιᾶς ὀλιγαρχίας οὐδὲ ἀρχὴν οὐδεμίαν ἤρχοι καταλελυκότες τοῦ δήμου. Meursius, supposing *Diocles* to be the *Diocles* of Prolegom. Aristoph. otherwise *Philocles*, places the return of *Demochares* from exile at B. C. 322. from whom Corsini dissents, observing tom. II. p. 97. that *Demochares certe quatuor annorum bello interesse atque ab iis qui populi potestatem oppresserant in exilium pelli simulque archonte Philocle a populo revocari non potuit*. This observation is very just: the Lamian war, which began after the death of Alexander, and was finished in sixteen months, could not be the τετραετὴς πόλεμος described in the decree. And to this objection may be added another: the Bœotians were in alliance with Athens in the four years war, but in the Lamian war they were adverse: Diod. XVIII. 11. ἀλλοτρίους συνέβαιναν εἶναι τοὺς Βοιωτοὺς ταῖς Ἀθηναίοις. Corsini therefore (ibid.) rightly fixes the exile of *Demochares* to the archonship of *Nicocles*; and the year of *Diocles* and the return of *Demochares* from exile were at some date subsequent to B. C. 302. Corsini p. 98. imagines that he continued in exile till B. C. 287, because he returned by a decree of the people, and because the power of *Demetrius Poliorcetes* had not ceased till that year: *Si Demochares populo revocante re-versus est, ille post sublatum Demetrii imperium rediisse debuit: ideoque Diocles, quo archonte De-*

mochares ab exilio revocatus est, Ol. 123. 2 vel 3. archontum fastis adjungi debet. This argument is not conclusive. The influence of Demetrius might exist in effect, although it would not be expressed in a legal *formula*: especially when the decree which recorded the transaction was passed many years after the power of Demetrius was forgotten. It appears that Demetrius, after he had delivered the Athenians from the tyrant Lachares, about B. C. 299, treated them with lenity. See Plutarch *Demetr.* c. 34. although he placed a garrison in the Piræus Munychia, and the Museum: Plutarch *ibid.* He celebrated here the Pythian games in B. C. 294, when his enemies were in possession of Delphi: Plutarch *Demetr.* c. 40. Some time afterwards, it is remarked as an instance of his pride, that Ἀθηναίων περὶ οὓς ἐσπονδάκει μάλιστα τῶν Ἑλλήνων ἔτη δύο πρεσβείαν κατέσχευεν. *Ibid.* c. 42. His severity could not be great, if they had no heavier matters of complaint. Demetrius, then, left the Athenians to the management of their own affairs, according to their own legal forms: and the restoration of exiles, although done with his concurrence, would bear the form of a *psephisma*. It is more probable that Demochares was one of the ἄλλοι φυγάδες who returned with Dinarchus, with the permission indeed of Demetrius, (κάθ' οὗτος ἐδόθη ὑπὸ βασιλείᾳ Δημητρίου Dionys. *Dinarch.* p. 651.) but doubtless under the form of a decree of the people. If this be so, Diocles might be placed immediately after the archon Philippus B. C. 291. It can create no difficulty that Diocles is called *archon* during a period in which the annual magistrates were named ἱερεῖς σωτήρων. that is, within B. C. 306—287. because that title was abolished at the fall of Demetrius, and the ancient name of archon was resumed. See the *Introduction* p. xiii. note ^t. And the Athenians, when they resumed the name of archon for the future, would also restore that ancient and constitutional title to the magistrates of those twenty years. They would not permit that these should be quoted in succeeding times by the title of ἱερεῖς σωτήρων. They would not leave upon their *Fasti* that mark of their humiliation. Hence Diodorus and Dionysius always mention those magistrates by the name of archons. Hence the name of archon appears in the inscription which records the death of Menander: see the Tables 291, 4. and, if Diocles had been one of those magistrates, he would be named

with the title of archon in a decree of the year of Pytharatus.

Ruhnkenius *Hist. Crit. or. Gr.* p. 181. 182. Reisk. observes upon an anecdote in Seneca de *Ira* III. 23. on *Demochares* and *Philip*, *Non dubitari potest hunc ipsum Democharem intelligendum esse, qui ex linguae libertate non modo cognomen Parrhesiastæ sed etiam exilium invenit. Verum quod Demochares ad Philippum legatus esse profectus dicitur, id temporis rationes satis refellunt. Nimirum Senecæ accidit ut per memoriæ lapsum Philippum diceret pro Antipatro. Omnem dubitationem tollit decretum Atheniensium in quo—diserta legationis ad Antipatrum fit mentio.* This embassy however to *Antipater* is not without difficulties. 1. The decree proposes to recite the services which Demochares performed after his return from exile; and among these there could be no place for an embassy to *Antipater*, who had been dead so many years before. 2. The embassy to *Antipater*, here mentioned in conjunction with *Lysimachus* and *Ptolemy*, would have occurred during the oligarchy; but that was a period in which it is affirmed in the decree that he declined all offices. 3. It appears both from Seneca as corrected by Ruhnkenius, and from Polybius XII. 13. that any communication of Demochares with *Antipater* would be marked by a tone of hostility and defiance; and this is not consistent with the gift of twenty talents which he is said to have obtained. I therefore suspect that this was an embassy, not to *Antipater*, but to *Antigonus*; whose favour he is said to have possessed: *Laërt.* VII. 14. Δημοχάρους τοῦ Λάχηςτος ἀσπαζομένου (τὸν Ζήνωνα) καὶ φάσκοντος λέγειν καὶ γράφειν ὃν ἂν χρεῖαν ἔχῃ πρὸς Ἀντίγονον, ὡς ἐκείνου πάντα παρέχοντος, ἀκούσας οὐκέτ' αὐτῷ συνδιέτριψε. and for ἈΝΤΙΠΑΤΡΟΝ in the decree we may perhaps substitute ἈΝΤΙΓΟΝΟΝ.—καὶ πρὸς Ἀντίγονον πρεσβεύσαντι καὶ λαβόντι κ. τ. λ. Ruhnkenius p. 182. is inclined to discredit the account of *Diogenes Laërtius*: *In tota Democharis vita nihil magis eminet quam democratæ studium tyrannidisque odium. Itaque a vero abhorrere videtur quod Diog. Laërt. tradit, Democharem gratiam qua apud Antigonom Gonatam floureret Zenoni philosopho venditasse.* I see nothing incredible in the anecdote. He, who sought and obtained favours for his countrymen from *Lysimachus*, might boast of his influence with *Antigonus*.

XXII.

EXTENT AND POPULATION OF ANCIENT GREECE.

THOSE who have speculated upon the subject of population have laid down the maxim, that war is one of the positive checks upon population. Under the positive checks are enumerated "the whole train of common diseases and epidemics, wars, plague, and famine^a." But this maxim is not quite consistent with facts which are at the same time acknowledged. Rome increased in numbers during the continual wars of the first ages of the republic. "The constant drains from wars had introduced the habit of giving nearly full scope to the power of population^b." In modern Europe, those nations which had the largest share in the late revolutionary wars have increased in their population. The increased numbers of England are well known. There has been an increase in Germany; but above all in France; the country in which there was the greatest consumption of human life, and the largest demand for military service. The population of France in 1792 was 26,363,074. In 1813 it had swelled to 28,786,911. An habitual state of war among free nations creates a demand for men, and calls into existence a number of children, who, but for that demand, would never have been born. How, then, can that be said to be a check upon population, which is found to impel it, and which causes a greater number of persons to be born than would otherwise have been called into life? There are instances of wars which have destroyed the population of a country, when a military people overwhelms a corrupt enervated and declining state, whose population is stationary. But here other causes cooperate. The preventive check is already in operation in the shape of vice, and prepares the way for the scourge of war. The check is here given, not by war simply, but by war combined with other circumstances. It may farther be demonstrated that other visitations, which are reckoned among the positive checks, have in fact an ultimate tendency to cause the species to multiply more rapidly. The Tables for the population of Prussia and Lithuania, which Mr. Malthus^c has given from Sussmilch, shew the effects of epidemics and plagues. In 1709, 1710, a plague destroyed in two years a third of the people, or 247,733 persons. But the proportion of births to deaths, which was 163 to 100 in the years preceding the plague, became in the year that followed it 320 to 100. And the total number of births, which was in the year before the plague 26,896, rose in the year after it to 32,522, notwithstanding the diminution of the adult population. Doubtless, but for the waste occasioned by the plague, many thousands of these would never have been born. The author of the *Essay on Population* admits, that "after the desolations of war, pestilence, and famine, subsistence will soon increase beyond the wants of the reduced numbers;" and that "the invariable consequence will be, that population, which was before nearly stationary, will begin to increase, and will continue its progress till the former population is recovered." He acknowledges, that "the effects of the plague in London in 1666 were not perceptible 15 or 20 years afterwards;" that "it may be doubted whether Turkey and Egypt are upon an average much less populous for the plagues which periodically lay them waste;" that, "if the number of the people be considerably less now than formerly, it is rather to be attributed to tyranny and oppression, than to the losses

^a Malthus, *Essay on Population* vol. I. p. 22. ^b Malthus vol. I. p. 343. ^c Vol. II. p. 170.

“ which they sustain from the plague^d.” He affirms, that “ if the devastations made by the “ smallpox had been many thousand degrees greater than the plague, he should doubt whether the average population of the earth had been diminished by them^e.” These propositions are undeniable; but then they are incompatible with the principles which Mr. Malthus has laid down at the outset of his Inquiry. These admissions refute and overthrow all that reasoning which represents war, pestilence, and famine as expedients devised by Providence to counteract the tendency of his own law of increase^f.

If the total number of births in Turkey during a series of years were to be computed, it would be found to be greater on account of the vacancies created by the plagues, than it would have been, had the annual births merely replaced the deaths which happened in the course of nature. A rapid succession of deaths is followed by a rapid succession of births; and the aggregate effect of all the plagues which are recorded in history has undoubtedly been to call into existence an infinite multitude of human beings, who would never have been born at all, if it had not been for the increase of births produced by those visitations. If it be a just image to compare the checks upon population (whatever they are) to “ a weight placed “ upon a spring that has a perpetual tendency to rise^g,” these inflictions of war or pestilence are not the weight upon the spring; on the contrary, they remove the weight with which the spring was loaded. A single example will place this in the clearest point of view. In Abyssinia, and the countries which border upon it, the computation is, that 1 in 17 or 18 dies annually, instead of 1 in 34, 36, or 40, the proportion in European states^h. But, as the population in these countries is at least stationary, (for the inquiry has always been why it does not increase,) it is manifest that the deaths are replaced by an equal number of births. It is found in England that the annual births are to the whole population as 1 to 35. In Norway the births are 1 to 34ⁱ. In the Pays de Vaud, 1 to 36^k. But in Abyssinia and the bordering countries the average births are as 1 to 17 or 18: that is to say, the reproduction of human beings (if I may so speak) proceeds more rapidly in the proportion of two to one in those countries, than it does in countries which are rich, flourishing, and civilized. For the sake of a comparative view, we may assume the possible number of annual births to be equal to the whole number of females between the ages of 20 and 40. This proportion in England is about 289 in 2000, which would suppose the possible number of annual births to be as 1 to 7, compared with the whole population. Let us take a lower estimate, and assume the average number of annual births to be capable of rising to 1 in 10, as compared with the whole inhabitants. The problem, then, which requires solution, is this; why, when the possible number of births is 1 to 10, the actual number amounts to 1 in 17 or 18 in barbarous countries, and is restrained to 1 in 35 in the civilized countries of modern Europe. In Turkey or Abyssinia, or the Negro nations of Africa, to keep the population stationary, nearly full scope is given to the principle of increase, while in England the average births are not equal to a fifth of the whole number of females between the ages of 20 and 40. The effect of war, plague, and similar devastations has been merely to cause a more rapid succession, not to

^d Vol. II. p. 197. 198.

^e Vol. III. p. 136.

^f This appears to be the meaning of the observation in Mr. Malthus vol. III. p. 136. “ The “ smallpox is certainly one of the channels which “ nature has opened, for the last thousand years, “ to keep down the population to the level of the “ means of subsistence; but, had this been closed,

“ others would have become wider, or new ones “ would have been formed.”

^g See the note of Mr. Malthus vol. I. p. 33. and an illustration in vol. III. p. 400.

^h See Mr. Malthus vol. I. p. 222. 223. vol. III. p. 44.

ⁱ Malthus vol. I. p. 457.

^k Malthus vol. I. p. 470.

check the population. The actual population in barbarous countries is at a low amount, not from the presence of war or pestilence, but from the absence or imperfect state of civilization, agriculture, and commerce. Let not, however, these observations be misunderstood. It is not here denied that war and pestilence are evils; it is only denied that they are evils of such a sort as to diminish the numbers of mankind.

Mr. Malthus divides the checks upon population into three; *moral restraint*, *vice*, and *misery*. But these three are reducible to two. 1. Causes that arise out of the conduct of man. 2. Causes that arise out of the condition to which his nature is subjected. The first of these, which may be called *moral*, include moral restraint and vice: the second, which may be termed *physical*, are contained in what Mr. Malthus has expressed by misery. The first influence population by preventing the birth; the second, by removing out of life the existing numbers. But, as the causes belonging to the second class, those which destroy the existing numbers, are accompanied by the invariable condition of accelerating the rate of increase, these, when their whole effects are taken into view, cannot be truly accounted checks on population. The checks, then, lie wholly in the moral, and not in the physical causes. In human societies there are three forms, in which the restraint upon the principle of increase is exhibited: 1. When an actually low amount of population is kept stationary; which is the state of barbarous countries. 2. When a population declines; which is the state of corrupt, degenerate, and oppressed communities. 3. When an actually dense population remains stationary, or but very slowly advances; which is the condition of rich, civilized, and industrious nations. And in all these three forms of society the checks to population may be traced to the moral causes. In the last mentioned form the increase is restrained by the prudential check; in the two former, by tyranny and bad government, by vicious habits, or by the want of activity, industry, and skill.

War, in its effects upon population, is of a mixed nature. Its influence is partly physical and partly moral. As it regards the consumption of human life, it is to be classed with famine or pestilence as a physical agent. It may be considered among the moral causes, as it impresses a particular character upon a people. And the adherents of that maxim, which numbers war among the positive checks, may perhaps assert, that in this latter sense at least, as a moral cause operating upon society, a state of war keeps down population by superinducing habits which are unfavourable to a dense population in a country. This is so far from being true, that on the contrary war generates habits which create a dense population. It produces energy and force of mind. To borrow an expression from Mr. Malthus, the people *adapt themselves to a state of war*; they acquire habits of vigilance and activity. The resources of a country are cultivated to the utmost. This state of the people is favourable to a dense population. In fact we know that England and France have multiplied during the war: France has become one of the most populous nations of the continent, and England has attained a density of population greater than that which exists in any known country at the present time¹. War, then, among civilized states, can in no sense be said necessarily to act as a check upon population. It produces a rapid succession of births; it may generate habits which stimulate the active powers of men. But an actually dense population is melted down by habits of an opposite sort; by the effeminacy and luxury

¹ The supposed populousness of China has given rise to much speculation, and many theories have been invented, to account for a state of things which are in some degree iniaginary. It is now

ascertained, that China by the largest estimate does not contain more than 140 persons to the square mile; a proportion not greater than that of France.

which are the characters of a declining people. When a nation verges to decay, and has arrived at that enervated condition which may be called its παραμυή^m, luxury and indolence gradually pervade all classes, depravity of morals operates as a preventive check, and the population of the country declines with its moral vigour. The actual population, then, depends upon the moral condition of the people much more than upon their situation with respect to war or peace. An intelligent, industrious, and active nation, with a competent share of freedom, will be populous, notwithstanding the disadvantages of a state of war; and that very state of war itself, by keeping alive the energies of the nation, may be the cause of their maintaining a dense population; while a corrupt and degenerate people, which will be incapable of a free constitution, will be melted down to a low population, notwithstanding the advantages of a state of peace; and that very state of peace itself, by relaxing the vigour of the people, and inducing luxury and corruption, may be the remote cause of their decline of numbers.

The populousness of Ancient Greece during its period of war and independence strikingly confirms the preceding observations. The actual density of its population will be estimated by comparing the indications that remain to us of the numbers of the inhabitants with the extent of the territory in which they were contained. "The extreme diminutiveness of Greece," says a modern writerⁿ, "may make some readers suspect that the admiration of the world has been fixed upon a series of insignificant actions, scarcely worthy of finding a place among the histories of empires. But others will only feel an increased respect for a people, whose transcendent genius and virtue could give an importance to events transacted upon so inconsiderable a spot of earth." This remark is very just. It is added from D'Anville, that Greece Proper scarcely contained more space than the kingdom of Naples, and that Sicily is considered as large as Peloponnesus^o. But we shall best be enabled to form an accurate judgment by actual computation of the area of Ancient Greece. The following calculation of the extent of this country in square English miles is made upon a division of the surface of Arrowsmith's Map of Greece and the adjacent countries^p. According to that map, Thessaly

^m Polyb. VI. 51. παντὸς καὶ σώματος καὶ πολιτείας καὶ πράξεώς ἐστὶ τις αὐξήσις κατὰ φύσιν, μετὰ δὲ ταύτην ἀκμὴ, καίπειτα φθίσις.

ⁿ Mr. Hobhouse's Travels in Greece p. 483.

^o D'Anville Géographie Ancienne tom. I. p. 229. *En voyant dans l'histoire quelle a été la puissance de quelques états particuliers dont la Grèce comprenait un assez grand nombre, à juger de cette puissance par les guerres qui ont armé ces états les uns contre les autres, ou qu'ils ont soutenues contre des forces étrangères très-considérables, on se formerait l'idée d'un grand pays, si l'on n'en étoit point détrompé par la connoissance positive du local. Cette connoissance ne nous fait voir dans ce que contenait la Grèce proprement y dite, y compris le Péloponnèse, guère plus d'espace de terre que n'en occupe le royaume de Naples dans le continent de l'Italie, et indépendamment de la Sicile. On n'imaginerait pas que cette île seule peut balancer le Péloponnèse, en le détachant de la Grèce propre, quoiqu'il fasse combler six provinces séparément les unes des autres.*

^p This map has been already mentioned at p. 281. note ^b. In reducing the square geographi-

cal mile to the English square mile, I have taken 364,818 feet as the admeasurement of a degree of latitude: an amount nearly agreeing with that of the French mathematicians, who fix the mean degree at 364,814 English feet. Mr. Rickman, however, observes, (*Population Abstracts* for 1821 p. xxxiii.) "Four English square miles are equal to three geographical. This proportion may be deemed exact: for, supposing a degree of latitude (between 51° and 52°) to measure 60,864 fathoms, (on the authority of General Mudge,) the area of an English square mile to the geographical square mile is as 300 " to 398.6." The admeasurement of General Mudge for lat. 51° 52', 60,864 × 6 = 365,184 feet, gives 370 feet more than that of the French mathematicians. But in lat. 37°—40° (which is the latitude of Greece) the computation which I have followed is probably more near the truth. In so small an area as that of Greece, the difference between the two would not be much. *Peloponnesus* and *Thessaly*, with the central provinces, *Acarnania*, *Ætolia*, *Phocis*, *Bœotia*, *Attica*, and *Megaris*, (exclusive of *Eubœa*,) contain by Arrowsmith's

contains about 5674 square English miles, the central provinces, including Eubœa, contain 7698, and Peloponnesus 7779: which may be thus distributed, although precise accuracy in stating the extent of the several provinces cannot be obtained, because the boundaries of these provinces cannot be every where defined.

	Square miles.	Square miles.
<i>Thessaly</i> , including <i>Magnesia</i> and the country to <i>Thermopylæ</i>	.....	5674
<i>Acarnania</i>	1571	
<i>Ætolia</i>	1165	
<i>Phocis</i> , including <i>Doris</i> and <i>Locris</i>	1570	
<i>Bœotia</i>	1119 ^a	
<i>Attica</i>	720	
<i>Megaris</i>	143	
<i>Eubœa</i>		6288
		1410

PELOPONNESUS[†]

<i>Achaia</i> , including <i>Sicyonia</i> and <i>Phlius</i>	783	
<i>Elis</i> , including <i>Triphylia</i>	930	
<i>Arcadia</i>	1701	
<i>Argolis</i> , including <i>Corinthia</i> , <i>Epidauris</i> , <i>Træzenis</i> , <i>Hermio-</i> <i>nis</i> , and <i>Cynuria</i>	1307	
<i>Laconia</i>	1896	
<i>Messenia</i>	1162	
		7779

ISLANDS

<i>Corcyra</i>	211	
<i>Leucadia</i>	116	
<i>Cephalenia</i>	383	
<i>Ithaca</i>	22	
<i>Zacynthus</i>	153	
<i>Cythera</i>	126	
<i>Ægina</i>	41	
<i>Salamis</i>	28	
		1080
		22,231

map 14,887 square geographical miles: and upon the principles of Mr. Rickman, who reckons four English square miles to three geographical, these are equal to 19,849 English square miles; my computation gives 19,741. a difference of only 108 square miles.

In the estimate here given of the extent of Ancient Greece, nothing has been allowed for inequality of surface. The increase arising from this cause would be something; but even in a mountainous region it would not be very considerable. Dr. Beeke remarks upon this subject, with respect to South Britain, "that the increase of

"surface arising from its irregularity in the eastern
"part of England does not amount to much more
"than a 1000dth part. In the hilly counties it
"scarcely exceeds a 400dth part. In Wales,
"Westmoreland, and other very mountainous dis-
"tricts, it is much more considerable; but will
"not collectively amount to more, at most, than
"between 120,000 and 150,000 acres." Observations on the Income Tax p. 17.

^a This includes the Lake *Copais*, which may have an area of 41 square miles, leaving to *Bœotia* 1078.

[†] In assigning the proportions to the provinces of Peloponnesus, we cannot every where accu-

It is highly probable that these provinces and islands contained collectively, during the period from the Persian wars to the death of Alexander, more than 3,500,000 inhabitants; a rate of population not much below that which was found in Great Britain in 1821^s. This population of course would not be uniformly distributed. In South Britain, though the average is 210 persons to the square mile, the proportions vary in different counties. In Kent the rate of population is 282, in Lancashire 599, while in Lincolnshire it is 105, and in Westmoreland 69. Thus in Greece the population would be more dense in *Attica* and less so in *Bœotia*; the proportion would be greater in *Thessaly* than in *Peloponnesus*, in *Elis* than in *Arcadia*. The population too would fluctuate with the prosperity or adverse fortune of each particular district, and yet the aggregate amount might remain nearly the same.

The *citizens* in the Greek republics we may assume to mean all the males above the age of twenty years; although in many republics, perhaps in most, the citizen was not admitted to the privilege of a vote, and had not access to the offices of the state, till the age of thirty^t. The military age at Athens for foreign service was from twenty to sixty. At Lacedæmon it appears that military service was required during a period of 40 years^u. In the smaller re-

ately fix the limits of *Arcadia* on the N. the E. and the W. and in these quarters the adjacent provinces might have more, and *Arcadia* might have less, than is here expressed. We can determine with some exactness the northern boundary of *Messenia* and *Laconia*; but within this space the relative proportions, which belonged to each of these two, cannot be adjusted with precision. *Messenia* (which was the most fertile province of *Peloponnesus*, μοῖρα τῶν ἐν Πελοποννήσῳ ἡ ἀρίστη, Pausan. IV. 15, 3. conf. Strab. VIII. p. 366.) is said by Plutarch Agasil. c. 34. to be χώραν οὔτε πλήθει τῆς Λακωνικῆς ἐλάσσονα, ἀλλὰ καὶ πρωτεύουσαν ἀρετῇ τῆς Ἑλληνικῆς. But after the year B. C. 369 some tracts in the north of *Laconia* were acquired by the *Arcadians*; and the *Messenians* upon their reestablishment seem to have extended their limits eastwards. Plutarch's account would describe these proportions as they stood after B. C. 369. Polybius II. 38. attests, that *Arcadia* and *Laconia* each far exceeded *Achaia* in extent: τό τε γὰρ τῶν Ἀρκάδων ἔθνος, ὁμοίως δὲ καὶ τὸ τῶν Λακόνων, πλήθει μὲν ἀνδρῶν καὶ χώρας οὐδὲ παρὰ μικρὸν ὑπερέχει. And this agrees with the proportions here assigned.

^s The rate of population stood thus in Great Britain in 1821.

	Inhabitants.	Area in sq. miles.	to each sq. mile.
England	11,486,700.	50,535.	227 $\frac{1}{2}$.
Wales	731,800.	7425.	98 $\frac{4}{7}$ nearly.
	12,218,500.	57,960.	210 $\frac{1}{2}$.
Scotland	2,135,300.	28,980.	74 nearly.
	14,353,800.	86,940.	165 $\frac{1}{10}$.

Scotland is only computed to be half as large as South Britain: (see *Population Abstracts* p. xxxiii.) The area of the other two is given by M^r. Rickman from actual admeasurement upon the map. The

area of Greece, at 165 persons to the square mile, would give 3,668,115 inhabitants.

^t Among the Achæans 30 was the age: Polyb. XXIX. 9. συγκλήτου συναρχείσεως—ἐν ᾗ συνέβαινε μὴ μόνον συμπορεύεσθαι τὴν βουλὴν, ἀλλὰ πάντας τοὺς ἀπὸ τριάκοντα ἐτῶν. And at Lacedæmon: Plutarch. Lycurg. c. 25. οἱ μὲν γὰρ νεώτεροι τριάκοντα ἐτῶν τὸ παράπαν οὐ κατέβαινον εἰς ἀγερὰν. And this was the age generally adopted: Vales. ad Polyb. XXIV. 9. Dionysius Halic. Ant. IV. [p. 647.] eam fere omnium gentium legem fuisse ait: τριακοστὸν ἔτος—ἀπὸ ταύτης γὰρ οἱ νόμοι καλοῦσι τῆς ἡλικίας ὡς ἐπὶ τὸ πολὺ τοὺς ἄρχειν τε καὶ πράττειν βουλευμένους τὰ κοινά. Dionysius is confirmed by Thucydides V. 43. who remarks of Alcibiades, ἡλικία μὲν ὧν ἔτι τότε νέος, ὡς ἐν ἄλλῃ πόλει, intimating that the practice of Athens was peculiar, and that Alcibiades in any other state would be thought too young for public affairs. But at that time he was at least 27 years of age. See the Tables B. C. 423. 420.

^u Their military service abroad terminated at 40 years ἀφ' ἥβης. Xenoph. Hel. V. 4, 13. Ἀγησίλαος [B. C. 378] λέγων ὅτι ὑπὲρ τετταράκοντα ἔτη ἀφ' ἥβης εἶη, καὶ, ὥσπερ τοῖς ἄλλοις τοῖς τηλικούτοις οὐκ ἔτι ἀνάγκη εἶη τῆς ἑαυτῶν ἕξω στρατεύεσθαι. (Xen. Hel. VI. 4, 17. φρουρὰν ἔφαινον—μέχρι τῶν τετταράκοντα ἀφ' ἥβης.) Dodwell Ann. Xen. p. 269. remarking that Agesilaüs was then 63, supposes the 40 years ἀφ' ἥβης to mean 57 years of age: sexennio ætatem illam egressus esset quam leges excusabant. Mr. Mitford vol. VI. p. 155. differs from Dodwell in his estimate of the age of Agesilaüs; whom he supposes “under 35 at his accession, “and between 52 and 55 when his age excused “him from foreign service.” But Mr. Mitford omits to notice, that Dodwell's argument for the age of Agesilaüs is founded upon Xenophon himself; who testifies that he was about 80—ἀμφὶ τὰ

publics the military age probably began sooner, or lasted longer; and we may estimate military service abroad to have extended from the age of 18 to 60^v.

The proportions of these several ages to the whole population were these in Great Britain in 1821.

The males above the age of 20 were 4897	} in 20,160 persons.
———— above the age of 30 3432 $\frac{2}{3}$	
———— from 20 to 30 1464 $\frac{1}{3}$	
———— from 20 to 60 were 4140	
———— from 18 to 60 about ... 4644 ^w	

Upon these proportions of the military age, and of the citizens, to the whole, we may form an estimate of the population of Ancient Greece. We are now to examine some of the testimonies which may be collected. A survey of all the provinces and republics which composed the Greek nation would exceed the space of this Essay. It is therefore proposed to limit the present inquiry to *Attica*, *Bœotia*, and the states of *Peloponnesus*.

The total population of *ATTICA* in B. C. 317^x may be taken at 527,660.^y And of these *ATTICA*.

ὀγδοήκοντα ἔτη—when he passed into Egypt in B. C. 361. See above, p. 213. In his 63d year therefore in B. C. 378. Dodwell however is unsatisfactory in treating of the term ἀφ' ἥβης. Plutarch *Lycurg.* c. 17. εἰρενας καλοῦσι τοὺς ἔτος ἥδη δεῦτερον ἐκ παίδων γεγονότας, μελλείρενας δὲ τῶν παίδων τοὺς πρεσβυτάτους. οὗτος οὖν ὁ εἰρην, εἰκοσιν ἔτη γεγονὸς ἀρχεῖ τε τῶν ὑποταγμένων ἐν ταῖς μάχαις. The Spartans, then, were called παῖδες till 18, and εἰρενας at 20. and the computation ἀφ' ἥβης might take its beginning from the age of 18. As the institutions of the two states were wholly different, this term would have a very different meaning at Lacedæmon from that which it bore at Athens. Cragius p. 2653. *Ætatis militaris videtur fuisse is annus qui et virilis ætatis, quo ex ephebis egrediebantur; videlicet annus trigesimus.* But this is wholly unfounded. The age at which *ex ephebis egrediebantur* was 20 years. And, if their service began at that period, and if the 40 years ἀφ' ἥβης closed at 58, their term of service was only 38 years. And yet the expressions of Xenophon *Rep. Lac.* c. 11. speaking of their military institutions, ἔφηκε δὲ (Λυκοῦργος) καὶ κομῆν τοῖς ὑπὲρ τὴν ἡβητικὴν ἡλικίαν, νομίζων οὕτω καὶ μείζους ἂν—καὶ γοργυτέρους φαίνεσθαι. and of Plutarch *Lycurg.* c. 22. κομῶντες εὐθὺς ἐκ τῆς τῶν ἐφήβων ἡλικίας, imply that military service began immediately ἀφ' ἥβης, and without any interval of two years. Either therefore the service began at 18, or the ἡβητικὴ ἡλικία commenced at 18, and the terms ἀφ' ἥβης, οἱ ὑπὲρ τὴν ἡβητικὴν ἡλικίαν, οἱ ἐκ τῆς ἐφήβων ἡλικίας, mean those who had passed through that period, and had reached the age of twenty. Their service in that case extended to the age of 60, the period of life at which the members of the *γερονσία*

were elected: Plutarch *Lycurg.* c. 26. ἔταξε καθιστάναι τὸν ἀριστον ἀρετῇ κριθέντα τῶν ὑπὲρ ἐξήκοντα ἔτη γεγονότων. It would seem that the citizens were eligible into this council after they had passed the age of military service, and that this terminated at 60 years of age. The Lacedæmonians, then, served abroad either from 18 to 58, or from 20 to 60.

^v Xenoph. *Hel.* VI. 1, 4. τὰ ἐκ τῶν πόλεων στρατεύματα τοὺς μὲν προεληλυθότας ἥδη ταῖς ἡλικίαις ἔχει τοὺς δ' οὕτω ἀκμάζοντας. Agesilaüs, in the little town of *Eutæa* in *Arcadia*, found τοὺς μὲν πρεσβυτέρους καὶ τὰς γυναῖκας καὶ τοὺς παῖδας οἰκούντας ἐν ταῖς οἰκίαις, τοὺς δ' ἐν τῇ στρατευσίμῳ ἡλικίᾳ οἰχομένους. *Xen. Hel.* VI. 5, 12. οἱ ἐν τῇ στρατευσίμῳ ἡλικίᾳ might be all between 18 and 60. But for home service they might perhaps be called forth at an earlier age; as the Delphians appear to have served at 16. See above p. 351, note ^t.

^w The proportion of those of both sexes under 15 years of age to the whole population was found in Great Britain in 1821 to be 7777 in 20,000. The males from 15 to 20 were 1010 in 20,160 persons. We may therefore take the males from 18 to 20 at about half of this latter number, or 504 in 20,160, which will give 4140 + 504 = 4644 in 20,160 for the males from 18 to 60.

^x *Petitus Leg. Att.* p. 256, misled by Scaliger, places the census of Demetrius at Ol. 110. 1, B. C. 340. Palmerius not. ad Petit. l. c. has shewn the error of this date, and supposes it to have been caused by the confusion of Theophrastus archon B. C. 340 with Theophrastus archon B. C. 313. *Errandi causa hæc fuisse videtur: Ol. 110. [1.] Theophrastus erat archon. At Theophrastus fuit archon Ol. 116, 4. quo archonte Theo-*

ATTICA.

the *citizens*, or those who had votes in the Public Assembly, amounted to 21,000. About 127 years before, they had been 19,000, until Pericles reduced their numbers^z. Similar numbers are mentioned by Plato^a. Twenty thousand were computed as the number in the earliest times^b. This number, 20,000, is attested by other evidences, which are recorded in the Tables B. C. 422, and is still further established by the amount of military force which the Athenians employed on various occasions, and which will occur for notice hereafter^c. Between the Persian wars and the time of Alexander, the Athenians, besides the demands of war, supplied many colonies. As to Amphipolis in B. C. 465, when 10,000 settlers *αὐτῶν καὶ τῶν ξυμμάχων*^d were sent: to Thurium in B. C. 443; to Amphipolis again in B. C. 437; to the Chersonese about the same time. These colonies were planned by Pericles to provide for the poorer citizens, or to relieve the state of its superfluous numbers^e. That to Thurium would

phrasto illo secundo florebat Demetrius Phalereus: Ctesicles cum censum actum legisset archonte Theophrasto sine debito examine eum retulit ad annum Ol. 110. 1. But no archon Theophrastus is mentioned by Ctesicles, and the error of fixing the census to his year is to be ascribed, not to Ctesicles, but to Scaliger; who placed it there because he supposed Ctesicles to place it in Ol. 110. See the Tables B. C. 317. Scaliger himself in another place (*Animadv. ad Euseb. p. 129.*) has corrected the defective numbers which had misled him in the *Ὀλυμπ. ἀναγραφ.* *Proculdubio error est apud Athenæum 110 Ol. pro 118. cujus ineuntis annus fuit ultimus administrationis Demetrii Phalerei.* Palmerius, then, fixed upon B. C. 313, because he imagined Ctesicles to have had in view an archon Theophrastus; Scaliger upon B. C. 308 or 307, because that was the last year of the government of Demetrius Phalereus; M. de S^{te} Croix *Mém. Acad. tom. XLVIII. p. 167.* places this census in Ol. 117. 4. [B. C. 309] for no other reason than because Demetrius in that year was archon *eponymus*. None of these reasons are of any weight: and the opinion of Wesseling is far more probable, that this census would be taken by Demetrius at the beginning of his administration: *Ad Diod. XVIII. 74. Rei series vix patitur ut ultra finem Olymp. 115. recensu ille populi proferatur. Accessit ad remp. Atticam Demetrius Ol. 115. 3.* [rather Ol. 115. 4.] *opus statim fuit tali censu ut Cassandri constitutio valeret.* I have followed this opinion, and have placed that census in the year of Demogenes.

^y See the Tables. M. de S^{te} Croix, to obtain the total free population multiplies by 4 $\frac{1}{2}$. *Mém. de l'Acad. tom. XLVIII. p. 165. Les 21,000 citoyens [at the census of Demetrius] nous donneront 94,500 personnes de tout âge et les 10,000 metèques 45,000.* I had followed this method of computing the total numbers in the former edition of the Tables B. C. 317. which would have made the total population of Attica 539,500. But, as

the census in Great Britain in 1821 gave 4897 in 20,160 as the proportion of male adults, (see the Tables B. C. 422, 2.) that which was the result of actual enumeration was to be preferred to any computation founded on conjecture. I have therefore reformed the numbers in the Tables B. C. 317 by this standard.

^z See the Tables B. C. 444.

^a Plato *Critia p. 112. d.* τὸ δυνατόν πολεμεῖν—περὶ δύο μάλιστα ὄντες μυριάδας.

^b Schol. Pindar. Ol. IX. 68. Φιλόχορος φησι Κέκροπα—ἐπιγινῶναι διαμυρίους αὐτοὺς ὄντας. We must suppose that the authors of this legend adapted to the time of Cecrops the number which they found currently computed in their own times.

^c If there are any who suppose that 20,000 or 21,000 could ever mean the total numbers, men, women, and children, let them call to mind that in a total population of 20,000 the men of the state, or all the male Athenians above the age of twenty, could not be more than 5000. Let them then remember, that at an *ostracism* 6000 citizens at the least were required to vote; (Plutarch *Aristid. c. 7.*) that upon some other occasions 6000 citizens (*ἐξικισχίλιοι* Andocid. p. 12, 2.) were to be present; that, in the argument stated by Thucydides in the Tables B. C. 422, 5000 were affirmed to be present when the rest were absent; that Antipater in B. C. 322 left 9000 citizens who were *κύριοι τῆς πόλεως*, (see the Tables,) and therefore voters; and they will then perceive the utter impossibility of such a supposition.

^d See the Tables.

^e Plutarch *Pericl. c. 9.* πολλοὶ πρῶτον ὑπὸ (Περικλέους) φασὶ τὸν δῆμον ἐπὶ κληρουχίας καὶ θεωρικᾶ καὶ μισθῶν διανομὰς προαχθῆναι. *Ibid. c. 11.* Περικλῆς χιλίους μὲν ἔστειλεν εἰς Χερρόνησον κληρούχους, εἰς δὲ Νάξον πεντακοσίους, εἰς δ' Ἄνδρον ἡμίσεις τούτων, εἰς δὲ Θράκην χιλίους Βισάλταις συνοικήσοντας ἄλλους δ' εἰς Ἰταλίαν οἰκισομένης Συβάρειας, ἣν Θουρίους προσηγόρευσαν. καὶ ταῦτ' ἔπραττεν ἀποκουφίζων μὲν ἀργοῦ καὶ διὰ σχολὴν πολυπράγμονος ὄχλου τὴν πόλιν, κ. τ. λ. *Ibid. c. 20.*

provide a resource for many of those who had been disfranchised in the preceding year^f. After the death of Pericles the same policy was pursued. Lesbos in B. C. 427 received a colony of 2700 Athenians^g; Melos 500 in B. C. 415^h, and Samos 2000 in B. C. 352ⁱ. These expedients to relieve the population probably contributed in their ultimate effects to augment the number of those who were left behind, by acting as a stimulus, and increasing the number of the births; for the citizens, who were 19,000 in B. C. 444, were, after all their losses of territory, and diminution of strength and consequence, 21,000 in B. C. 317^k.

The μέτοικοι at the census of Demetrius were 10,000. By μέτοικοι are not to be understood those who paid the μετοίκιον, for it appears from Isæus^l that in certain cases the women paid a μετοίκιον, and among the μέτοικοι were many ἰσοτελεῖς who were exempted from the tax^m. These, the most important class of the μέτοικοι, would not be computed at all in the census, if those only who paid the μετοίκιον had been numbered. The 10,000 μέτοικοι, then, must be taken to mean males capable of bearing arms; or between the ages of 20 and 60. In estimating the numbers at B. C. 317, I have measured the citizens and the μέτοικοι by one standard, the number of males above the age of twenty; but in strictness the μέτοικοι would be rather more numerous than there expressed, and the 10,000 would represent those only of the military age. And that 10,000 μέτοικοι of the military age was not too large an estimate appears from the proportion of μέτοικοι to citizens in B. C. 431. Thucydidesⁿ thus states the forces of Athens: ὀπλίτας δὲ τρισχιλίους καὶ μυρίους εἶναι, ἄνευ τῶν ἐν τοῖς φρουρίοις καὶ τῶν παρ' ἑπαλξιν

Περικλῆς ἐψηφίσατο πλεῖν εἰς Σινώπην Ἀθηναίων ἐθελοντάς ἑξακοσίους καὶ συγκατοικεῖν Σινωπεύσιν. Ibid. c. 23. διαβὰς εἰς Εὐβοίαν—Ἐστιάειν πάντας ἀναστήσας ἐκ τῆς χώρας Ἀθηναίους κατέκτισε. Ibid. c. 34. κληρουχίας ἀνέγραψεν Ἀιγινήτας γὰρ ἐξελάσας ἅπαντας διένειμε τὴν νῆσον Ἀθηναίων τοῖς λαχοῦσιν. The colony to Ægina is mentioned by Thucydides II. 27. ἀνέστησαν δὲ καὶ Αἰγινήτας τῷ αὐτῷ θέρει τούτῳ [B. C. 431] ἐξ Αἰγίνης Ἀθηναῖοι αὐτοὺς τε καὶ παῖδας καὶ γυναῖκας—καὶ ἐξέπεμψαν ὕστερον οὐ πολλῷ ἔς αὐτὴν τοὺς οἰκήτορας.

^f See the Tables B. C. 444, 2.

^g Thucydides III. 50. Μυτιληναίων τεῖχη καθέιλον καὶ ναῦς παρέλαβον. ὕστερον δὲ φόρον μὲν οὐκ ἔταξαν Λεσβίοις, κλήρους δὲ ποιήσαντες τῆς γῆς, πλὴν τῆς Μηθυμναίων, τρισχιλίους, τριακοσίους μὲν τοῖς θεοῖς ἱεροὺς ἐξείλον, ἐπὶ δὲ τοῖς ἄλλοις σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμψαν ὅς ἀργύριον Λέσβιοι ταξάμενοι τοῦ κλήρου ἐκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν, αὐτοὶ εἰργάζοντο τὴν γῆν. Lesbos contained five cities: Herodot. I. 151. πέντε μὲν πόλεις τὴν Λέσβον νέμονται, which are named by Thucydides III. 18. VIII. 23. and according to Arrowsmith's map this island has an area of 566 square English miles. If we were to suppose that the territory of Methymnē was a fifth of the whole island, there would remain about 453 square miles=289,920 English acres, for the 3000 lots; which, if the lots were all equal, would give about 96 acres for each.

^h Thucyd. V. 116.

ⁱ See the Tables.

^k In the same manner the plague which visited Athens in B. C. 430 left no traces of itself 15 years

afterwards: Thucydides VI. 26. ἄρτι ἀνειλήφει ἡ πόλις ἑαυτὴν ἀπὸ τῆς νόσου καὶ τοῦ ξυνεχοῦς πολέμου ἐς ἡλικίας πλήθος ἐπυγεγεννημένης. He is speaking of the year B. C. 415.

^l Apud Harpocr. v. μετοίκιον, repeated by Photius and Suidas.

^m Harpocr. v. ἰσοτέλεια. τιμὴ τις διδομένη τοῖς ἀξίοις φανεῖσι τῶν μετοίκων, καθ' ἣν καὶ ἡ τοῦ μετοίκου ἄφεςις αὐτοῖς ἐγίνετο. Pollux VIII. 156. ἰσοτελής—τοῦ μετοίκου ἀφειμένος. The three classes of free inhabitants, πολιτῶν, ἰσοτελῶν, ξένων, are enumerated by Demosthenes Leptin. p. 466. Consult on the μέτοικοι Wolf. Prolegom. ad Leptin. p. lxxviii. who has collected all these testimonies.

The services of the μέτοικοι in war were important: Ammonius v. ἰσοτελής. πολλὰκις συνεστράτεον τοῖς Ἀθηναίοις. Thucyd. I. 143. μὴ ὄντων μὲν ἡμῶν ἀντιπάλων ἐσβάντων αὐτῶν τε καὶ τῶν μετοίκων, δεινὸν ἂν ἦν. Demosth. p. 50. ἐμβραίνειν τοὺς μετοίκους ἔδοξε. (referred to by Harpocratio v. μετοίκιον.) Xenoph. Vectigal. c. 2, 3. ἡ πόλις γ' ἂν ὠφελήθει εἰ οἱ πολῖται μετ' ἀλλήλων στρατεύοντο μᾶλλον ἢ εἰ συντάττοντο αὐτοῖς, ὥσπερ νῦν, Λυδοὶ καὶ Φρύγες καὶ ἄλλοι παντοδαποὶ βάρβαροι πολλοὶ γὰρ τοιοῦτοι τῶν μετοίκων. They did not however serve in the cavalry: Xenoph. Mag. Eq. c. IX. 6. νομίζω δὲ, καὶ μετοίκων φιλοτιμῆσθαι ἂν τινας εἰς ἵππικὴν καθισταμένους ὁρῶ γὰρ καὶ τῶν ἄλλων ὁπόσων ἂν καλῶν ὄντων μεταδιδῶσιν αὐτοῖς οἱ πολῖται φιλοτίμως ἐνίους ἐθέλοντας τὸ προσταχθὲν διαπράττεσθαι.

ⁿ II. 13.

ΑΤΤΙΚΑ. ἑξακισχιλίων καὶ μυρίων. τοσοῦτοι γὰρ ἐφύλασσον—ἀπό τε τῶν πρεσβυτάτων καὶ τῶν νεωτάτων, καὶ μετ-
οίκων ὅσοι ὀπλῖται ἦσαν.—ἱππέας δ' ἀπέβαινε διακοσίους καὶ χιλίους ξὺν ἵπποτοξόταις ἑξακοσίους δὲ καὶ
χιλίους τοξότας, καὶ τριῆρεις τὰς πλοῖμους τριακοσίας.

Among these forces are

ὀπλῖται	.....	13,000
ἱππεῖς	.....	1,200
		14,200
οἱ ἐν ταῖς φρουρίοις		16,000
		30,200

The 14,200 were citizens between the ages of 20 and 60. οἱ νεώτατοι would be the *ephebi*, from 18 to 20, οἱ πρεσβύτατοι the citizens above the age of 60. In Great Britain, when the males from 20 to 60 amounted to 4140, the men above 60 were 757, and the youths from 18 to 20 were about 504.^o If we apply these proportions, we shall find that when the men between 20 and 60 were 14,200, the men above 60 would be 2596, and the *ephebi* would be 1728. But these two numbers being deducted from the 16,000 will leave 11,676 for the μέτοικοι who were ὀπλῖται. And that these were not all is plainly expressed by Thucydides. Probably among the μέτοικοι were now included many of those 5000 who had been excluded—ἀπηλλάθησαν^p—from the list of citizens at the Scrutiny in B. C. 444. which would raise the proportion of μέτοικοι at that period. It was perhaps the policy of Pericles to encourage the μέτοικοι, a class of inhabitants who brought an accession of wealth and industry to the state, and of whose power he could not be jealous.

We further learn from this passage, that the number of citizens was increased again since the year B. C. 444, when they had been reduced to 14,240. For, if to 14,200 we add the men above the age of 60, or 2596 persons, we have 16,796 for the number of citizens, or of those who had votes in the public assembly: a considerable increase in 13 years, even if we suppose all to be included in this computation; especially when the colony to Thurium had drawn off a considerable number of inhabitants. But the 1600 τοξόται, mentioned by Thucydides, might perhaps include some citizens^q, although the greater part would be composed of those barbarians, in the pay of the republic, whose ordinary number was 1000.^r

The *slaves* of Attica at the census of Demetrius were 400,000. Mr. Hume, in his Essay on the Populousness of Ancient Nations^s, supposes error or corruption in these numbers. Having produced arguments to shew that, when the number of citizens is said to be 21,000,

^o See above, p. 387.

^p In the edd. of Plutarch ἐπράθησαν. rendered by Rollin and others "sold as slaves." But the true reading ἀπηλλάθησαν is confirmed not only by Dionysius quoted in the Tables B. C. 444, 2. but by Lysias apud Dionys. loc. cit. who has ἀπελευνόμενος p. 528. ἀπελούμεν p. 529. and Vit. X. or. p. 836. A. ἀπελαθεῖς τῆς πολιτείας. Compare Suidas v. ἀπεψηφίσαστο. — ἐλέγοντο ἀπεψηφισμένοι ἐπειδὴ ψήφου περὶ αὐτῶν ἐπαχθείσης οὐκέτι μετεῖχον τῆς πολιτείας. The "selling for slaves"—πεπράσθαι αὐτούς—was only after a second trial and a second conviction: Dionys. Isæo p. 617. These 5000 disfranchised

citizens in B. C. 444 partly supplied the colony to Thurium in the following year, and partly contributed to augment the number of the μέτοικοι.

^q That citizens served as archers appears from Lysias apud Dionys. p. 529. νῦν δὲ καὶ τοὺς ὑπάρχοντας πολίτας ἀπελούμεν; οὐκ, ἂν ἔμοιγε πειθόμεθα· οὐδὲ ἡμῶν αὐτῶν περαιρησόμεθα ὀπλίτας πολλοὺς καὶ ἱππέας καὶ τοξότας.

^r This body is described by Schol. Aristoph. Acharn. 54. εἰσὶ δὲ οἱ τοξόται δημόσιοι ὑπηρέται· φύλακες τοῦ ἄστεος, τὸν ἀριθμὸν χίλιοι.

^s Essays vol. I. p. 443.

and of strangers 10,000, men of full age are to be understood, and that, these being but the fourth of the inhabitants, the free Athenians were by this account 84,000, and the strangers 40,000, he assumes that, when the slaves are mentioned, the males only of full age are intended; that 400,000 males of full age would mean 1,600,000 for the slaves, and 1,720,000 for the total population of Attica. He pronounces that for 400,000 we ought to read 40,000, which would give 160,000 slaves and 284,000 for the whole of the inhabitants¹. But in that enumeration we are not to take the slaves as males of full age. In computing the citizens and μέτοικοι the object was to ascertain their political and military strength. The citizens had a share in the government; the μέτοικοι served in war. But slaves were property, and had no civil rights; and in enumerating these it would be necessary to compute all the individuals who composed that property. The 400,000 therefore express all the slaves, of either sex and of every age²; and in this number the men of full age would be less than 100,000.

The larger number, 400,000, understood in this sense, of the total number, is confirmed by various circumstances. 1. The following fragment of Hyperides is preserved by Suidas³: Ὑπερίδης ἐν τῷ πρὸς Ἀριστογείτονα· “ὅπως πρῶτον μὲν μυριάδας πλείους ἢ δεκαπέντε τοὺς ἐκ τῶν ἔργων “τῶν ἀργυρείων καὶ τοὺς κατὰ τὴν ἄλλην χώραν” ἔπειτα τοὺς ὀφείλοντας τῷ δημοσίῳ καὶ τοὺς ἀτίμους “καὶ τοὺς ἀπειρησιμμένους καὶ τοὺς ἀποίκους.” The mines were worked by slaves⁴; and it is plain that Hyperides is here enumerating those who did not possess, or who were deprived of civil rights. He describes, then, the slaves who worked in the mines, and were employed in country labour; and these he attests to be more than 150,000. But, if the whole number was only 160,000, according to Hume’s estimate, there would remain only 10,000 of all ages and of both sexes; that is to say, only 2500 males of full age, for domestic service and for trade and manufactures in Athens itself and the three ports, and for service on board the triremes.

2. The Athenian slaves served as rowers on board the ships⁵. They were employed in manufactures⁶, and represented the labouring classes of Modern Europe. But, as the free

¹ “In my opinion, there is no point of criticism “more certain than that Athenæus and Ctesicles “are mistaken, and that the number of slaves is “at least augmented by a whole cipher, and “ought not to be regarded as more than 40,000.” [He probably means that for τεσσαράκοντα μυριάδας we ought to read τετρακισμυρίους.] “Now the free “Athenians were 84,000, the strangers 40,000, “and the slaves, calculating by the smaller number, and allowing that they married and propagated at the same rate with freemen, were “160,000, and the whole of the inhabitants “284,000. A number surely large enough. The “other number, 1,720,000, makes Athens larger “than London and Paris united.”

² Upon other occasions, when slaves collectively are mentioned, the whole slave population is evidently intended. Thus Plato Leg. VI. p. 776. σχεδὸν πάντων τῶν Ἑλλήνων ἢ Λακεδαιμονίων Εἰλωτεία πλείστην ἀπορίαν παράσχει· ἂν καὶ ἔριν τοῖς μὲν ὡς εὔ, τοῖς δ’ ὡς οὐκ εὔ γεγονυῖα ἐστίν. ἐλάττω δὲ ἢ τε Ἡρακλεωτῶν δουλεία τῆς τῶν Μαρνανδυνῶν καταδουλώσεως ἔριν ἂν ἔχοι, τὸ Θετταλῶν τ’ αὖ πενεστικῶν ἔθνος. εἰς ἃ καὶ πάντα τὰ τοιαῦτα βλέψαντας ἡμᾶς τί χρὴ ποιεῖν περὶ

κτῆσεως οἰκετῶν; The total population of the Helots and the Penestæ (πενεστικὸν ἔθνος) is meant. He afterwards prescribes, p. 777. τὴν δὲ οἰκέτου πρόσρησιν χρὴ σχεδὸν ἐπίταξιν πᾶσαν γίγνεσθαι, μὴ προσπαίζοντας μηδαμῇ μηδαμῶς οἰκέταις μητ’ οὐν θηλείαις μήτε ἄρρεσιν.

³ v. ἀπειρησίστατο.

⁴ Athenæus VI. p. 272. e. αἱ πολλαὶ αὐταὶ Ἀττικαὶ καὶ μυριάδες τῶν οἰκετῶν δεδεμέναι εἰργάζοντο τὰ μέταλλα. Ποσειδώνιος γοῦν καὶ ἀποστάντας φησὶν αὐτοὺς καταφρονεῖν μὲν τοὺς ἐπὶ τῶν μετᾶλλων φύλακας, καταλαβέσθαι δὲ τὴν ἐπὶ Σουνίῳ ἀκρόπολιν καὶ ἐπὶ πολλὸν χρόνον πορθῆσαι τὴν Ἀττικὴν. Nicias employed 1000 slaves in the mines: Xenoph. Vectig. c. IV. 14. (quoted by Athenæus l. c.) Νικίας ὁ Νικηράτου ἐκτῆσατο ἐν τοῖς ἀργυρίοις χιλίους ἀνθρώπους, οὓς ἐκεῖνος Σωσίᾳ τῷ Θρακί ἐξεμισθωσεν ἐφ’ ᾧ ὀβολὸν μὲν ἀτελῇ ἐκάστου τῆς ἡμέρας ἀποδιδόναι τὸν δ’ ἀριθμὸν ἴσως αἰεὶ παρέχειν.

⁵ Isocrates de Pace p. 169. a. τότε μὲν εἰ τριήρει πληροῖεν τοὺς μὲν ξένους καὶ τοὺς δούλους ναυτας εἰσεβίβαζον.

⁶ They were sometimes hired out by the proprietor to others to do agricultural or farming work: Demosth. p. 1253. ὁπότε οἱ ἀνθρώποι οὗτοι ἢ ὑπάραν πρὶ-

ATTICA.

population of Attica was about 127,000, the slave population taken at 400,000 would be to the free as 10,000 to 3175, or rather more than three to one; not much more than the proportion which the labouring classes bear to the other classes in Great Britain^x.

3. The Athenians in the age of Demosthenes^y imported annually 800,000 *medimni* of corn for the subsistence of Attica. This large importation, amounting to 950,000 bushels annually, in addition to the produce of the soil of Attica, which contained about 478,720 English acres^z, implies a greater population than the estimate of Hume allows. In an ingenious computation in the *Museum Criticum*^a, it is shewn that the free male adults would consume a *chaenix* each, and it is estimated that the women, children, and slaves would consume $\frac{2}{3}$ of a *chaenix* each on an average *per diem*. But, as the free male inhabitants above the age of 15 years would be 5907 in 20,160^b, they would consequently be 37,411 in 127,680 persons. And in the total population of 527,660 there would be 37,411 who would consume a *chaenix* each *per diem*, and 490,249 who would consume the reduced proportion. The total daily consumption in Attica would therefore be 364,244 *chaenices*, or 7588 $\frac{1}{2}$ *medimni*; and the total annual consumption would amount to 2,769,802 *medimni*^c. But, if 800,000 were imported, there would remain 1,969,802 *medimni*=2,339,140 bushels to be raised in Attica. This quantity, equal to 292,392 quarters, estimated at only 3 quarters per acre, would be produced upon 97,464 acres, or little more than a fifth of the surface of Attica. Had the total population been only 284,000, of whom 37,411 consumed a *chaenix* daily, and the rest $\frac{2}{3}$ of the *chaenix*, the total annual consumption would have been only 1,534,460 *medimni*, and the quantity raised in Attica only 734,460=872,171 bushels; and these might have been raised upon 36,340 acres. But it is not probable that the Athenians would have imported more than half their annual consumption, while less than a thirteenth part of their own soil was employed in the cultivation of corn^d.

αιντο ἢ θέρος μισθοῖντο ἐκθερίσαι ἢ ἄλλο τι τῶν περὶ γεωργίαν ἔργων ἀναιροῦντο, Ἀρεθούσιος ἦν ὁ ἀνούμενος καὶ μισθούμενος ὑπὲρ αὐτῶν. Lysias and Polemarchus had 120 slaves employed in manufactures: In Eratosth. p. 120, 43. 121, 40. Demosthenes had 52. In Aphob. I. p. 816. ὁ πατὴρ κατέλιπε δύο ἐργαστήρια, μαχαιροποιὺς μὲν τριάκοντα καὶ δύο ἢ τρεῖς, — κλινοποιὺς δ' εἴκοσι τὸν ἀριθμὸν. An account of the employment of slaves in manufactures, and of their earnings, is given by Æschines Timarch. p. 14, 1. οἰκέτας δημιουργοὺς τῆς σκυτοτεμικῆς τέχνης ἐν νέα ἢ δέκα, ὧν ἕκαστος ταῦτα δύο ὀβολοὺς ἀποφορὰν ἔφερε τῆς ἡμέρας, ὃ δ' ἡγεμὼν τοῦ ἐργαστηρίου τριώβολον ἔτι δὲ πρὸς ταῦτοις γυναῖκα ἀμύργινα ἐπισταμένην ἐργάζεσθαι καὶ ἔργα λεπτὰ εἰς τὴν ἀγορὰν ἐκφέρουσαν, καὶ ἄνδρα ποικιλτήν.

^x Mr. Colquhoun in 1815, taking 16,165,808 for the collective population of Great Britain and Ireland, (exclusive of the army and navy,) computes the lower classes, including labourers, menial servants, paupers, &c. at 11,900,898 persons; and the other classes at 4,264,910. that is, at about 29,752 to 10,412, or nearly three to one.

^y Demosth. Leptin. p. 466. See above p. 282. note ^a. Pericles had remarked 75 years before, apud Thucyd. II. 38. ἐπιστρέφεται δὲ διὰ μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα.

^z Attica with Salamis contained 748 square English miles. See p. 385. But $748 \times 640 = 478,720$ acres.

^a No. VI. or vol. II. p. 215.

^b See above, p. 387.

^c Free male adults . 37,411 = 37,411 *chaenices*
 Women, children, } 490,249 = 326,833 *chaenices*
 and slaves }
 527,660 = 364,244.

The *chaenix* being the 48th part of the *medimnus*, this quantity will amount to 7588 $\frac{1}{2}$ *medimni*, and $7588\frac{1}{2} \times 365 = 2,769,802$ *medimni* for the annual quantity.

^d Hume vol. I. p. 561. observes upon this subject, "The Athenians brought yearly from Pontus 400,000 *medimni*, or bushels of corn, as appeared from the custom-house books. And this was the greater part of their importation of corn. This is a strong proof that there is some great mistake in the passage of Athenæus. For Attica itself was so barren of corn, that it produced not enough even to maintain the peasants: Liv. 43. 6. And 400,000 *medimni* would scarcely feed 100,000 men for a twelvemonth." In this passage there are some inaccuracies. 1. This was not the greater part of their importation of corn.

4. According to Thucydides^e, the whole circuit of Athens, including Piræus, Munychia, and the long walls, was 178 stadia. If we compute the stadium with major Rennell at no more than 718 to a degree, or 508 English feet to the stadium^f, this space would still

Demosthenes affirms, that it was only half the quantity. 2. The *medimnus* was not equal to a bushel, but exceeded it: a *medimnus* being equal to 4 pecks, 6 pints, 3 solid inches, 400,000 *medimni* (without computing the fraction) would be equal to 475,000 bushels. 3. The times of which Livy speaks were times of decay, and are not to be taken as the standard of what was the state of things in the period of independence. But the passage does not affirm so much as Hume has ascribed to it. It stands thus: *Multarum simul Græciæ Asiæque civitatum legati Romam conveniunt. Primi Athenienses introducti* [B. C. 170]. *Et* "se quod navium habuerint militumque P. Licinio consuli et C. Lucretio prætori misisse" *exposuerunt*; "quibus eos non usos frumenti sibi centum millia imperasse; quod, quanquam sterilem terram arent, ipsosque etiam agrestes peregrino frumento alerent, tamen, ne deessent officio, confecisse." This statement therefore is not the deliberate opinion of the historian, but the representation of ambassadors magnifying their own difficulties in order to magnify their merits. That the soil of Attica was barren in comparison with many other parts of Greece is abundantly attested; as by Thucyd. I. 2. and others. But probably the proportion of barren soil to fertile was not much greater in Attica, when its superior advantages of climate are considered, than in South Britain. England and Wales, which contain 37,094,400 acres, have about one third of this quantity in tillage, and considerably more than a fifth annually produces corn. We may admit, then, that a little more than $\frac{1}{3}$ th of the soil might annually produce corn in Attica. The average produce, at 24 bushels to the acre, is a low estimate. This is the produce of wheat in ordinary soils in England. But the produce of barley would be much greater; and barley was the growth of Attica: Theophrast. Hist. Plant. VIII. 8. p. 274. 'Αθήνησι δ' οὐκ αἰ κριθαὶ τὰ πλεῖστα ποιῶσιν ἄλφιτα' κριθοφόρος γὰρ ἄριστη. A single proprietor obtains in Demosthenes 1000 *medimni* of barley from his estate: In Phænipp. p. 1045. σὺ δ' ἐκ τῆς ἐσχατιᾶς νῦν πωλὼν τὰς κριθὰς ὀκτωκαίδεκάδραχμους καὶ τὸν οἶνον δωδεκάδραχμον πλουτεῖς εἰκότως, ἐπειδὴν ποτῆς σίτου μὲν μεδίμνους πλεῖον ἢ χιλίους οἶνον δὲ μετρήτας ὑπὲρ ὀκτακοσίους. The farm which produced this was 40 stadia in circuit: Ibid. p. 1040. πλεόν ἢ σταδίων οὖσαν τετταράκοντα κύκλῳ. According to Dicæarchus p. 1. the road leading to Athens was γεωργουμένη πᾶσα.

The 800,000 *medimni* represent the annual importation in the age of Demosthenes. But in the

age of Pericles, when the Athenians had large transmarine possessions, and especially Eubœa, they probably imported more. Eubœa might supply corn when Attica was ravaged during the Peloponnesian war. When Decelea was fortified, τῆς χώρας ἀπάσης ἐστέρηντο, καὶ ἀνδραπόδων πλεόν ἢ δύο μυριάδες ὑποτομολήκεσαν.—ἢ τε τῶν ἐπιτηδείων παρακομιδὴ ἐκ τῆς Εὐβοίας, πρότερον ἐκ τοῦ Ὀρωποῦ κατὰ γῆς διὰ τῆς Δεκελείας θάσσον οὔσα, περὶ Σούνιον κατὰ θάλασσαν πολυτελὲς ἐγγίγντο. Thucyd. VII. 27. 28. But Eubœa was independent of Athens in the time of Demosthenes. The great importance of Eubœa is marked by Thucyd. VIII. 95. Εὐβοία αὐτοῖς ἀποκεκλημένης τῆς Ἀττικῆς πάντα ἦν. Ibid. 96. τοῖς δὲ Ἀθηναίοις ὡς ἦλθε τὰ περὶ τὴν Εὐβοίαν γεγεννημένα [which they lost in B. C. 411], ἐκπληξίς μεγίστη δὴ τῶν πρὶν παρέστη.—ὅπου γὰρ—τοσαύτη ἡ ξυμφορὰ ἐπεγεγέννητο, ἐν ᾗ ναῦς τε καὶ, τὸ μέγιστον, Εὐβοίαν ἀπολαλέκεσαν, ἐξ ἧς πλείω ἢ τῆς Ἀττικῆς ὠφελοῦντο, πῶς οὐκ εἰκότως ἠθύμουν; ^c II. 13.

^f Herodotus reckons a stadium 600 feet: II. 149. IV. 41. making about 604 feet, $4\frac{1}{2}$ inches English. M. D'Anville computes the Olympic stadium at $94\frac{1}{2}$ toises=604 feet, 3 inches English measure. But major Rennell, Geography of Herodotus p. 13—33. in a laborious and skilful examination of the different standards that present themselves, states the following results: p. 31.

Herodotus . . 732 to a degree.

Pausanias . . 707

Xenophon . . 750

Eratosthenes 700

Strabo 700

Polybius . . . 696

Pliny 727

Arrian 729

Mean of all $717\frac{5}{8}$ or 718.

He adds, "This mean stade in English feet would be equal to 505 $\frac{1}{2}$. The proportion on the "stade of Strabo, of 700 to a degree, would be "524 feet; and on that of Xenophon of 750, "489 feet. Our mean stade of 718 agrees to "that of Xenophon as 505 $\frac{1}{2}$ to 489." These numbers are inconsistent: for

$$524 \times 700 = 366,800$$

$$489 \times 750 = 366,750$$

$$505\frac{1}{2} \times 718 = 362,949$$

If major Rennell intends 366,800 feet to be the measure of a degree, then his mean stadium at 718 will be equal to 510 feet 10 inches. Taking however 364,818 feet as the measure of a degree, we obtain 508 feet for the measure of the mean stadium.

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be more than 17 English miles. The space enclosed was larger than Paris, and nearly equal to Rome in the time of Augustus; and yet the whole of this space was crowded with inhabitants when Pericles in B. C. 431 called the people from the country within the walls: ἐπειδὴ τε ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν ὑπάρχον οἰκήσεις καὶ παρὰ φίλων τινὰς ἢ οἰκείων καταφυγῇ, οἱ δὲ πολλοὶ τὰ τε ἔργμα τῆς πόλεως ᾤκησαν καὶ τὰ ἱερὰ καὶ τὰ ἡρῶα πάντα, πλὴν τῆς ἀκροπόλεως καὶ τοῦ Ἐλευσινίου καὶ εἴ τι ἄλλο βεβαίως κλειστὸν ἦν· τό τε Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν—ὅμως ὑπὸ τῆς παραχρῆμα ἀνάγκης ἐξωκίβη. —κατεσκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ, καὶ ὡς ἕκαστός που ἐδύνατο. οὐ γὰρ ἐχώρησε ξυνηθόντας αὐτοὺς ἡ πόλις, ἀλλ' ὕστερον δὴ τὰ τε μακρὰ τεῖχη ᾤκησαν κατανεμώμενοι καὶ τοῦ Πειραιῶς τὰ πολλὰ. The numbers which were thus assembled within the walls on that occasion could not have been less than 500,000.^b A proof that the number of slaves might have been as large as the text of Athenæus represents them to be.

What the ordinary population of Athens itself was, it is not easy to determine. The Athenians were fond of a country life; and between the Persian war and the Peloponnesian had decorated the country with housesⁱ. Attica, with Salamis, contained 174 borough towns^k. Many of these were inconsiderable^l; but *Eleusis* was probably populous. *Acharnæ*, the largest, had in B. C. 431 3000 ὀπλῖται^m, implying a free population of at least 12,000, not computing slaves; who might be twice that number. *Piræus*, *Munychia*, and *Phalerum* must have contained in the prosperous days of Athens a great populationⁿ. The circuit of the city itself was 43 + 17 = 60 stadia^o. It is attested by various evidences to have been the most populous city in Greece^p; and, although the exact number of inhabitants is not named,

There is still, however, some difficulty in assenting to this reduced stadium. For Thucydides IV. 3. states the distance from Pylos to Sparta at something more than 400 stadia: τετρακοσίους μάλιστα.—Now the road distance upon Arrowsmith's map is 42 g. miles. But 400 stadia to 42 g. miles will give 638 feet 5 inches as the length of the stadium: 420 stadia, which perhaps Thucydides might intend, would give 608 feet, or 10 stadia to the g. mile. If we estimate the circuit of Athens by the *Olympic* stadium, 604 feet, (which this passage of Thucydides appears to warrant,) we have 178 × 604 = 107,512 feet or 20½ English miles for the circumference.

^g Thucyd. II. 17.

^h The collecting of so great a multitude within the walls aggravated the effects of the plague: Thucyd. II. 52. ἐπίεσε δ' αὐτοὺς ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἥσσαν τοὺς ἐπὶελθόντας. οἰκίῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβαις πνιγγραῖς ὥρα ἔτους διαιωμένων, ὁ φθόρος ἐγίνετο.

ⁱ Thucyd. II. 14. χαλεπῶς αὐτοῖς διὰ τὸ αἰεὶ εἰσθῆναι τοὺς πολλοὺς ἐν τοῖς ἀγροῖς διατᾶσθαι ἢ ἀνάστασις ἐγίνετο. compare c. 16.

^k Strabo IX. p. 396. τῶν ἑκατὸν καὶ ἑβδομήκοντα δήμων, πρὸς δὲ καὶ τεττάρων, ὡς φασιν. Enumerating the boroughs situated on the coast, he adds p. 399. τοὺς δ' ἐν τῇ μεσογαίᾳ δήμους τῆς Ἀττικῆς μακρὸν εἰπεῖν διὰ τὸ πλῆθος.

^l Pausan. I. 31, 1. δήμοι δὲ οἱ μικροὶ τῆς Ἀττικῆς, ὡς ἔτυχεν ἕκαστος οἰκισθεῖς. He names Ἀλιμοῦς, Πρόσπαλτα, Ἀναγυροῦς, Κεφαλῇ, Πρασιαί, and others.

^m Thucyd. II. 19. Ἀχαρνὰς, χωρίον μέγιστον τῆς Ἀττικῆς, τῶν δήμων καλουμένων.—οἱ Ἀχαρνῆς μέγα μέρος ὄντες τῆς πόλεως (τρισχίλιοι γὰρ ὀπλῖται ἐγένοντο).

ⁿ M. de Sie. Croix computes their population at a third of the population of Athens. Isocrates, however, whom he quotes, does not affirm so much, although his testimony to the importance of the Piræus is strong: Panegy. p. 49. a. ἐμπόριον γὰρ ἐν μέσῳ τῆς Ἑλλάδος τὸν Πειραιᾶ κατεσκευάσατο, τοσαύτην ἔχονθ' ὑπερβολὴν ὥσθ' ἂ παρὰ τῶν ἄλλων ἐν παρ' ἑκάστων χαλεπὸν ἐστὶ λαβεῖν ταῦθ' ἅπαντα παρ' αὐτῆς ῥᾶδιον εἶναι πορίσασθαι. Strabo IX. p. 395. attests its former greatness, while he marks its subsequent decay: τὸ μὲν οὖν παλαιὸν ἐτετείχιστο καὶ συνέκτιστο ἡ Μουνυχία παραπλησίως ὥσπερ ἡ τῶν Ῥοδίων πόλις, προσειληφύα τῷ περιβόλῳ τὸν Πειραιᾶ καὶ τοὺς λιμένας πλήρεις νεωρίων.—ἄξιόν τε ἦν ναύσταθμον τετρακοσίαις ναυσὶ κ. τ. λ.

^o Thucyd. II. 13. et schol. ad locum.

^p According to Critias apud Xenoph. Hel. II. 3, 24. Athens was πολυανθρωποτάτη τῶν Ἑλληνίδων πόλις. Archidamus remarks apud Thucyd. I. 80. θαλάσσης ἐμπειρέτατοι εἰσι καὶ τοῖς ἄλλοις ἅπασιν ἄριστα ἐξήρτυνται, πλοῦτ' τε ἰδίῳ καὶ δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὄπλοις καὶ ὄχλῳ, ὅσος οὐκ ἐν ἄλλῳ ἐνὶ γε χωρίῳ Ἑλληνικῷ ἐστίν. And Pericles: Thucyd. II. 64. πόλιν τοῖς πᾶσιν εὐπορωτάτην καὶ μεγίστην ᾤκησαμεν. Dio tom. I. p. 199. describes what Athens was in the time of Alexander: διακοσίων σταδίων εἶναι τὴν περίμετρον τῶν Ἀθηνῶν τοῦ Πειραιέως συντιθεμένου, καὶ τῶν διὰ μέσου τειχῶν πρὸς τὸν περίβολον τοῦ ἄστεος οἰκεῖσθαι γὰρ πάλαι καὶ ταῦτα ξύμπαντα ὥστε τὸ ἥμισυ

we know from Xenophon[†] that it contained more than 10,000 houses. London contains $7\frac{1}{2}$ persons to a house; but at Paris formerly the proportion was near 25[†]. If we take about half the proportion of Paris, and assume 12 persons to a house, we obtain 120,000 for the population of Athens[‡]; and we may perhaps assign 40,000 more for the collective inhabitants of *Piræus*, *Munychia*, and *Phalerum*.

We collect from Xenophon[†] that the free population of ΒΕΟΤΙΑ was equal to that of Attica: *πλήθει μὲν οὐδὲν μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν*. And this is very probable, when we consider the extent and fertility of the province, and the cities which it contained. Bœotia appears to

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ἔχειν Ἀθήνας βασιλευσας, εἰ τυγχάνει ἀληθῆ λεγομένα περὶ τῶν ἐκεῖ. The actual circuit, 178 stadia, is called by the orator in round numbers 200 stadia.

[†] Xenoph. Mem. III. 6, 14. *ἡ μὲν πόλις ἐκ πλείονων ἢ μυρίων οἰκιῶν συνέστηκεν*. Idem Œcon. 8, 22. *ἴσμεν ὅτι μυριοπλάσια ἡμῶν ἅπαντα ἔχει ἢ πᾶσα πόλις*.

[‡] Gibbon, Decline and Fall vol. v. p. 289. note, observes, "M. de Messance assigns to Paris 23,565 houses and 576,630 inhabitants." These numbers give about $24\frac{1}{2}$ to a house. He adopts the proportion of 25 in computing the inhabitants of ancient Rome. But, according to Dicaearchus p. 3. the houses of Athens were incommodious: *ἡ πόλις—κακῶς ἐβρῦματομημένη διὰ τὴν ἀρχαιότητα. αἱ μὲν πολλαὶ τῶν οἰκιῶν εὐτελεῖς ὀλίγα δὲ χρῆσται*, and we may take for Athens a less proportion.

[§] In the *Museum Criticum* already quoted, vol. II. p. 215, the following calculation is formed upon the quantity of imported corn: "Of the 800,000 *medimni* two thirds were by law to be carried into the city, or 533,333. Thucydides IV. 16. tells us, that the daily allowance to the Lacedæmonians in Sphacteria was two *chaenices* of wheat for each soldier, and one *chaenix* for each servant. Now it appears from Herodot. VI. 51. that the Spartan kings had no more than two *chaenices* for their allowance. The daily ration of the Athenian captives in Syracuse was only two *cotylæ* of flour, or half a *chaenix*. We might conclude, that one *chaenix* was the usual daily allowance for one man. Herodotus VII. 187. intimates, and Laërtius expressly says, that one *chaenix* was a man's daily allowance, equivalent to somewhat less than two pounds. Hesych. *Χαίνικες, αἱ ἐφ' ἡμέρας τροφαί*. Hence Alexarchus apud Athenæum III. p. 98. e. used to call a *chaenix* ἡμεροτροφίς. Hence soldiers of the same mess were called ὁμοχρίνικες. Plutarch. Sympos. II. 10. Now a *medimnus* contained 48 *chaenices*, and consequently $7\frac{1}{2}$ *medimni* would last a man 360 days, and 533,333 *medimni* would suffice for 71,111 people. But it is not probable that women, children, and slaves, who amounted to at least two thirds of the whole population, consumed the same daily proportion as the freemen; and we shall be justified in

"estimating their consumption at an average of two thirds of a *chaenix* each *per diem*;—giving 91,428 for the number of inhabitants. This estimate is of course a very rough one, but I think it is likely to come within 10,000 of the real number of the inhabitants of Athens." In this estimate, the women, children, and slaves are rated too low. It has been ascertained that the male adults above the age of fifteen were 5907 in 20,160. The women and children alone therefore would be much more than $\frac{2}{3}$ ds of the whole number of the free, and the slaves would still remain to be computed. If the slaves in Athens had been only equal in number to the free, then the free male adults would even in that case have been only 5907 in 40,320, or little more than $\frac{1}{4}$ th of the total inhabitants. But if the slaves were, as it appears to me from preceding considerations, in the proportion of more than three to one compared with the free inhabitants, that is, as about 100 to 32, (see above, p. 392.) it will follow, that the freemen above the age of fifteen would be only 5907 in about 82,500 persons, or less than $\frac{1}{13}$ th of the whole, and $\frac{12}{13}$ ths instead of $\frac{2}{3}$ ds would be the proportion for which the reduced allowance is to be computed. It appears, then, that 533,333 *medimni* would supply annually more than 91,428 persons. But in the preceding estimate the author has assumed, that the inhabitants of Athens were exclusively subsisted upon foreign corn, and has omitted to compute how much of the produce of Attica might be carried into the city. If we make allowance for this, we shall find that 120,000 inhabitants are not too many. For the free male adults, taken at a thirteenth of the whole, would be 9231, and the consumption would be this:

free male adults 9,231 = 9,231 *chaen*.
other inhabitants 110,769 = 73,846 *chaen*.

120,000 = 83,077 *chaen*.

But 83,077 *chaenices* daily, or 1731 *medimni* $\times 365 = 631,815$ *medimni* for the annual consumption: and, as 533,333 were imported, this would leave only 98,482 *medimni* = 116,923 bushels to be derived from the soil of Attica.

[†] Memor. III. 5, 2.

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have contained fourteen states. Three of these, *Eleuthera*^u, *Plataea*^v, and *Oropus*^w, were separated from the Boeotian confederacy, and attached to Athens; Oropus by conquest, Eleu-

^u *Eleuthera*: πόλις Βοιωτίας Steph. Byz. 'Ελευθεραὶ ἃς οἱ μὲν τῶν Πλαταιῶν οἱ δὲ τῆς Βοιωτίας φασὶν Strab. IX. p. 412. Eleutherae voluntarily placed itself under the protection of Athens: Pausan. I. 38, 8. πρότερον 'Ελευθερεῦσιν ὄροι πρὸς τὴν 'Αττικὴν ἦσαν προσχωρησάντων δὲ 'Αθηναίους τούτων, οὕτως ἤδη Βοιωτίας ὁ Κιθαιρὼν ἐστὶν ὄρος. προσεχώρησαν δὲ 'Ελευθερεῖς οὐ πολὺ μὲν βιασθέντες ἀλλὰ πολιτείας τε ἐπιθυμήσαντες παρὰ 'Αθηναίων, καὶ κατ' ἔχθος τὸ Θηβαίων. *Eleutherae* is mentioned by Xenoph. Hel. V. 4, 14. Arrian. Exp. I. 7, 13. Plutarch. Mor. p. 300. A. Pausan. IX. 1, 3.

^v *Plataea* withdrew from the Boeotian confederacy in B. C. 519. See the Tables. Herodot. VI. 108. πιεζέμενοι ὑπὸ Θηβαίων οἱ Πλαταιεῖς ἐδίδουσαν σφέας αὐτούς.—Θηβαῖοι δὲ πυθόμενοι ταῦτα ἐστρατεύοντο ἐπὶ τοὺς Πλαταιεῖς. 'Αθηναῖοι δὲ σφί ἐβόηθον. μιλόντων δὲ συνάπτει μάχην, Κορίνθιοι οὐ περιέδον παρατυχόντες δὲ καὶ καταλλάξαντες—οὕρισαν τὴν χώραν ἐπὶ τοῖσδε' ἐξ ἑν Θηβαίους Βοιωτῶν τοὺς μὴ βουλομένους ἐς Βοιωτοὺς τελέειν. It was destroyed in B. C. 427 (see the Tables): restored at the peace of Antalcidas, and again destroyed by the Thebans B. C. 374. Philip promised to restore Plataea with Thespiæ; but at the capture of Thebes by Alexander in B. C. 335 these towns were not yet restored: Diod. XVII. 13. Θεσπιεῖς καὶ Πλαταιεῖς ἔτι δ' Ὀρχομένιοι καὶ τινες ἄλλοι τῶν ἀλλοτριῶς διακειμένων πρὸς τοὺς Θηβαίους συστρατευόμενοι τῷ βασιλεῖ συνέπεσον εἰς τὴν πόλιν. Justin. XI. 3. *In concilio cum de excidio urbis (Thebarum) deliberaretur, Phocenses, et Plataenses, et Thespienses, et Orchomenii, Alexandri socii victoriarum participes, excidia urbium suarum referebant.* Plutarch. Alex. c. 11. καὶ γὰρ Φωκεῖς καὶ Πλαταιεῖς τῶν Θηβαίων κατηγορήσαν. Arrian. I. 8. Φωκεῖς τε καὶ Πλαταιεῖς καὶ οἱ ἄλλοι δὲ Βοιωτοὶ τοὺς Θηβαίους ἔκτεινον. The restoration of the Plataeans was proposed at this time: Arrian. I. 9. ἐπὶ τούτοις [upon the destruction of Thebes] Ὀρχομένιον τε καὶ Πλαταιὰς ἀναστήσαι τε καὶ τεύχισαι οἱ ξύμμαχοι ἔγνωσαν. and after the battle of Arbela in B. C. 331 Alexander ἔγραψεν ἰδίᾳ Πλαταιεῦσι τὴν πόλιν ἀνοικοδομεῖν. Plutarch. Alex. c. 34. But they were not restored till B. C. 315, sixty years after their expulsion, and at the time of the restoration of Thebes by Cassander: Pausan. IX. 3, 4. Δαιδάλων δὲ ἑορτὴν τῶν μεγάλων καὶ οἱ Βοιωτοὶ σφίσι συνεορτάζουσι, δι' ἐξηκοστῷ δὲ ἄγουσιν ἔτους' ἐκλείπει γὰρ τοσοῦτον χρόνον τὴν ἑορτὴν φασιν, ἥνικα οἱ Πλαταιεῖς ἐφευγον.—ταῦτα ἀναίρουνται κλήρῳ Πλαταιεῖς, Κορωναῖοι, Θεσπιεῖς, Ταναγραῖοι, Χαιρωνεῖς, Ὀρχομένιοι, Λεβαδεῖς, Θηβαῖοι. διαλλαγῆναι γὰρ καὶ οὗτοι Πλαταιεῦσιν ἤξιον καὶ συλλόγου μετασχεῖν κοινῷ, καὶ ἐς Δαίδαλα θυσίαν ἀποσταλεῖν, ὅτε Κάσσανδρος ὁ Ἀντιπάτρου τὰς Θήβας συν-

ώκισε. These sixty years he calls δύο γενεάς IV. 27, 5.

^w *Oropus*: Strab. IX. p. 399. Ὀρωπὸς ἐν ἀμφισβητησίμῳ γεγένηται πολλάκις. It belonged to the Athenians in B. C. 490. conf. Herodot. VI. 100. and in B. C. 431. Ὀρώπιοι 'Αθηναίων ἐπήκοοι Thucyd. II. 23. It was lost to the Boeotians in the beginning of B. C. 411. Βοιωτῶν τελευτώντος ἤδη τοῦ χειμῶνος Ὀρωπὸν εἶλον προδοσίᾳ Thucyd. VIII. 60. It was still independent of Athens in B. C. 402: Diod. XIV. 17. Oropus was recovered, but lost again in B. C. 366. See the Tables. It was still in the hands of the Thebans in B. C. 346. Demosth. de Pace p. 63. but subsequently restored by Philip to the Athenians: Ulpian. ad Demosth. de Cor. p. 153, 176. Θηβαῖοι οὐδ' ἐτέρους ἀπέδισαν μέχρις οὗ ὁ Φίλιππος ὕστερον σπενδόμενος 'Αθηναίοις ἐν τῷ ἀναχωρεῖν ἐπὶ Μακεδονίαν ἐχαρίσατο αὐτὴν τοῖς 'Αθηναίοις ἀπὸ Θηβαίων λαβών. Pausan. I. 34, 1. τὴν γῆν τὴν Ὀρωπίαν μεταξὺ τῆς Ἀττικῆς καὶ Ταναγρακῆς Βοιωτίαν τὸ ἐξαρχῆς οὖσαν ἔχουσιν ἐφ' ἡμῶν 'Αθηναῖοι, πολέμησαντες μὲν τὸν πάντα ὑπὲρ αὐτῆς χρόνον κτησάμενοι δὲ οὐ πρότερον βεβαίως πρὶν ἢ Φίλιππος Θήβας ἐλὼν ἔδωκε σφίσι. To the loss of Oropus in B. C. 366 may be referred the cause περὶ Ὀρωποῦ in which Chabrias was prosecuted: Demosth. Mid. p. 535. τὸν Φιλόστρατον πάντες ἴσμεν τὸν Κολωνῆθεν Χαβρίου κατηγοροῦντα ὅτ' ἐκρίνετο τὴν περὶ Ὀρωποῦ κρίσιν θανάτου. The celebrated cause in which Callistratus pleaded, and which Demosthenes heard when a boy, is supposed by Taylor ad Demosth. l. c. to have been on a different occasion; from whom Spalding dissents: ad Midianam c. XVIII. *Non video quare Tylorus neget esse posse causam illam quam orantem audiens Callistratum eloquentiae amore exarsit Demosthenes.* The testimonies are these: Plutarch. Vit. Demosth. c. 5. Καλλιστράτου τοῦ ῥήτορος ἀγωνίζεσθαι τὴν περὶ Ὀρωποῦ κρίσιν μέλλοντος, ἣν προσδίκησεν αὐτοῦ δίκης μεγάλης, διὰ τε τὴν τοῦ ῥήτορος δύναμιν ἀνθούσης τότε μάλιστα τῇ δόξῃ, καὶ διὰ τὴν πράξιν, οὖσαν περιβοήτων. ἀκούσας οὖν ὁ Δημοσθένης τῶν διδασκάλων καὶ τῶν παιδαγωγῶν συντιθεμένων τῇ δίκῃ παρατυχεῖν, ἔπεισε τὸν ἑαυτοῦ παιδαγωγὸν δεόμενος καὶ προθυμούμενος ὅπως αὐτὸν ἀγάγοι πρὸς τὴν ἀκρόασιν. ὁ δ' ἔχων πρὸς τοὺς ἀνείγοντας τὰ δικαστήρια συνήθειαν εὐπόρησε χώρας ἐν ἣ κατήμενος ὁ παῖς ἀδύλως ἀκούσεται τῶν λεγομένων, κ. τ. λ. Vit. X. or. p. 844. B. ὡς δὲ Ἡγησίας ὁ Μάγνης φησὶν, ἐδεήθη τοῦ παιδαγωγοῦ ἵνα Καλλιστράτου—μέλλοντος ἐν τῇ δὴμῳ λέγειν ἀκούσῃ, ἀκούσας δὲ ἐραστής ἐγένετο τῶν λόγων καὶ τούτου μὲν ἐπ' ὀλίγον ἤκουσεν ἕως ἐπεδήμει· ἐπειδὴ δὲ ὁ μὲν ἐφύγεν εἰς Θράκην ὁ δ' ἐγεγόνει ἐξ ἐφέθων, παρέβαλλεν Ἰσοκράτης καὶ Πλάτωνι, εἶτα καὶ Ἰσοκράτης ἀναλαβών, κ. τ. λ. Gellius III. 13. *Hermippus hoc scriptum reliquit, Demosthenem admodum adole-*

theræ and Plataea by voluntary cession. The other Boeotian states were these: *Anthedon*^x, *Copæ*^y, *Orchomenus*^z, *Chæronea*^a, *Lebadea*^b, *Coronea*^c, *Haliartus*^d, *Thespiæ*^e, *Tanagra*^f,

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scentem ventilare in Academiam Plutonemque audire solitum. Atque is, inquit, Demosthenes domo egressus—cum ad Platonem pergeret, compluresque populos concurrentes videret; percontatur ejus rei causam, cognoscitque currere eos auditum Callistratum.——Venit, inquit, atque audit Callistratum nobilem illam τὴν περὶ Ὠρωποῦ δίκην dicentem, atque ita motus et demulctus et captus est ut Callistratum jam inde sectari cæperit, Academiam cum Platone reliquerit. If this celebrated cause referred to the loss of Oropus in B. C. 366, it would have occurred in the archonship of Cephisodorus, in that very year in which Demosthenes emerged from minority and was admitted to his estate: and this is perhaps inconsistent with Plutarch and the biographer, who represent him as still a boy, subject to the authority of tutors. Hermippus, however, apud Gellium, represents him as his own master and already the disciple of Plato. If Callistratus and Chabrias were engaged in the same cause, they must have been on the same side of the question; for Callistratus was successful: Plutarch, l. c. εἰρημέσαντος τοῦ Καλλιστράτου καὶ θαυμασθέντος ἱπερφυῶς κ. τ. λ. and we know from Demosthenes that Chabrias escaped. We may therefore conjecture that they were both involved in the same charge, (ὁ Χαβρίας ἔπειθε Θεβαίους βοηθῆσαι Ἀθηναίους ὅτε ἐκινδύνουν· εἴτα σωθέντες ἀπέσπασαν τὴν Ὠρωπὸν· ἰπωπατεύθῃ γοῦν ὁ στρατηγὸς ὡς συνειδῶς, καὶ προδοσίας ἐκρίθη. Ulpian. ad Demosth. p. 335.) and that Callistratus defended himself in that oration.

^x *Anthedon*: πόλις Βοιωτίας Steph. Byz. πόλις λιμένα ἔχουσα Strab. IX. p. 404. Dicæarchus p. 62. πόλις οὐ μεγάλη τῇ μεγέθει, ἐπ' αὐτῆς τῆς Εὐβοικῆς κειμένη θαλάττης· τὴν μὲν ἀγορὰν ἔχουσα κατὰ δένδρον πέσαν, στοαῖς ἀνειλημμένην διτταῖς. αὕτη δὲ εὐνοίας, εὐφορος, σίτῳ σπανίζουσα διὰ τὸ τὴν χώραν εἶναι λυπρὰν. οἱ δ' ἐνοικοῦντες σχεδὸν πάντες ἀλιεῖς.

^y *Copæ*: πόλις Βοιωτικὴ Steph. Byz. κείμεναι αἱ Κῶπαι πόλισμα ἐπὶ τῇ λίμνῃ Pausan. IX. 24, 2.

^z *Orchomenus* was added to Boeotia in the 60th year after the Trojan war; at the time of the Æolic migration: Thucyd. I. 12. Βοιωτοὶ οἱ νῦν ἐξ-ηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν ἐξ Ἀρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν μὲν Βοιωτικὴν πρότερον δὲ Καδμηϊδία γῆν καλουμένην ᾤκισαν. Strabo IX. p. 401. ἐν Θερταλίᾳ συνεστήσαντο τὴν ἀρχὴν μετὰ Ἀρναίων ἐπὶ πολλὸν χρόνον, ὥστε καὶ Βοιωτοὺς κληθῆναι ἅπαντας· εἴτ' ἀνέστρεψαν εἰς τὴν οἰκίαν ἥδη τοῦ Αἰολικοῦ στόλου παρεσκευασμένου περὶ Αὐλίδας τῆς Βοιωτίας, ὃν ἔστειλόν εἰς τὴν Ἀσίαν οἱ τοῦ Ὀρέστου παῖδες· προσθέντες δὲ τῇ Βοιωτίᾳ τὴν Ὀρχομενίαν, μετ' ἐκείνων ἐξέβαλον τοὺς Πελασγούς εἰς τὰς Ἀθήνας. conf. p. 411. *Orchomenus* was destroyed by the Thebans during their ascendancy: Pausan. IX.

15, 2. ὥς ἀπὴν ὁ Ἐπαμινώδας [in rescuing Pelopidas from Alexander of Pheræ] Ὀρχομενίους Θεβαίους ποιούσιν ἀναστάτους ἐκ τῆς χώρας. placed by Diodorus XV. 79. in B. C. 364, after the liberation of Pelopidas. But Pausanias IV. 27, 5. is consistent with himself: Ὀρχομενίων οἱ Μινῶαι μετὰ τὴν μάχην τὴν ἐν Λεύκτροις ἐκπεσόντες ὑπὸ Θεβαίων ἐξ Ὀρχομενοῦ. And Diodorus XV. 57. mentions the fact as designed in B. C. 370. ἤρχε Δυσκίητος.—Θηβαῖοι μεγάλην δυνάμει στρατεύσαντες ἐπ' Ὀρχομενὸν ἐπεβάλοντο ἐξαυτοδράσασθαι τὴν πόλιν. It might therefore happen earlier than the year 364. Demosthenes in B. C. 355 alludes to this event: Leptin. p. 490. ἵστε γὰρ ὃν τρόπον Ὀρχομενίους διέθικαν. It was restored by Philip, according to Pausanias IV. 27, 5. before B. C. 352, when Demosthenes pro Megalop. p. 203. mentions it: Θεβαίους μὲν Ὀρχομενοῦ καὶ Θεσπιῶν καὶ Πλαταιῶν οἰκισθεῖσιν ἀσθενεῖς γενέσθαι. conf. p. 208. Perhaps, however, this restoration was only promised and never seriously effected; for Philip in B. C. 346 destroyed Orchomenus, and gave the territory to the Thebans: Demosth. Fals. Leg. p. 375. οὗτος μὲν γὰρ ἔφη Θεσπιᾶς καὶ Πλαταιᾶς αὐτὸν τειχιεῖν—καὶ τὰς μὲν Θεσπιᾶς καὶ Πλαταιᾶς οὐ τετείχικε, τὸν δὲ Ὀρχομενὸν καὶ τὴν Κορώνειαν προσεξηγνυδραπόδισται. conf. p. 445. Ibid. p. 385. Ὀρχομενός, Κορώνεια,—τοῖς Θεβαίοις ταῦτ' ἐκ τῆς εἰρήνης γέγονεν. Idem de Pace p. 62. τοιμῶσι λέγειν ὡς οὐκ ἐβούλετο Θεβαίοις Ὀρχομενὸν καὶ Κορώνειαν παραδόναι ἀλλ' ἤναγκάσθη. He mentions it again in B. C. 344. Philipp. II. p. 69. πῶς ἂν Ὀρχομενὸν καὶ Κορώνειαν τότε Θεβαίοις παραδούς; Orchomenus was restored after the destruction of Thebes (see *Plataea*), and is named by Dicæarchus about twenty years after the death of Alexander. (See below, *Tanagra*.)

^a *Chæronea*: Χαιρώνεια δ' ἐστὶν Ὀρχομενοῦ πλησίον Strab. IX. p. 414. Χαιρώνεια ἔσχατον τῆς Βοιωτίας Thucyd. IV. 76. Chæronea was comprehended with Orchomenus in the age of Thucydides: Χαιρώνειαν ἢ ἐς Ὀρχομενὸν ξυτελεῖ IV. 76. But Chæronea formed one of the states, and is named in B. C. 171 as one of the Boeotian towns by Polybius XXVII. I. πρέσβεις παρὰ μὲν Θεσπιέων—τοὺς Χαιρωνεῖς καὶ τοὺς Λεβαδεῖς καὶ τοὺς ἄλλους ὅσοι παρῆσαν ἀπὸ τῶν πόλεων.—οἱ δὲ Κορωνεῖς καὶ Ἀλιάρτιοι συνδεράμηκότες εἰς τὰς Θήβας ἀκμὴν ἀντεποιοῦντο τῶν πραγμάτων.

^b *Lebadea*: conf. Strab. IX. p. 414. Polybius names this state in B. C. 171. See *Chæronea*.

^c *Coronea*: ἐγγὺς τοῦ Ἑλικωνῶς ἐστὶν ἐφ' ὕψους ἰδρυμένη Strab. IX. p. 411. Here the Pambœotian festival was held: ἐνταῦθα τὰ Παμβοιωτῖα συνετέλουν Strab. ibid. See *Orchomenus* for the fortunes of Coronea in B. C. 346.

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Parasopia ε, *Thebes*. These were independent states, except when oppressed by the superior power of Thebes. They participated in the four great councils by which the affairs of the Bœotian confederacy were directed^h, and had a share in the appointment of the Bœotarchs; whose numberⁱ was perhaps proportioned to the number of states composing the confederacy. Each of these states contained within its territory a number of smaller towns or villages^k.

^d *Haliartus*: named by Polybius in B. C. 171 (see *Chæroneæ*); but destroyed soon after in the war with Perseus: Strab. IX. p. 411. 'Αλίαρτος δὲ νῦν οὐκέτι ἐστὶ, κατασκαφεῖσα ἐν τῷ πρὸς Περσέα πολέμῳ τὴν χώραν δ' ἔχουσιν Ἀθηναῖοι δόντων Ῥωμαίων.

^e *Thespiæ* before the Persian war followed the lead of Thebes: Herodot. V. 79. Ταναγραῖοί τε καὶ Κορωναῖοι καὶ Θεσπιεὺς ἅμα ἡμῖν αἰεὶ μαχόμενοι προθύμως συνδιαφέρουσι τὸν πόλεμον. The Thespians were ejected by the Thebans in B. C. 374, at the same time with the Plataeans: Xenoph. Hel. VI. 3, 1. Diodorus XV. 46. places both events in the year of Socratides: Θεβαῖοι τὰς Πλαταιὰς κατασκάψαντες καὶ Θεσπιὰς ἀλλοτριὰς πρὸς αὐτοὺς διακειμένας ἐξεπόρθησαν. According to Demosthenes, Philip had undertaken to rebuild Thespiæ as a check to the Thebans; (see *Orchomenus*;) but in B. C. 344 Thespiæ was not yet restored: Demosth. Philipp. II. p. 73. Φίλιππος Θεσπιὰς μὲν καὶ Πλαταιὰς τειχιεῖ, Θεβαῖους δὲ παύσει τῆς ὕβρεως. And in B. C. 343 he again remarks, ἀκούσεσθαι Θεσπιὰς καὶ Πλαταιὰς οἰκίζόμενας, κ. τ. λ. Fals. Leg. p. 347. It had been restored in the time of Dicæarchus (see Dicæarch. p. 64. 79); and near 300 years after was still a significant town in the time of Strabo: Strab. IX. p. 403. 410.

^f *Tanagra* is thus described by Dicæarchus p. 31. πόλις τραχεῖα μὲν καὶ μετέωρος λευκὴ δὲ τῇ ἐπιφανείᾳ καὶ ἀργιλλώδης τοῖς δὲ τῶν οἰκῶν προθύροις καὶ ἐγκαύμασιν ἀναθεματικοῖς κάλλιστα κατεσκευασμένη καρποῖς δὲ τοῖς ἐκ τῆς χώρας σιτικοῖς οὐ λίαν ἄφθονος, οἶνον δὲ τῷ γινόμενῳ κατὰ τὴν Βοιωτίαν πρωτεύουσα. οἱ δὲ ἐνοικοῦντες ταῖς μὲν οὐσίαις λαμπροὶ τοῖς δὲ βίοις λιτοί. πάντες γεωργοὶ οὐκ ἐργάται· δικαιοσύνην, πίστιν, ξενίαν, ἀγαθοὶ διαφυλάττει· τοῖς δεομένοις τῶν πολιτῶν καὶ τοῖς στεicho-πλανήταις τῶν ἀποδημητικῶν ἀφ' ὧν ἔχουσιν ἀπαρχόμενοι τε καὶ ἐλευθέρως μεταδίδοντες ἄλλότριοι πάσης ἀδίκου πλεονεξίας καὶ ἐνδιατρίβει δὲ ξένοις ἀσφαλεστάτῃ πόλιν τῶν κατὰ τὴν Βοιωτίαν. Tanagra continued to flourish to a late period: Strabo IX. p. 403.—Τανάγρας καὶ Θεσπιῶν αὗται δ' ἰκανῶς συμμένουσι. p. 410. (Θεσπιαί) μὴν συνέστηκε τῶν Βοιωτικῶν πόλεων καὶ Τάναγρα. Pliny H. N. IV. 7. names all these Bœotian towns except Orchomenus, but distinguishes Thespiæ and Tanagra as free towns: *Thespiæ liberum oppidum*;—*Tanagra liber populus*: Dicæarchus in his metrical description enumerates the following: p. 79.

— Ἀνθηδῶν δ' ἔχει

Ἀνθηδῶνον τὸν λιμένα καὶ μετ' οὐ πολὺ

Τάναγρα· κέεται δ' ἐν μεσσηγαίᾳ πάννυ καλὴ πόλις μεγάλας Θῆβαι, σταδίων τὸ περίμετρον ἔχουσα τετταράκοντα καὶ προσέτι τριῶν.

Κῶπαι δὲ πόλις κῶρχομένος· εἶτα μετὰ δύο πόλιν Λεβαδεία, καὶ ἱερὸν Τροφώνιου, ὅπου τὸ μαντεῖον λέγουσι γεγονέναι. εἶτ' Ὀκαλέα πόλις ἐστὶ καὶ Μεδεῶν μετὰ ταύτην ὑπόκειται Θέσπια, κῆρ' ἔχουμένη ἢ προσαγορευομένη Πλαταιαί.—

^g Ἡ Παρασωπία. This district contained many towns: Σκῶλος κόμη τῆς Παρασωπίας Strabo IX. p. 408. Σκάρφη τῆς Παρασωπίας p. 409. Ῥσιὰς τῆς Παρασωπίας p. 404. Idem p. 409. ὁ Ἀσωπὸς ποίων τοὺς Παρασωπίους εἰς κατακίνας πλείους διηρημένους, ἅπαντας δ' ἐπὶ Θεβαῖοις ὄντας. ἕτεροι δ' ἐν τῇ Πλαταιέων φασὶ τὸν τε Σκῶλον καὶ τὸν Ἑτερόν καὶ τὰς Ἐρυθράς. The situation of *Erythræ* is marked by Herod. IX. 19. Thucyd. III. 24. Strab. IX. p. 404. This district, containing *Erythræ*, *Hysia*, and other towns, appears to have been distinct from the Thebaid, and independent until subjected by the Thebans: οἱ Ἀσώπιοι are mentioned by Herodot. IX. 15.

^h Thucyd. V. 38. οἱ βοιωτάρχαι ἐκονώνησαν ταῖς τέσσαρσι βουλαῖς τῶν βοιωτῶν ταῦτα, αἵπερ ἅπαν τὸ κύρος ἔχουσι. The Bœotian confederacy was dissolved in B. C. 171. Polyb. XXVII. 2. τὸ δὲ τῶν βοιωτῶν ἔθνος, ἐπὶ πολλὸν χρόνον συντετηρηκὸς τε τὴν κοινὴν συμπολιτείαν, καὶ πολλοὺς καὶ ποικίλους καιροὺς διαπεφυγὸς παραδόξως, τότε προπετῶς καὶ ἀλογίστως ἐλόμενον τὰ παρὰ Περσέως—κατελύθη καὶ διεσκορπίσθη κατὰ πόλεις. conf. Livium XLII. 44.

ⁱ According to Thucydides IV. 91. the Bœotarchs were eleven in number: τῶν ἄλλων βοιωταρχῶν, οἱ εἰσιν ἑνδεκα, οὐ ξυνεπαινούντων μάχεσθαι,—Παγώνδας ὁ Αἰολάδου βοιωταρχῶν ἐκ Θεβῶν μετ' Ἀριανθίδου τοῦ Λυσιμαχίδου—Idem II. 2. Θεβαίων ἄνδρες—ἡγούντο δὲ αὐτῶν βοιωταρχοῦντες Πυθαγόργος τε ὁ Φυλείδου καὶ Διέμπορος ὁ Ὀνητορίδου—Scholiastes: ἦσαν οἱ πάντες ἑνδεκα. According to Livy XLII. 43. they were twelve: *Exules Thebas revocati decretum faciunt, ut duodecim qui privati cætum et concilium habuissent exsilio multarentur*. Perhaps the number had been increased with the number of the states. In the age of Thucydides, *Plataea* was not a member of the Bœotian confederacy; in the time of which Livy speaks it had been reunited to the League. See above, *Plataea*. According to Diodorus XV. 52. 53. Pausan. IX. 13. only seven Bœotarchs were present at Leuctra: probably because all Bœotia did not then join the Thebans; for Xe-

The observation of Xenophon, implying that the collective number of citizens in the Bæotian states was equal to the citizens of Athens, or about 20,000, is confirmed by Thucydides: from whom it appears, that at the battle of Delium B. C. 424¹ the Bæotian forces were more than 18,500 men. But 18,500 men from 18 to 60 years of age will give a total of 80,640 persons^m. A force, however, of *more*ⁿ than 18,500 effective men in the field will suppose a total of more than that number; and we may state the total military population of Bæotia as at least 20,000; and the total free population will be 87,000 persons. A number rather exceeding the estimate of Xenophon^o. In Bæotia, an agricultural country, which had no commercial wealth like Athens, the slaves would not be numerous. If, however, we assume them to be no more than half as many as the free, or 43,500, of both sexes and of all ages, we obtain 130,500 for the total population of Bæotia in the age of Thucydides and Xenophon.

A probable conjecture may be formed what proportion of this number belonged to Thebes. According to Diodorus and Plutarch^p, at the destruction of Thebes by Alexander, more than 6000 were slain, and more than 30,000 were sold as slaves. Barthelemy^q estimates from

nophon V. 4, 46. thus describes the state of Bæotia in B. C. 378. ἐστρατεύοντο (οἱ Θηβαῖοι) ἐς Θεσπιάς καὶ ἐς τὰς ἄλλας τὰς περικοίδας πόλεις· ὁ μέντοι δῆμος ἐξ αὐτῶν ἐς τὰς Θήβας ἀπεχώρει· ἐν πάσαις γὰρ ταῖς πόλεσι δυναστεῖαι καθιεστήκεισαν ὥσπερ ἐν Θήβαις· ὥστε καὶ οἱ ἐν ταύταις ταῖς πόλεσι φίλοι τῶν Λακεδαιμονίων βοηθείας ἐδόντο. Tanagra at that time was in the interest of Lacedæmon: Ibid. s. 49. While the Thebans held Bæotia in subjection, they would regulate the appointment of these magistrates. All the seven in Pausanias appear to be Thebans. In B. C. 378, three of the Bæotarchs are Thebans; Melon, Charon, Pelopidas: Plutarch Pelopid. c. 13. In Thucyd. IV. 91. it seems implied, that only two of the body were Thebans at that time. οἱ βοιωτάρχαι Herodot. IX. 15. οἱ βοιωτάρχαι Xenoph. Hel. III. 4, 4. βοιωταρχοῦντες Arrian Exp. I. 7. are mentioned generally. Θηβαίων τῶν βοιωταρχῶν Σκίρφονδαν Thucyd. VII. 30.

^k Thus *Thespiæ*: ἐν τῇ τῶν Θεσπιέων ἡ Ἄσκη Strab. IX. p. 409. Κρευσίδι ἐπινείῳ τῇ Θεσπιέων Pausan. IX. 32, 1. [Κρέουσα Strabo IX. p. 409. *Creusa* Liv. XXXVI. 21.] Εὐτρησις κόμμιον Θεσπιέων Strab. p. 411. Σίφαι τῆς Θεσπικῆς γῆς Thucyd. IV. 76. Λεῦκτρα τῆς Θεσπικῆς Xenoph. Hel. VI. 4, 4. Tanagra: Αὐλὶς κόμη Ταναγραίων Strabo IX. p. 403. Δήλιον Ταναγραίων πολίχριον Ibid. conf. Thucyd. IV. 76. Μυκαλησσὸς κόμη τῆς Ταναγραικῆς Strab. p. 404. πόλις αὐτῇ μεγάλῃ Thucyd. VII. 29. Ἄρμα κόμη τῆς Ταναγραικῆς Strab. p. 404. Ἐλεὼν κόμη Ταναγραικῆς Ibid. *Haliartus*: Πετεὼν τῆς Ἀλιαρτίας καὶ Μεδεῶν καὶ Ὀκαλίας Strab. p. 410. Ὀρχηστὸς ὅπου τὸ Ἄμφικτυονικὸν συνέγετο ἐν τῇ Ἀλιαρτίᾳ p. 412. Thebes: Σχοῖνος χώρα τῆς Θηβαϊκῆς Strab. IX. p. 408. ἐν τῇ Θηβαίῳ αἱ Θεράπναι καὶ ὁ Τευμησσὸς p. 409. Πετεὼν κόμη τῆς Θηβαϊκῆς p. 410. Σκῶλος ἐν γῇ τῇ Θηβαίῳ Herodot. IX. 15. In B. C. 377, when the Thebans threw up works to defend their frontier,

Ἀγησίλαος ἐπορεύετο τὴν ἐπ' Ἐρυθράς· καὶ ἔφθασαν ὑπερβὰς τὸ κατὰ Σκῶλον σταίρωμα. Xenoph. Hel. V. 4, 49. The frontier, then, of the Thebaid was between Scolus and Erythræ. For the towns of *Parasopia*, of which Erythræ was one, see p. 398. note ^ε.

^l Thucyd. IV. 93. He enumerates the forces and the names of the Bæotian states: ἐπτακισχίλιοι μάλιστα καὶ ψιλοὶ ἐπὲρ μυρίους ἱππῆς τε χίλιοι καὶ πελτασταὶ πεντακάσιοι. εἶχον δὲ δέξιον μὲν κέρας Θηβαῖοι καὶ οἱ ξύμμοροι αὐτοῖς [perhaps the *Parasopii*]. μέσοι δὲ Ἀλιάρτιοι καὶ Κορωναῖοι καὶ Κωπαῖναι καὶ οἱ ἄλλοι οἱ περὶ τὴν λίμνην· τὸ δὲ εὐάνθυμον εἶχον Θεσπιῆς καὶ Ταναγραῖοι καὶ Ὀρχομένιοι. The term ξύμμοροι appears to mean "those states which were classed τῇ Θηβαίῳ μοίρα," or in other words, which ξυνετέλουν ἐς Θήβας, as the Chæroneans are said IV. 76. ξυντελεῖν ἐς Ὀρχομένον. The *Parasopian* district, according to Strabo, was under the authority of Thebes. See above, note ^ε, p. 398.

^m See above p. 387.

ⁿ The force was more than this number; for the light-armed were ἐπὲρ μυρίους, and the Bæotians had already detached a body to watch 300 Athenian cavalry at Delium: Thucyd. *ibid.* πρὸς τούτους ἀντικατέστησαν τοὺς ἀμυνομένους. The 18,500 men appear to have been exclusive of these.

^o Twenty thousand citizens, or males above the age of 20, would give a total number of 82,360 persons. See p. 387. and the Tables B. C. 422, 2.

^p Diod. XVII. 14. τῶν Θηβαίων ἀνθρήθησαν μὲν ἐπὲρ τοὺς ἑξακισχιλίους, αἰχμάλωτα δὲ σώματα συνήχθη πλείω τῶν τρισμυρίων. Plutarch Alex. c. 11. ἀπέδοτο τοὺς ἄλλους, περὶ τρισμύριους γενομένους· οἱ δ' ἀποθανόντες ἐπὲρ ἑξακισχιλίους ἦσαν.

^q Anachars. tom. III. p. 491. He observes that some were spared, and that many probably fled: *On peut présumer en conséquence que le nombre des*

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these data that the free inhabitants of Thebes and the towns in its territory at that time might be 50,000, a number by no means exceeding the probable amount. If we suppose 25,000 slaves, the population of the Thebaid would be 75,000. And this is confirmed by Dicæarchus. Thebes, when visited by him after its restoration by Cassander, is described in one passage as 43 stadia¹, in another as 70 stadia in circuit². Barthelemy³ endeavours to reconcile these two numbers. The first, however, alone can be relied upon as authentic. And 43 stadia, upon the reduced standard of Rennell⁴, of 508 feet, will give 21,844 feet, or more

habitans de Thèbes et de son district pouvait monter à 50,000 personnes de tout sexe et de tout âge, sans y comprendre les esclaves. Mr. Hume p. 562. adopts a much lower estimate: "All those who bore arms were put to the sword, and they amounted only to 6000 men. Among these were some strangers and manumitted slaves. [Diod. XVII. 11. τοὺς ἐλευθερωθέντας οἰκέτας καὶ τοὺς φυγάδας καὶ τοὺς μετόικους.] The captives, consisting of old men, women, children, and slaves, were sold, and they amounted to 30,000. We may therefore conclude that the free citizens in Thebes, of both sexes and all ages, were near 24,000, the strangers and slaves about 12,000. —Thirty-six thousand was the whole number of people, both in Thebes and the neighbouring territory." This estimate cannot be admitted. 1. He omits to take account of those who escaped. Some did not concur in the war, and appear to have withdrawn from Thebes before the attack was made, or to have been in exile. Some whole families were spared by the conqueror. Many escaped by flight after the action: Arrian I. 7. ἔνθα δὴ τῶν Θηβαίων οἱ μὲν τὰ βέλτιστα ἐς τὸ κοινὸν γιγνώσκοντες ἐξελθεῖν ἄρμηντο παρ' Ἀλέξανδρον, καὶ εὐρέσθαι ξυγγνώμην τῷ πλήθει τῶν Θηβαίων τῆς ἀποστάσεως. Idem I. 8. οἱ μὲν ἱππεῖς τῶν Θηβαίων διεκπεσόντες διὰ τῆς πόλεως ἐς τὸ πῆδον ἐξέπιπτον, οἱ δὲ πεζοὶ ὡς ἐκάστοις προὔχῳρει ἐσώζοντο. Plutarch Alexand. c. 11. ἐπεξελόμενος τοὺς ἱερεῖς καὶ τοὺς ξένους τῶν Μακεδόνων ἅπαντας καὶ τοὺς ἀπὸ Πινδάρου γεγονότας, ἀπέδοτο τοὺς ἄλλους. (conf. Arrian I. 9. Ælian V. H. XIII. 7.) Justin. XI. 4. Miseranda res Atheniensibus visa. Itaque portas refugii profugorum contra interdictum regis aperuere. Plutarch Alex. c. 13. Ἀθηναῖοι—τοῖς καταφυγεῖσιν ἐπὶ τὴν πόλιν ὁπάντων μετεδίδοσαν τῶν φιλονθρώπων. Diod. XVII. 15. ὁ δῆμος—δοὺς ἐντολὴν καὶ περὶ τῶν Θηβαίων φυγάδων ἀξιῶσαι τὸν Ἀλέξανδρον συγχωρῆσαι τῷ δήμῳ τοὺς πεφευγόντας Θηβαίους ὑποδέχεσθαι. Pausan. IX. 7, 1. τοὺς Θηβαίους γενομένους ἀναστάντους ὑπὸ Ἀλεξάνδρου καὶ διαπεσόντας ἐς Ἀθήνας. At Athens, μυστηρίαν ἀγομένων ἦκον τινὲς τῶν Θηβαίων ἐξ αὐτοῦ τοῦ ἔργου Arrian I. 10. After the capture of the city, the allies decree τοὺς φυγάδας τῶν Θηβαίων ἀγωγίμους ἰπάρχειν ἐξ ἀπάσης τῆς Ἑλλάδος. Diod. XVII. 14.

2. Hume supposes the 30,000 captives to include the slaves. But it is not the practice of Greek writers to include the slaves and free per-

sons under one description, or to take account of slaves at all on such occasions. And the passages in which this transaction is noticed clearly refer to free persons only: Arrian I. 9. ἔδοξε παῖδας καὶ γυναῖκας καὶ ὅσοι ὑπέλειποντο Θηβαίων, πλὴν τῶν ἱερέων τε καὶ ἱερείων καὶ ὅσοι ξένοι Φιλίππου ἢ Ἀλεξάνδρου ἢ ὅσοι πρόξενοι Μακεδόνων ἐγένοντο, ἀνδραποδίσαι. καὶ τὴν Πινδάρου δὲ οἰκίαν καὶ τοὺς ἀπογόνους τοῦ Πινδάρου λέγουσιν ὅτι διεφύλαξεν Ἀλέξανδρος. Ælian V. H. XIII. 7. ὅτε εἴλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο τοὺς ἐλευθέρους πάντας, πλὴν ἱερέων. ἀφήκε δὲ τῆς πράξεως καὶ τοὺς τοῦ πατρὸς ξένους καὶ τοὺς συγγενεῖς δὲ τούτων ἀφήκεν. ἐτίμησε δὲ καὶ τοὺς ἀπογόνους τοῦ Πινδάρου. Justin. XI. 4. Deleta juventute, nunc senum fœminarumque restare vulgus.—Captivi sub corona venduntur; quorum pretium non ex ementium commodo sed ex inimicorum odio extenditur. Diodorus XVII. 13. 14. has the expressions πάνδημος ὑπῆρχε τῆς πόλεως ἀνδραποδισμός—τέκνα καὶ γυναῖκες καὶ οἱ γεγρακότες ἀπήγοντο.—αἰχμαλώτα δὲ σώματα συνήχθη.—οἱ συνέθροι τῶν Ἑλλήνων ἐψήφισαντο τοὺς αἰχμαλώτους ἀποδόσθαι.—ὁ βασιλεὺς τοὺς αἰχμαλώτους λαφυροπωλήσας.—In these expressions the free persons only are meant.

3. Those who fell, to the number of more than 6000 (ὑπὲρ ἑξακισχιλίων), were men of the military age. Those who escaped, or fled, or were in exile, were also males of full age. Perhaps these may be computed collectively at half the number of the slain; and we may estimate all the freemen between the ages of 18 and 60 as at least 9000. But these will be less than a fourth of the whole (see above, p. 387): and 9000 males of the military age will give about 39,000 for the total free population. The slaves therefore were not included in that estimate of 30,000 captives.

¹ See above, p. 398. note ¹.

² Dicæarch. p. 46. ἡ πόλις ἐν μέσῳ τῆς τῶν Βοιωτῶν κείται χώρας, τὴν περίμετρον ἔχουσα σταδίων 6, πᾶσα δὲ ὁμαλή· στρογγύλη μὲν τῷ σχήματι, τῇ χρᾷ δὲ μελάγγειος· ἀρχαία μὲν οὔσα, καινῶς δὲ ἐβρύμοτομημένη διὰ τὸ τρις ἦδη, ὡς φασιν αἱ ἱστορίαι, κατεσκάφθαι διὰ τὸ βάρος καὶ τὴν ὑπερφρανίαν τῶν κατοικοῦντων. καὶ ἱπποτρόφος δὲ ἀγαθὴ, κάθυδρος πᾶσα, χλωρὰ τε καὶ γεώλοφος· κηπεύματα ἔχουσα πλεῖστα τῶν ἐν τῇ Ἑλλάδι πόλεων· καὶ γὰρ ποταμοὶ ῥέουσι δι' αὐτῆς δύο τὸ ἐπικείμενον τῇ πόλει πῆδον πᾶν ἀρδεύοντες.

³ Anacharsis tom. III. p. 490.

⁴ See above, p. 393.

than 4 miles; at the Olympic stadium, of 604, they will give 25,972, or nearly five, for the circumference of Thebes. Now, as Athens, which was 60 stadia in circuit, contained 10,000 houses, we may assume that Thebes, which was 43, contained at least half that number; and 5000 houses, at 12 persons to each, would give 60,000 inhabitants for Thebes in the time of Dicæarchus. It cannot be supposed that Thebes was less populous in the days of its greatness: and Pausanias^v in fact attests, that the walls only equalled the extent of the former city. But, if the Theban territory contained 75,000 inhabitants, (60,000 of whom might be resident in the city,) when the total population of the province was 130,500, this would leave 55,500 inhabitants for the other ten states of Bœotia, or an average population of between 5000 and 6000 to each. This proportion may be considered probable in the age of Epaminondas, when Thespiæ and Orchomenus had been destroyed. In the preceding period, during the flourishing state of those two cities, the proportion of Thebes would be less, and that of the other Bœotian states would be more^w.

It will be remembered, that the estimates of Xenophon and Thucydides do not include *Oropus* and *Eleuthera*, because these were subject to Athens, and were not members of the Bœotian confederacy. And yet these are to be computed in reckoning the collective population of Bœotia. We may therefore probably state the inhabitants of Bœotia at 135,000. The soil of Bœotia was fertile^x; and its extent, computed at about 1080 square English miles, compared with a population of 135,000, would give just 125 persons to the square mile.

LACONIA, probably the largest province in Peloponnesus, is said to have once contained 100 towns^y. When the Dorians conquered it, they selected *Sparta* for the place of their own

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^v Pausan. IX. 7, 4. Θηβαίους ἐπὶ Κασσάνδρου πᾶς ὁ ἀρχαῖος περίβολος ἀνέκτισθη.

^w At the battle of Platæa the Thespians who joined the Greeks were 1800. Herodot. IX. 30. and yet 700 Thespians (Θεσπιέων ἑπτακόσιοι Herodot. VII. 202.) in the preceding year fell with Leonidas at Thermopylæ: καταμείναντες συναπέθανον Herodot. VII. 222. But 2500 males from 18 to 60 will give a total population of 10,800 persons for the Thespian state at that period: even supposing slaves to be included. We may conclude that, in that age, Thebes was less populous, and the other states more populous, than in the age of Xenophon. Thus, after the overthrow of Thebes by Alexander, the other states of Bœotia profited by her adversity: Diod. XVIII. 11. Ἀλέξανδρος Θήβας κατασκάψας τὴν χώραν τοῖς περιουκῶσι Βοιωτοῖς ἔδωκεν· οὗτοι δὲ κατακληρουχίσαντες τὰς τῶν ἡτυχηκότων κτήσεις ἐκ τῆς χώρας μεγάλας ἐλάμβανον προσόδους.

^x Strabo IX. p. 400. remarks that it was far superior to Attica: ἀρετὴ τῆς χώρας πάμπολυ διαφέρει. Idem p. 406. τῶν πεδίων τὰ μὲν λιμνάζει—τὰ δὲ καὶ γεωργεῖται παντοδαπῶς διὰ τὴν εὐκαρπλίαν.

^y Strabo VIII. p. 362. τὸ παλαιὸν ἑκατόμπολιν φασιν αὐτὴν (τὴν Λακωνικὴν) καλεῖσθαι, καὶ τὰ ἑκατόμβοια διὰ τοῦτο θύεσθαι παρ' αὐτοῖς κατ' ἔτος. Among the towns of Laconia, besides *Sparta* the capital, were these:

Acridæ. ἐπὶ θαλάσσης πόλις ἐστὶν Ἀκριαί Pausan.

III. 22, 4. See *Helos*.

Egys. Ἀγυς πόλις Λακωνικὴ Steph. Byz. near *Belmina*: Polyb. II. 53.

Egia. μετὰ Κροκέας ἀποτραπέειν ἐς δεξιὰν ἀπὸ τῆς ἐς Γύθιον εὐθείας ἐπὶ πόλισμα ἤξει Λιγίας. Pausan. III. 21, 5. Γύθειον ἀπέχει σταδίους τριάκοντα Λιγίων Ibid.

Egila. Ἀγίλα τῆς Λακωνικῆς Pausan. IV. 17, 1.

Æthæa. Αἰθαία πόλις Λακωνικῆς μία τῶν ἑκατὸν Φιλόχορος ἐν Ἀτθίδος τρίτῳ. τὸ ἐθνικὸν Αἰθαιεύς· Θουκυδίδης πρώτη [I. 101. ubi Αἰθαιεύς]. Steph. Byz.

Amathus. See *Asinē*.

Amyclæ. πόλις Λακωνικὴ τῶν ἑκατὸν πόλεων Steph. Byz. τόπος τῆς Λακωνικῆς χώρας καλλιγενέστατος καὶ καλλικαρπώτατος· ἀπέχει δὲ τῆς Λακεδαίμονος ὡς εἴκοσι στάδια.—κεῖται δὲ τῆς πόλεως ἐν ταῖς πρὸς θάλατταν κεκλιμένοις μέρεσι. Polyb. V. 19.

Anthana. πόλις Λακωνικὴ μία τῶν ἑκατὸν Steph. Byz.

Aphrodisias. πόλις Λακωνικῆς μία τῶν ῥ' Steph. Byz. Ἀφροdisία Thucyd. IV. 56. See *Bæa*.

Asopus. Ἀσωπὸς πόλις ἐν τῇ Λακωνικῇ Strab. VIII. p. 364. πρὸς θαλάσση πόλις Ἀσωπὸς Ἀκριῶν ἀπέχει σταδίους ἐξήκοντα Pausan. III. 22, 7. See *Helos*.

Asinē. πόλις Λακωνικὴ Steph. Byz. μετὰ Ταῖναρον πλέοντι ἐπὶ τὴν Ὀρεῖ γνάθον καὶ Μαλέας Ἀμαθοῦς ἐστὶ πόλις· εἶτα Ἀσίνη καὶ Γύθιον Strab. VIII. p. 363. ἐς τε Ἀσίνην καὶ Ἑλος καὶ τὰ πλεῖστα τῶν περὶ θάλασσαν Thucyd. IV. 54. Conf. Polyb. V. 19.

Aulon. πόλις Λακωνικὴ μία τῶν ἑκατὸν Steph. Byz.

Belmina, or *Belbina*. Βέλβινα πόλις Λακωνικὴ Παν-

LAONIA. *σανίας ὁδὸς* Steph. Byz. Πελλάνας δὲ ἑκατὸν στάδια ἀπέχει Βελεμίνα (sic) καλουμένη Pausan. III. 21, 3. λέγουσι μὲν δὴ οἱ Ἀρκάδες τὴν Βελεμίναν τῆς σφετέρας οὖσαν τὸ ἀρχαῖον ἀποτεμεῖσθαι Λακεδαιμονίους VIII. 35, 4. Λακωνικῆς μεσόγειος—Βλέμμινα Ptol. Geograph. III. 16. *Ager Belbinates* Liv. XXXVIII. 34. Κλεομένην οἱ Ἐφοροὶ πέμπουσιν καταληφόμενον τὸ περὶ τὴν Βελβίαν Ἀθῆναίον ἐμβολὴ δὲ τῆς Λακωνικῆς τὸ χωρίον ἐστὶ, καὶ τότε πρὸς τοὺς Μεγαλοπολίτας ἦν ἐπιδίκον Plutarch Cleom. c. 4. From Plutarch l. c. Liv. XXXVIII. 34. and from Pausan. VIII. 27, 3. (where it is written Βλέμμινα) it would seem that after the invasion of Laconia in B. C. 369 *Belmina* was detached from Laconia and made a part of the territory of Megalopolis. And yet compare Pausan. VIII. 35, 4.

Biandina. See *Helos*.

Bæa. See *Helos*. Βοία πόλις Strab. VIII. p. 364. Βοιατικὸς κόλπος καὶ Βοιαὶ πόλις πρὸς τῷ περάτῃ ἐστὶ τοῦ κόλπου· ταύτην ἔκτισε μὲν Βοῖδς τῶν Ἡρακλειδῶν, συναγαγεῖν δὲ ἄνδρας ἀπὸ τριῶν ἐς αὐτὴν λέγεται πόλεων, Ἡτιδος, Ἀφροδιτιάδος, καὶ Σίδης Pausan. III. 22, 9.

Caryæ. Κάρυα χωρίον τῆς Λακωνικῆς· Θεόπομπος νε' Steph. Byz. οἱ Θηβαῖοι κατὰ Καρύας ἐνέβαλον Xenoph. Hel. VI. 5, 25. After the Thebans were withdrawn, Archidamus Καρύας ἐξαιρεῖ κατὰ κράτος Idem VII. 1, 28. *Caryæ* is described by Pausan. III. 10, 8. In the second Messenian war Ἀριστομένης τὰς ἐν Καρύαις παρθένους χορευούσας τῇ Ἀρτέμιδι ἐλόχησε Pausan. IV. 16, 5.

Cardamylæ. Καρδαμύλη τῇ Λακωνικῇ Herod. VIII. 73. perhaps because in that age Messenia belonged to Lacedæmon. Thus Thucydides IV. 12. calls *Pylus* γῆς Λακωνικῆς. But, as *Cardamylæ* was near the borders of the two provinces, it might, like *Thuria*, or *Thalamæ*, have sometimes been reckoned to the one and sometimes to the other. Strabo VIII. p. 360. reckons it among the Messenian towns. It was restored to Sparta by Augustus: Pausan. III. 26, 5. Καρδαμύλη Λακεδαιμονίων ἐστὶν ὑπήκοος τῶν ἐν Σπάρτῃ, βασιλείως Αἰγούστου τῆς Μεσσηνίας ἀποτεμομένη· ἀπέχει δὲ Καρδαμύλη θαλάσσης ὀκτὼ στάδιους.

Characoma. προΐοντι ὡς ἐπὶ τὴν Πελλάναν Χαράκιμα ἐστὶν ὀνομαζόμενον, καὶ ἡ μετὰ τοῦτο Πελλάνα πόλις τὸ ἀρχαῖον Pausan. III. 21, 2.

Cotyrta. περὶ Κοτύρταν καὶ Ἀφροδισίαν Thucyd. IV. 56. Κότυρτα χωρίον Λακωνικόν· Θουκυδίδης Steph. Byz.

Croceæ. Κροκέαι πόλις Λακωνικῇ τῶν ἑκατὸν πόλεων μία Steph. Byz. ἐπὶ θάλασσαν ἐς Γύθιον καταβαίνοντι ἐστὶ Λακεδαιμονίους ἡ κόμη καλουμένη Κροκέαι Pausan. III. 21, 4. conf. II. 3, 5.

Cyparissia. πόλις ἐπὶ χερρόνησον ἰδρυμένη Κυπαρισσία λιμένα ἔχουσα Strab. VIII. p. 363.

Cyphanta. Κυφάντων καλουμένων ἐρείπιά ἐστιν Pausan. III. 24, 2. See *Prasiæ*.

Derrhium. τὸ Δαπίθαῖον ἐστὶν ἐν τῷ Ταυγέτῳ, καὶ οὐ

πῶρῳ Δέρριον Pausan. III. 20, 7.

Dyrrhachium. ἐστὶ τις Λακωνικὴ μία τῶν ρ' Steph. Byz.

Epidaurus Limera. τῆς Βοιατῶν ὅμορος Ἐπίδαυρος ἐστὶν ἡ Λιμηρά—φασὶ δὲ οὐ Λακεδαιμονίων τῶν δὲ ἐν τῇ Ἀργολίδι Ἐπίδαυρίον εἶναι Pausan. III. 23, 4. τινες δὲ Λειμηρὸν Λακωνικὴν λέγουσι μίαν τῶν ἑκατὸν διὰ τὸ πολλοὺς ἔχειν λιμένας Steph. Byz. See *Prasiæ*.

Eteia, or *Etis*. Ἡτεία δῆμος Λακωνικῆς Steph. Byz. Ἡτις Pausan. III. 22, 9. See *Bæa*. Οὔητις VIII. 12, 5.

Geronthrae. Pausan. III. 22, 5. ἀπὸ θαλάσσης ἀνὼ Γερὸνθραι σταδίου ἀπέχουσιν εἴκοσι καὶ ἑκατὸν Ἀκριῶν· ταύτας οἰκουμένας πρὶν Ἡρακλείδας ἐλθεῖν ἐς Πελοπόννησον ἐποίησαν ἀναστάτους Δωριεῖς οἱ Λακεδαίμονα ἔχοντες· ἀναστῆσαντες δὲ Γερὸνθρας τοὺς ἀρχαίους παρὰ σφῶν ἀποίκους ἀπέστειλαν.

Glyppia, or *Glympes*, probably the same place. Μαρὶὸς πόλισμα ὃ ἀπὸ Γερωνθῶν στάδια ἑκατὸν ἀφ᾽ ἑστῆκεν—κόμη δὲ ἐπὲρ τὸ πόλισμα ἐστὶν ἐν μεσογαίᾳ καὶ αὐτὴ Γλυππία· καὶ ἐς κόμην ἑτέραν Σελινόυντα ἐκ Γερωνθῶν ἐστὶν ὁδὸς σταδίων εἴκοσι Pausan. III. 22, 6. Γλύμπεισι καὶ Ζάρακι προσπεσόν Polyb. IV. 36, 5. Γλυμπεῖς χωρίον ὃ κείται περὶ τοὺς ὄρους τῆς Ἀργείας καὶ Λακωνικῆς Idem V. 20, 4.

Gythium. Γύθιον ἐνθα τὰ νεώρια τοῖς Λακεδαιμονίοις ἦν Xenoph. Hel. VI. 5, 32. conf. I. 4, 11. εἴτα Ἀσίνῃ καὶ Γύθιον τὸ τῆς Σπάρτης ἐπίνειον ἐν διακοσίσι καὶ τετταράκοντα σταδίοις ἰδρυμένον Strab. VIII. p. 363. τὸ ναύσταθμον τῶν Λακεδαιμονίων ὃ καλεῖται μὲν Γύθιον ἔχει δ' ἀσφαλῇ λιμένα, τῆς δὲ πόλεως ἀπέχει περὶ τριάκοντα στάδια Polyb. V. 19, 6. Schweigh. ad Polyb. l. c. solves the difficulty by explaining that *Gythium* was 240 stadia from *Sparta*, and the port 30 stadia from *Gythium*.

Helos. ἐπὶ θαλάσσης πόλισμα Ἑλος ἦν Pausan. III. 20, 6. Ἑλος τ' ἔφαλον ποτιέθρον Hom. II. II. 584. ὁ Εὐρώτας ἐκδίδωσι μετὰ τῷ Γύθιῳ καὶ Ἀκραίῳ—εἴθ' ἐλῶδες ὑπέρεκται χωρίον καὶ κόμη Ἑλος· πρότερον δ' ἦν πόλις Strab. VIII. p. 363. ἐν ἀριστερῇ Γυθείου στάδια προελθόντι ὡς τριάκοντά ἐστιν ἐν τῇ ἡπείρῳ Τρινασοῦ καλουμένης τεύχεα [at Τρίνασος ἐπίνειον Ptol. Geogr. III. 16. conf. Schweigh. ad Polyb. V. 19, 6.], φρουρίον ποτὲ (ἐμοὶ δοκεῖν) καὶ οὐ πόλεως.—προελθόντι δὲ ἀπὸ Τρινασοῦ στάδια ὡς ὀγδοήκοντα τοῦ Ἑλούς τὰ ἐρείπια ὑπόλοιπα ἦν· καὶ μετὰ ταῦτα τριάκοντα προελθόντι που σταδίου ἐπὶ θαλάσσης πόλις ἐστὶν Ἀκριαί Pausan. III. 22, 3. 4. τὴν Ἑλίαν, ἣτις ἐστὶ πλείστη καὶ καλλίστη χώρα τῆς Λακωνικῆς Polyb. V. 19, 7. Strabo places *Acriae* between the *Eurotas* and *Helos*: but according to Pausanias, who is confirmed by Polybius, *Helos* lay between the *Eurotas* and *Acriae*. Ptolemy Geogr. III. 16. names the places on the Laconic bay in this order: ἐν τῷ Λακωνικῷ κόλῳ Τανάνριον, Καϊνὴ [see *Tanarum*], Τευθρών, Λᾶς, Γύθιον, Τρίνασος ἐπίνειον, Εὐρώτα ποταμοῦ ἐκβολαί, Ἀκρεῖα, Βιάνδινα, Ἀσωπὸς πόλις, Ὄνον γνάθος, Βοαί [l. Βοιαί], Μαλέα ἄκρα.

Hippola. See *Ætylus*.

Lapithæum. See *Derrhium*.

Las. ἐν δεξιῇ Γυθίου Λᾶς ἐστὶ θαλάσσης μὲν δέκα στάδια Γυθίου δὲ τεσσαράκοντα ἀπέχονσα Pausan. III. 24, 5. τὴν δὲ Λᾶν οἱ Διόσκουροι ποτε ἐκ πολιορκίας ἐλεῖν ἱστοροῦνται Strab. VIII. p. 364.

Lernē. Λέρνη τῆς Λακωνικῆς μεσόγειος Ptol. Geogr. III. 16.

Leucæ, near *Helos*. ἀφικνεῖτο ταῖς προνομαῖς πρὸς Ἀκρίας καὶ Λεύκας ἐστὶ δὲ τὴν τῶν Βοιωτῶν χώραν Polyb. V. 19, 8. *Ad Pleias posuit castra; imminet is locus et Leucis et Acris* Liv. XXXV. 27. ἐστὶ πεδῖον καλούμενον Λεύκη· εἶτα—Κιπαρισσία· εἶτα ἡ Ὀνου γνάθος· εἶτα Βοία πόλις Strab. VIII. p. 363.

Leucæ. Πολίχων καὶ Πρασίας καὶ Λεύκας καὶ Κύφанта Polyb. IV. 36, 5. On the borders of Argolis.

Leuctra. Θαλαμῶν ἀπέχει σταδίους εἴκοσιν ὀνομαζομένη Πέφνος ἐπὶ θαλάσῃ.—Πέφνον δὲ στάδια εἴκοσιν ἀπέχει Λεῦκτρα Pausan. III. 26, 2, 3. οἱ Μεσσηνιοὶ φασὶ—τὰ Λεῦκτρα τὸ ἀρχαῖον τῆς Μεσσηνίας εἶναι Ibid. Λακωνικῆς Λεῦκτρον, Ταιναρία ἄκρα Ptol. Geogr. III. 16. Λεῦκτρον τῶν ἐν Βοιωτίᾳ Λεῦκτρον ἄποικος Strab. VIII. p. 360.

Leuctra. on the northern frontier, near Arcadia. Λεῦκτρα τῆς ἐαυτῶν μεθορίας, where the Lacedæmonians sacrifice τὰ διαβατήρια Thucyd. V. 54. ἐπὶ Λεῦκτρων ὑπὲρ τῆς Μαλεατιδῶς Xenoph. Hel. VI. 5, 24. After the invasion of Laconia B. C. 369, this district was detached from Laconia and added to Megalopolis: Pausan. VIII. 27, 3.—παρὰ Αἰγυπτίων [leg. cum Palmer. Αἰγυπτιῶν] καὶ Σκιρτάνιον καὶ Μαλαία [l. Μαλέα] καὶ Κρῶμοι καὶ Βλένινα [forte Βέλμινα] καὶ Λεῦκτρον. The emendation of Palmerius is confirmed by Polyb. II. 54. τὴν Αἰγυπτιν καὶ Βελμινάτιν χώραν.

Litæa. Λιταῖα πόλις Λακωνικῆς Ἀπολλόδωρος ἐβδόμῃ Steph. Byz.

Marios. See *Glyppia*.

Messa. See *Ætylus*.

Methonē. Μεθώνη πόλις—τῆς Λακωνικῆς Steph. Byz. ἐς Μεθώνην τῆς Λακωνικῆς ἀποβάντες Thucyd. II. 25. Probably no other than the Messenian Methonē.

Œnus. Οἰνοῦς πολίχμιον Λακωνικῆς Steph. Byz. τῆς Λακωνικῆς μεσόγειος Οἰνὴ [forte l. Οἰνοῦς] Ptol. Geogr. III. 16. The river Œnus near Sellasia is mentioned by Polyb. II. 65. 66.

Ætylus. μεταξὺ ἀπὸ τῶν Θυρίδων ἀρξαμένοις ὁ Τύλος ἐστὶ καλεῖται δ' ὑπὸ τινων Οἰτύλος Strab. VIII. p. 360. Θυρίδες ἄκρα Ταινάρου καὶ πόλεως ἐρείπια Ἰππόλας ἐστίν, ἐν δὲ αὐταῖς Ἀθηνᾶς ἱερὸν Ἰππολαΐτιδος· ὁλίγον δὲ ἄνωτέρω Μέσσα πόλις καὶ λιμὴν [at confer Strab. VIII. p. 364.]. ἀπὸ τούτου στάδια τοῦ λιμένος πεντήκοντά ἐστι καὶ ἑκατὸν ἐπὶ Οἰτύλον Pausan. III. 25, 6.

Pellana. See *Characoma*. τὰ δὲ Πέλλανα Λακωνικὴν χωρίον ὡς πρὸς τὴν Μεγαλοπολῖτιν νεῦον Strab. VIII. p. 386. τὴν ἐν τῇ Τριπόλει προσαγορευομένην Πελλήνην

Polyb. IV. 81, 7. *Tripolim Laconici agri, qui proximus finem Megalopolitarum est* Liv. XXXV. 27.

Pephnos. See *Leuctra*. Πέφνον πόλις Λακωνικῆς οὐδετέρως Steph. Byz.

Pharæ. Φάρις πόλις ἐν τῇ Λακωνικῇ Pausan. III. 20, 3. πόλιν τῆς Λακωνικῆς τὸ μὲν ἀρχαῖον ὄνομα καὶ ἐν Ὀμήρῳ καταλόγῳ Φάριν, ὑπὸ δὲ τῶν Σπαρτιατῶν καὶ προσοίκων καλουμένην Φάρας Pausan. IV. 16, 5. ὑποπέπτωκε τῷ Ταῦγέτῳ ἡ Σπάρτῃ ἐν μεσογαίᾳ καὶ Ἀμύκλαι—καὶ ἡ Φάρις Strab. VIII. p. 363.

Pleia. Liv. XXXV. 27. See *Leucæ*. Meursius however reads *Bæa*, see Drakenborch. ad Liv. l. c.

Polichna. See *Leucæ*.

Prasæ, or *Brasæ*. Πρασίδας τῆς Λακωνικῆς πόλιν ἐπιθαλάσσιον Thucyd. II. 56. ἐς Ἐπίδουρον τὴν Λιμῆραν καὶ Πρασίδαν καὶ ὅσα ἄλλα Idem VI. 105. Πρασίδας Λακωνικὴν πολίχμιον Steph. Byz. Βρασιαὶ ἐσχάτη ταύτῃ τῶν Ἐλευθερολακόνων πρὸς θαλάσῃ ἐστὶ, Κυφάντων δὲ ἀπέχουσι πλὴν σταδίων διακοσίαν Pausan. III. 24, 3. Ptol. Geogr. III. 16. thus enumerates the places on the Argolic bay: ἐν τῷ Ἀργολικῷ κόλπῳ ἔτι Λακωνικῆς Μινῶα λιμὴν [conf. Strab. VIII. p. 368. Pausan. III. 23, 7.], Διὸς Σωτήρος λιμὴν [Pausan. ibid.], Ἐπίδουρος, Ζάρηξ, Κυφάντα λιμὴν, Πρασία. *Prasæ*, with some other towns in the north-east quarter of Laconia, belonged in the age of Polybius to the Argives. See Polyb. IV. 36, 5. It was restored to the Laconians by Augustus, and formed one of the 24 free cities (τῶν Ἐλευθερολακόνων) which he established. See Pausan. III. 21, 6.

Pyrrhichus. τοῦ ποταμοῦ [the *Scyras*] σταδίους τεσσαράκοντα ἀπέχει Πύρριχος ἐν μεσογαίᾳ Pausan. III. 25, 2.

Sciros, Sciritis. A district of Laconia on the borders of Arcadia, near the Mænalian: Thucyd. V. 33. Λακεδαιμόνιοι ἐστράτευσαν τῆς Ἀρκადίας ἐς Παβρασίου Μαντινέων ἡπικούους ὄντας, κατὰ στάσιον ἐπικαλεσαμένων σφᾶς· ἅμα δὲ καὶ τὸ ἐν Κυνέλοις τεῖχος ἀναίρησυντες,—ὁ ἐτεῖχισαν Μαντινῆς καὶ αὐτοὶ ἐφρούρου, ἐν τῇ Παβρασικῇ κειμένον, ἐπὶ τῇ Σκιρίτιδι τῆς Λακωνικῆς. In B. C. 369. οἱ μὲν Θηβαῖαι κατὰ Καρυας ἐνέβαλον οἱ δὲ Ἀρκάδες κατὰ Ἴον τῆς Σκιρίτιδος Xenoph. Hel. VI. 5, 25. ἦν Ἰσχάλαος ἐν Ἰφῷ τῆς Σκιρίτιδος ἔχων νεοδαμῶνεις τε φρουροὺς καὶ τῶν Τεγεατῶν φυγάδων τοὺς νεωτάτους περὶ τετρακοσίους Ibid. s. 24. ὁ Ἰσχάλαος βουλόμενος τοῖς Ἰάταις ζυμμάχοις χρῆσθαι ἔμεινεν ἐν τῇ κώμῃ Ibid. s. 26. conf. Diod. XV. 64. According to Xenophon Rep. Lac. c. 12, 3. the *Sciritæ* were in the service of Sparta before the time of Lycurgus: εἰ δὲ τις προῖοι νύκτωρ ἔξω τῆς φάλαγγος, ἐνόμισεν [sc. Lycurgus] ὑπὸ Σκιριτῶν προφυλάττεσθαι. They appear to have been distinct from the other perioeci: Xenoph. Hel. V. 2, 24. νεοδαμῶνεις τε καὶ τῶν perioeci καὶ Σκιριτῶν ἀνδρας ὡς διασχολίους. They formed a separate body: Thucyd. V. 67. κέρας εὐάνυμον Σκιρίται αὐτοῖς καθίσταντο, αἱ ταύτην τὴν τάξιν μόνοι Λακεδαιμονίων ἐπὶ σφῶν αὐτῶν ἔχοντες. and at the battle of

LACONIA.

LACONIA. residence, and permitted the rest of the province to be occupied by a mixed population composed of Dorians and other strangers, and of the Achæans the original inhabitants^z. At

Mantineia B. C. 415 supplied 600 men : Thucyd. V. 68. They were often in the post of danger : Xenoph. Cyrop. IV. 2, 1. Λακεδαιμόνιοι τοῖς Σκιρίταις οὐδὲν φειδόμενοι αὐτῶν οὐτ' ἐν πόνοις οὐτ' ἐν κινδύνοις. After the invasion of Laconia B. C. 369 they revolted from the Spartans : Xenoph. Hel. VII. 4, 21. Ἀρχίδαμος ἐλθὼν [in B. C. 364] ἐδήρην καὶ τῆς Ἀρκადίας ὅσα ἐδύνατο καὶ τῆς Σκιρίτιδος. They appear to have been of Arcadian race : Steph. Byz. Σκίρος Ἀρκადίας κατοικία πλησίον Μαιναλίων καὶ Παρρυσίων. οἱ κατοικοῦντες Σκιρίται. Perhaps conquered in the reign of Sôus : Plutarch. Lycurg. c. 2. Σόος, ἐφ' οὗ οἱ Σπαρτιάται χώραν προσεκτέησαντο πολλήν, Ἀρκάδων ἀποτεμόμενοι. unless the term Ἀρκადίας κατοικία refers to them after their separation from Lacedæmon.

Selinus. See Glyppia.

Sellasia. Σελλασία πόλις Λακωνική· Θεόπομος ἐν τετάρτῳ Ἑλληνικῶν Steph. Byz. Sellasia stood on the river Œnus : Liv. XXXIV. 28. within the north-east frontier of Laconia, between Caryæ and Sparta, Xenoph. Hel. VI. 5, 27. οἱ Ἀρκάδες ἐπορεύοντο πρὸς τοὺς Θηβαίους ἐπὶ τὰς Καρύας· οἱ δὲ Θηβαῖοι—κατεβαῖνον· καὶ τὴν μὲν Σελλασίαν εὐθὺς ἔκαιον καὶ ἐπόρθουν. Diod. XV. 64. Ἡλεῖοι κατ' ἄλλους τόπους πεπταμένους διελθόντες εἰς τὴν Σελλασίαν παρεγένοντο· εἰς τοῦτον γὰρ τὸν τόπον πᾶσι καταντᾶν παρήγγελτο· ἀθροισθείσης δὲ πάσης τῆς δυνάμεως εἰς τὴν Σελλασίαν, προῆγον ἐπ' αὐτὴν τὴν Σπάρτην. Conf. Polyb. II. 65, 7. There appears a corruption in Xenoph. Hel. II. 2, 13. οἱ δ' ἐπεὶ ἦσαν ἐν Σελλασίᾳ πλησίον τῆς Λακωνικῆς. The explanation offered by Weiske ad loc. *finis regionum sæpe belli jure mutantur*, is not satisfactory, because at that period (B. C. 404) Sellasia undoubtedly belonged to the Laconian territory. I would therefore expunge πλησίον as an interpolation, and read ἦσαν ἐν Σελλασίᾳ τῆς Λακωνικῆς. This town revolted after B. C. 369. Xenoph. Hel. VII. 4, 12. (Διονύσιος) πέμπει βοήθειαν τοῖς Λακεδαιμονίοις [B. C. 366], δώδεκα τριῆρεις καὶ ἄρχοντα αὐτῶν Τιμοκράτην· οὗτος δ' οὖν ἀφικόμενος ξυνεξαίρει αὐτοὺς Σελλασίαν. confirming Diod. XV. 64. ἡ πρώτη μερὶς τῶν Βοιωτῶν τὴν πορείαν ἐποίησατο ἐπὶ τὴν Σελλασίαν πόλιν καὶ τοὺς τῇδε κατοικοῦντας ἀπέστησε τῶν Λακεδαιμονίων.

Tanarum. Ταῖνάρου δὲ τῆς ἄκρας πλοῦν ὅσον τεσσαράκοντα σταδίων ἀφέστηκε Καινήπολις· ὄνομα δὲ ἦν πάλαι καὶ ταύτῃ Ταῖναρον Pausan. III. 25, 6. Φερικῆς ἐν τῇ θ' φησὶν ὅτι· Ἐλατος ὁ Ἰκάρου γαμεῖ Ἐριμῆδαν.—τούτου δὲ γίνεται Ταῖναρος· ἀφ' οὗ Ταῖναρον καλεῖται ἡ πόλις καὶ ἡ ἄκρα καὶ ὁ λιμὴν Schol. Apollon. I. 102.

Tenos. Τήνος—πόλις Λακωνική μία τῶν ῥ' Steph. Byz. Teuthrone. ἀπὸ δὲ Πυρρήχου καταβάντι εἰς θάλασσαν ἔστι Τευθρώνη Pausan. III. 25, 3. See Helos.

Thalamæ. ἐς Θαλάμας ἐξ Οἰτύλου μῆκος τῆς ὁδοῦ στάδιοι περὶ τοὺς ὀγδοήκοντά· εἰσι Pausan. III. 26, 1.

Polybius XVI. 16. places it to the south-west of Sparta : τὰ κατὰ Θαλάμας—κεῖται τῆς Σπάρτης ὡς πρὸς τὰς χερμερινὰς δύσεις. Ptol. Geogr. III. 16. Λακωνικῆς μεσόγειος—Θαλάμη. Steph. Byz. Θαλάμαι πόλις τῆς Μεσσηνίας· Θεόπομος τριακοσῶν δευτέρῳ Φιλίππικῶν. Pausan. III. 1, 4. καὶ οἰκῆσαι τε Ἀφάρεα τῆς Μεσσηνίας φασὶν (οἱ Μεσσηνιοὶ) ἐν Θαλάμας καὶ τοὺς παῖδας ἐνταῦθα οἰκοῦντι αὐτῶ γενέσθαι. Strabo VIII. p. 360. mentioning among the Messenian towns Œtylus, Leuctrum, proceeds : εἴτα ἐπὶ πέτρας ἐρυμνῆς Ἰδρυται Καρδαμύλη· εἴτα Φηραὶ ὕμνος Θουρίης καὶ Γερήνοις—οἰκίσαι δὲ λέγουσι Πέλοψ τό τε Λεῦκτρον καὶ Χαράδραν καὶ Θαλάμους τοὺς οὖν Βοιωτοὺς καλουμένους, τὴν ἀδελφὴν Νιόβην ἐκδούς Ἀμφίονα καὶ ἐκ Βοιωτίας ἀγόμενός τις. It is probable that this Messenian Thalamæ was no other than the Laconian, which was near Leuctra, and on the Messenian bay. See Cardamylë.

Therapnæ. Θεράπναι πόλις Λακωνική ἦν τινες Σπάρτην φασὶν Steph. Byz. Θεράπναι· Ἰσοκράτης Ἑλένη [ἐν Θεράπναις τῆς Λακωνικῆς p. 218. d.]. τόπος ἐστὶν ἐν Λακεδαιμόνι Θεράπναι Harpocrat. ἑτέρα ἐκ τῆς πόλεως ὁδὸς εἰς Θεράπνην ἄγει Pausan. III. 19, 7. Therapnæ lay to the south of Sparta.

Thuria. τῶν περιόκων Θουραῖται ἐς Ἰθάμην ἀπέστησαν Thucyd. I. 101. ἡ Θουριατῶν πόλις. Ἀνθειαν δὲ αὐτὴν ἐν ταῖς ἔπεσιν ἀνομάσθαι τοῖς Ὀμήρου λέγουσι. Λακεδαιμονίοις δὲ ἔχειν τοῖς ἐν τῇ Σπάρτῃ τὴν Θουρίαν ἔωκεν Αὔγουστος Pausan. IV. 31, 2. Strabo VIII. p. 361. names Thuria among the Messenian towns. This town, which was thus restored to the Spartans by Augustus, appears to be no other than the Thuria of Thucydides. See Cardamylë. Ptol. Geogr. III. 16. Λακωνικῆς μεσόγειος—Θούριον.

Thyrides. See Œtylus.

Trinasos. See Helos.

Zarax. Ζάρηξ πόλις Λακωνική πρὸς τῇ θαλάσῃ Steph. Byz. Ἐπιδαύρου σταδίους ἑκατὸν ἀπέχει Ζάραξ, ἄλλως μὲν εὐλίμενον χαρίον τῶν δ' Ἐλευθερολακόνων [conf. Pausan. III. 21, 26, 6.] μάλιστα τοῦτο ἐκτετρέχεται· ἐπεὶ καὶ Κλεώνυμος ὁ Κλεομένου τοῦ Ἀγρησιπόλιδος (ἀδελφοῦ) μόνον τοῦτο τῶν Λακωνικῶν πολισμάτων ἐποίησεν ἀνάστατον [B. C. 272. See above, p. 193.] Pausan. III. 24, 1. Zarax in the age of Polybius had been acquired by the Argives. See Prasias.

^z Strabo VIII. p. 364. φησὶ δὲ Ἐφορος καὶ τοὺς κατασχόντας τὴν Λακωνικὴν Ἡρακλείδας, Εὐρυσθένη τε καὶ Προκλή, διελεῖν εἰς ἑξὶ μέρη καὶ πόλεις τὴν χώραν· μίαν μὲν οὖν τῶν μερίδων τὰς Ἀμύκλας ἐξαίρετον δοῦναι τῷ προδόντι αὐτοῖς τὴν Λακωνικὴν, καὶ πείσαντι τὸν κατέχοντα αὐτὴν ὑπόσπονδον ἀπελθεῖν μετὰ τῶν Ἀχαιῶν εἰς τὴν Ἰωνίαν, τὴν δὲ Σπάρτην βασιλείῳ ἀποφῆναι σφίσιν αὐτοῖς, εἰς δὲ τὰς ἄλλας πέμψαι βασιλείας ἐπιτρέψαντας δέχεσθαι συνοίκους τοὺς βουλομένους τῶν ξένων διὰ τὴν λειπαυδρίαν—ὑπακούοντας δ' ἅπαντας τοὺς περιοίκους Σπαρτιατῶν

their first settlement the Dorians appropriated to themselves a sixth part of the soil of Laconia: but by gradual encroachments upon the *περίοικοι* they augmented this proportion, and at the final division of the lands the Spartans received nearly one fourth of the whole territory ^a.

The *περίοικοι* ^b, who were left in possession of three fourths of the soil of Laconia, held their

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ὅμως ἰσονόμους εἶναι, μετέχοντας καὶ πολιτείας καὶ ἀρχαίων. "Ἄγιν δὲ τὸν Εὐρυσθένης ἀφελίσθαι τὴν ἰσοτιμίαν καὶ συντελεῖν προστάξει τῇ Σπάρτῃ" τοὺς μὲν οὖν ἄλλους ἱπακοῦσαι τοὺς δ' Ἐλείους τοὺς ἔχοντας τὸ ἔλος ποιησάμενους ἀπόστασιν κατὰ κράτος ἀλῶναι πολέμῳ. In the reign of Archelaüs *Ægeus* shared the fate of *Helos*: Pausan. III. 2, 5. Ἀρχέλαος ἐπὶ τούτου Λακεδαιμόνιοι πολέμῳ κρατήσαντες πόλιν τῶν περιοικίδων ἠνδραποδίσαντο Αἴγιν, ὑποπεύσαντες ὡς οἱ Αἰγῆται φρονοῦσι τὰ Ἀρκάδων. Χαρίλαος δὲ ὁ τῆς ἐτέρας οἰκίας βασιλεὺς συνεξέειλε μὲν καὶ Ἀρχελάῳ τὴν Αἴγιν. In the following reign *Amyclæ*, *Pharis*, and *Geronthræ*: Idem III. 2, 6. Τήλεκλας ἐπὶ τούτου πόλεις Λακεδαιμόνιοι τῶν περιοικίδων πολέμῳ κρατήσαντες ἐξείλον Ἀμύκλαι καὶ Φᾶριν καὶ Γεράνθρας ἔχοντων ἔτι Ἀχαιῶν. III. 19, 5. Ἀμύκλαι ἀνάστατος ὑπὸ Δωριέων γενομένη καὶ ἀπ' ἐκείνου κόμη διαμένουσα. In the next reign *Helos* was finally reduced: Pausan. III. 2, 7. Ἀλκαμένης—ἀνέστησαν δὲ καὶ ἔλος ἐπὶ θαλάσσης πόλισμα, Ἀχαιῶν ἔχοντων, καὶ Ἀργεῖος τοὺς Εἰλωσιν ἀμύναντας μάχῃ νικῶσι. To reconcile Ephorus with Pausanias we must suppose that, at the subjection of the Helots by Agis about 200 years before, some of the inhabitants had been suffered to remain, and that they were now finally destroyed or removed. *Helos* itself remained to the time of Thucydides (Thucyd. IV. 54.), and of Xenophon (Hel. VI. 5, 32.): perhaps as a fortress on the coast. Isocrates Panath. p. 270. describes the condition of the Lacedæmonian *περίοικοι*: ἐπεὶ δὲ Δαριέων οἱ στρατεύσαντες εἰς Πελοπόννησον τριχᾶ διείλοντο τὰς πόλεις καὶ τὰς χώρας ἀφείλοντο τοὺς δικαίους κεκτημένους—τὸ τρίτον μέρος αὐτῶν, οὓς καλοῦμεν νῦν Λακεδαιμονίους, στασιάσαι μὲν φασιν αὐτοὺς οἱ τὰ κείνων ἀκριβοῦντες ὡς οὐδέναις ἄλλους τῶν Ἑλλήνων, περιγενομένων δὲ τοὺς μείζον τοῦ πλήθους φρονούντας οὐδὲν τῶν αὐτῶν βουλευσασθαι περὶ τῶν συμβεβηκότων τοῖς τοιαῦτα διαπεπραγμένοις: τοὺς μὲν γὰρ ἄλλους συνοίκους ἔχειν ἐν τῇ πόλει τοὺς στασιάσαντας καὶ κοινωνοὺς ἀπάντων πλὴν τῶν ἀρχῶν καὶ τῶν τιμῶν, οὓς οὐκ εὖ φρονεῖν ἡγεῖσθαι Σπαρτιατῶν τοὺς νῦν ἔχοντας—αὐτοὺς δ' οὐδὲν τούτων ποιεῖν, ἄλλα παρὰ σφίσι μὲν αὐτοῖς ἰσονομίαν καταστήσαι καὶ δημοκρατίαν—τὸν δὲ δῆμον περιοίκους ποιήσασθαι καταδουλωσάμενους αὐτῶν τὰς ψυχὰς οὐδὲν ἤττον ἢ τὰς τῶν οἰκετῶν ταῦτα δὲ πράξαντας τῆς χώρας, ἧς προσήκει ἴσον ἔχειν ἕκαστον, αὐτοὺς μὲν λαβεῖν ὀλίγους ὄντας οὐ μόνον τὴν ἀρίστην ἄλλα καὶ τοσαύτην ὥσιν οὐδέναις τῶν Ἑλλήνων ἔχουσι, τῷ δὲ πλήθει τηλικούτων ἀπονεῖμαι μέρος τῆς χειρίτης ὥστ' ἐπιπόνως ἐργαζομένους μόλις ἔχειν τὸ καθ' ἡμέραν μετὰ δὲ ταῦτα διελόντας τὸ πλῆθος αὐτῶν ὡς οἶον τ' ἦν εἰς ἐλαχίστους εἰς τόπους κατοικίαις μικροῦς καὶ πολλοὺς, ὀνόμασι μὲν προσαγορευομένους ὡς πόλεις οἰ-

κοῦντας, τὴν δὲ δύναμιν ἔχοντας ἐλάττω τῶν δῆμων τῶν παρ' ἡμῖν. It is plain from Ephorus and Pausanias that those designated by Isocrates as τὸν δῆμον and τὸ πλῆθος principally consisted of the Achæan inhabitants who had remained as subjects or vassals of the Dorians.

^a Plutarch Lycurg. c. 8. διένειμε (Λυκοῦργος) τὴν μὲν ἄλλην τοῖς περιοίκοις Λακωνικὴν τρισμυρίους κλήρους, τὴν δ' εἰς τὸ ἄστυ τὴν Σπάρτην συντελοῦσαν ἑνακισχιλίους: τοσοῦτοι γὰρ ἐγένοντο κλήροι Σπαρτιατῶν. ἔναι δὲ φασιν τὸν μὲν Λυκοῦργον ἑξακισχιλίους νεῖμαι, τρισχιλίους δὲ μετὰ ταῦτα προσθεῖναι Πολύδωρον: οἱ δὲ, τοὺς μὲν ἡμίσεις τῶν ἑνακισχιλίων τούτων: τοὺς δὲ ἡμίσεις Λυκοῦργον. If *Amyclæ*, *Pharis*, and *Geronthræ* were reduced in the reign of Teleclus, and consequently after the legislation of Lycurgus, that account is extremely probable, which represents an augmentation of the Spartan lots to have been made by Polydorus. It appears also from Ephorus apud Strab. VI. p. 279. that after the first Messenian war part of the lands of Messenia were divided by the Spartans: τὴν μὲν οὖν Μεσσηνίαν κατενέμεσαντο. Lycurgus might have fixed the allotments or κλήροι at 6000, and after these accessions of territory Polydorus might enlarge the number to 9000. And this is the more probable, because the reign of Polydorus was a period at which other changes or additions at least to the institutions of Lycurgus were made. His colleague Theopompus instituted the *Ephori*. This is attested not only by Plutarch Lycurg. c. 7. Moral. p. 779. E. and by Dio tom. II. p. 292. κατέστη τοῦτο τὸ ἀρχεῖον ἐν Σπάρτῃ Θεοπόμπου βασιλευόντος, but by Aristot. Polit. V. 9, 1. πάλιν Θεοπόμπου μετριάσαντος τοῖς τ' ἄλλοις καὶ τὴν τῶν ἐφόρων ἀρχὴν ἐπικαταστήσαντος. and by Cicero Leg. III. 7. *Quare nec ephori Lacedæmone sine causa a Theopompo oppositi regibus*. Another political change, in which Polydorus and Theopompus both concurred, is noticed by Plutarch Lycurg. c. 6. Πολύδωρος καὶ Θεόπομπος οἱ βασιλεῖς τάδε τῇ ῥήτρᾳ παρενέγραψαν, κ. τ. λ.

^b The Dorians who held Sparta received from their city the name of *Spartans*, the Laconians who inhabited the surrounding towns were designated *περίοικοι*, the name of *Lacedæmonians* was common to both. See Valck. ad Herodot. VII. 234. IX. 11. Examples of all these may be collected: I. ἡ πόλις ἢ Σπαρτιατῶν, Isocrat. Panath. p. 241. b. 246. a. 266. d. means exclusively the Spartans: for these alone, and not for the *περίοικοι*, the discipline of Lycurgus was designed. The citizens

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towns as subjects or vassals of the Spartans^c. They formed a part of the military force^d, and were sometimes placed in offices of trust^e. But they might be treated with great oppression^f, and were ready at all opportunities to throw off the yoke^g. Although these towns were in-

of Sparta, ἀμελήσαντες γεωργίῳ καὶ τεχνῶν καὶ τῶν ἄλλων πάντων, οὐδὲν ἐπαύοντο κατὰ μίαν ἐκάστην τῶν πόλεων τῶν ἐν Πελοποννήσῳ πολιορκούντες, (Isocrat. Panath. p. 242.) while the *perioikoi* engaged in agriculture and trade: Max. Tyr. Diss. 29. p. 73. Reisk. ταῦτα μὲν οἱ εἰλωτες αὐτῷ ἔχουσι καὶ ὁ ἀνδραποδῶδης ὄμιλος, καὶ οἱ *perioikoi* Λακεδαιμονίων, τὸ δὲ καθαρῶς Σπαρτιατικὸν ἄφетον ἐκ γῆς ὅν καὶ ὄρθιον καὶ πρὸς ἐλευθερίαν τεθραμμένον—ἐπὶ αἰχμῇ καὶ ἀσπίδι τεταγμένον—Hence ἡ Σπαρτιατῶν πολιτεία Isocrat. p. 255. b. νόμοι οὓς Λυκούργος μὲν ἔθηκε Σπαρτιάται δ' αὐτοῖς χράμενοι τυγχάνουσιν Idem p. 264. e. τὸν νῦν κατεστῆκῃ κόσμον Σπαρτίτης Herodot. I. 65. τὰ ἐπιτηδεύματα τῶν Σπαρτιατῶν Xenoph. Rep. Lac. 1, 1. Λυκούργος παραλαβὼν τοὺς Σπαρτιάτας—οἴκοι σκηνοῦντας—ἐς τὸ φανερὸν ἐξήγαγε τὰ συσκήνια Idem c. 5, 2. κατέστησεν ὁ Λυκούργος ἐν τῇ Σπάρτῃ νόμιμα Idem 7, 1.—II. To the examples in notes ² and ³, may be added τὴν *perioikida* Thucyd. III. 16. τοῖς *perioikoi* Xenoph. Hel. III. 3, 6. Κλεομένης ἔταξε τοὺς *perioikous* Polyb. II. 65, 9. whence it appears that the term was still in use in B. C. 222. Schol. ad Thucyd. VIII. 6. apud Duker. ad VIII. 22. *perioikoi* εἰσιν οἱ ὑπῆκοοι γείτονες τῆς Σπάρτης. Schol. Aristid. p. 76. ad Panath. tom. I. p. 273. Canter. οἱ *perioikoi* οἱ *perioikoi* ντες Σπάρτην τὴν μητρόπολιν. III. Herodotus VII. 234. gives the name *Lacedæmonians* to both: πλῆθος μὲν πάντων τῶν Λακεδαιμονίων πολλὰν, καὶ πόλιν πολλὰν. τὸ δὲ θέλει ἐκμαθεῖν εἰδήσεις· ἔστι ἐν τῇ Λακεδαίμονι Σπάρτῃ πόλις ἀνδρῶν ὅκτα-κισχιλίων μάλιστα κ. οὔτοι πάντες εἰσὶ ὁμοῖοι τοῖσι ἐνθάδε μαχεσάμενοις· οἳ γε μὲν ἄλλοι Λακεδαιμόνιοι τοῦτοισι μὲν οὐκ ὁμοῖοι, ἀγαθοὶ δέ. The *perioikoi* are called *Lacedæmonians* in these passages: Λακεδαιμόνιοι εἰσὶ τῶν *perioikῶν* Thucyd. IV. 53. τῶν *perioikῶν* Λακεδαιμονίων λογάδες Herodot. IX. 11. Σκιρίται μόνον Λακεδαιμονίων Thucyd. V. 67. the *Sciritæ* being *perioikoi*. See p. 403. v. *Sciros*. Lastly, we may remark that the term *Laconians* is sometimes applied to the citizens of Sparta. Thus the Spartan discipline is called παιδεία Λακωνική Xenoph. Rep. Lac. 3, 6. πολιτεία Λακωνική Aristot. Rep. II. 8, 1. 2. ἡ τῶν Λακῶνων πολιτεία Ibid. c. 7, 1. τοῖς Λάκωσιν οἱ εἰλωτες Idem II. 6, 2. παρὰ τοῖς Λάκωσιν—πολλὰ διφρεῖτο ὑπὸ τῶν γυναικῶν ἐπὶ τῆς ἀρχῆς αὐτῶν Ibid. s. 7. αἱ τῶν Λακῶνων γυναικες Ibid. s. 7, 8. τὰ φιδίτια παρὰ τοῖς Λάκωσιν Ibid. s. 21. In these passages Λάκωνες mean the Spartans. Cleomenes, king of Sparta, is Κλεομένης τοῦ Λάκωνος in Aristot. Rep. V. 2, 8.

^c In the words of Morus ad Isocr. Panegyr. c. 36. *perioikoi* a *Spartanis dicebantur vicinorum Spartæ oppidorum incolæ, liberi quidem, sed imperio*

Spartanorum subjecti, jure autem civitatis non donati. At the death of a Spartan king they were required to pay a tribute of respect: Herodot. VI. 58.—ἐκ πάσης δέῃ Λακεδαίμονος [all Laconia] χωρὶς Σπαρτιητέων [see Valcken. ad locum] ἀριθμῷ τῶν *perioikῶν* ἀναγκαστοὺς ἐς τὸ κῆδος ἰέναι. τουτέων ὦν καὶ τῶν εἰλωτέων καὶ αὐτέων Σπαρτιητέων ἐπεὰν συλληχθῶσι ἐς τούτῳ πολλὰι χιλιάδες σύμμιγνα τῆσι γυναιξί—οἰμωγῇ διαχρέωνται ἀπλέτῳ. The three classes of inhabitants, the *perioikoi* or free Laconians, the *Helots*, and the *Spartans*, are here accurately distinguished.

^d Isocrat. Panath. p. 271. a. ἔν τε γὰρ ταῖς στρατείαις αἷς ἡγεῖται βασιλεὺς κατ' ἄνδρα συμπαράταττ' εἶναι σφίσιν αὐτοῖς, ἐνίοις δὲ καὶ τῆς πρώτης τάττειν· ἐάν τέ που δεῖσαν αὐτοὺς ἐκπέμψαι βοήθειαν φοβηθῶσιν ἢ τοὺς πόνους ἢ τοὺς κινδύνους ἢ τὸ πλῆθος τοῦ χρόνου, τοῦτους ἀποστέλλειν προκινδυνεύοντας τῶν ἄλλων. In B. C. 382 the Spartans send to the Olynthian war νεοδαμῶνεις τε καὶ τῶν *perioikῶν* καὶ Σκιριτῶν ἄνδρας ὡς δισχιλίους. Xenoph. Hel. V. 2, 24. In the next year, when Agesipolis commanded, πολλοὶ αὐτῷ καὶ τῶν *perioikῶν* καλοὶ κάγαθοὶ ἠκολούθουν. Idem V. 3, 9. There fell at Leuctra in B. C. 371 τῶν *ἐμπάντων* Λακεδαιμονίων ἐγγὺς χιλίους—αὐτῶν Σπαρτιατῶν περὶ τετρακοσίους. Xenoph. Hel. VI. 4, 15. The *perioikoi* are included in τῶν *ἐμπάντων* Λακεδαιμονίων. See Valck. ad Herodot. IX. 11.

^e In B. C. 412 the *Lacedæmonians* send Phrynus, one of the *perioikoi*—Φρύνιον ἄνδρα *perioikon*—on a mission of trust to Samos: Thucyd. VIII. 6. and Diniadas, also of the *perioikoi*, commands a fleet: ἤρχε τῶν νεῶν Δεινιάδας *perioikos*. Thucyd. VIII. 22.

^f Isocrat. Panath. p. 271. b. τί δέῃ μακρολογεῖν ἀπάσας διεξιόντα τὰς ὕβρεις τὰς περὶ τὸ πλῆθος γιγνομένης [sc. the *perioikous*. See p. 405. note ².], ἀλλὰ μὴ τὸ μέγιστον εἰπόντα τῶν κακῶν ἀπαλλαγῆναι τῶν ἄλλων; τῶν γὰρ οὕτω μὲν ἐξ ἀρχῆς δεινὰ πεπονθότων ἐν δὲ τοῖς παρούσι καιροῖς χρησίμων ὄντων ἔξεστι τοῖς ἐφόροις ἀκρίτους ἀποκτείνειν τοσοῦτους ὀπίσους ἢν βουληθῶσιν.

^g In the revolt of the *Helots* in B. C. 464 some of the *perioikoi* joined them: Thucyd. I. 101. When the Thebans invaded Laconia in B. C. 369, παρῆσαν τινες καὶ τῶν *perioikῶν* ἐπικαλούμενοι καὶ φάσκοντες ἀποστήσασθαι εἰ μόνον φανείσσαν εἰς τὴν χώραν· ἔλεγον δὲ ὡς καὶ νῦν καλούμενοι οἱ *perioikoi* ὑπὸ τῶν Σπαρτιατῶν οὐκ ἐθέλοιεν βοηθεῖν. Xenoph. Hel. VI. 5, 25. In Sparta itself, according to Plutarch Ages. c. 32. πολλοὶ τῶν τεταγμένων εἰς τὰ ὅπλα *perioikῶν* καὶ εἰλωτῶν ἀπεδίδρασκον ἐκ τῆς πόλεως πρὸς τοὺς πολέμιους. When the invaders arrived at Gythium, ἦσαν τινες τῶν *perioikῶν* οἱ καὶ ἐπέβητο καὶ *ἐνεστρατεύοντο* τοῖς μετὰ Θηβαίων. Xenoph. VI. 5, 32. See p. 402—

considerable, and are compared by Isocrates to the δῆμοι of Attica, yet their collective population appears to have been great. At the battle of Plataea in B. C. 479 the περίοικοι supplied 10,000 men^h. If we assume this proportion to be the same as that which the Spartan force bore to the whole number on the same occasion, or five eighths of the whole number of citizens, this would give 16,000 for the males of full age, and the total population of this class of the inhabitants of Laconia would amount to about 66,000 personsⁱ.

The citizens of Sparta, according to Aristotle^k, were said to have once amounted to 10,000. Isocrates asserts that the Dorian conquerors of Laconia did not originally exceed 2000 in number^l. If this account at all approached the truth, there was a great increase between that period and the time of Lycurgus. This augmentation was partly produced by the admission of strangers, which was practised during the early reigns^m. The legislation of Lycurgus appears to have caused a change in this respect: and yet the numbers of the citizens continued for some ages with but little diminution. In the time of Lycurgus, or at least in the reign of Polydorusⁿ, there were 9000 citizens. In B. C. 479 there were still more than 8000; which would suppose the total free population of Sparta and its territory to be about 33,000 persons^o. After that period their numbers declined. In B. C. 369, at the time of the invasion of Laconia, the total number of Spartans probably did not exceed 2000^p;

404. v. *Belmina, Caryæ, Leuctra, Sciros, Sellasia*. Plutarch Pelopid. c. 24. asserts that the Thebans detached from Sparta in that expedition αὐτῆς τῆς Λακωνικῆς τὰ πλείστα. Xenophon Hel. VII. 2, 2. remarks, σφαλέντων τῶν Λακεδαιμονίων ἐν τῇ ἐν Λεύκτροις μάχῃ καὶ ἀποστάντων μὲν πολλῶν περιόικων ἀποστάντων δὲ πάντων τῶν εἰσώτων.

^h The Lacedæmonian force at Plataea consisted of 50,000 men: Λακεδαιμόνιοι ἔοντες σὺν ψιλοῖσι ἀριθμὸν πεντακισμύριοι Herodot. IX. 61. These were composed of 5000 heavy-armed Spartans, and 35,000 light-armed Helots: τοὺς πεντακισχίλιους ἔοντας Σπαρτιήτας ἐφύλασσαν ψιλοὶ τῶν εἰλωτέων πεντακισχίλιοι καὶ τρισμύριοι Herodot. IX. 28. The others were περίοικοι, 5000 heavy-armed, Herodot. IX. 11. and 5000 light-armed, οἱ τῶν λοιπῶν Λακεδαιμονίων ψιλοὶ, ὡς εἰς περὶ ἑκάστον ἑὼν ἄνδρα Ibid. c. 29. As the whole number of Spartan citizens was 8000 and upwards, ὀκτακισχίλιοι μάλιστα κη Herodot. VII. 234. there were consequently five eighths of their whole number present at Plataea.

ⁱ We may conclude that the whole force of the περίοικοι did not march, for these reasons: 1. The heavy-armed men were λογάδες ὀπλῖται Herodot. IX. 11. select men: implying that there were more. 2. Leotychides at that very time commanded a fleet at Mycalæ, composed according to Diodorus XI. 34. of 250 ships, but according to Herodotus VIII. 131. of 110, to which the Lacedæmonians probably contributed 16; (see Herodot. VIII. 43.) whose crews would consist of at least 3000 men. 3. The περίοικοι at the division of the lands of Laconia were to the Spartans as 30 to 9, or 3½ to 1. It is not therefore probable that

they should be now no more than 10 to 8. The proportion then of those who marched to Plataea may at least be taken, like that of the Spartans, at five eighths of their whole number.

^k Aristot. Rep. II. 6, 12. φασὶν εἶναί ποτε ταῖς Σπαρτιάταις καὶ μυρίους. He seems however to doubt it; for he adds, εἴτ' ἐστὶν ἀληθὴ ταῦτα εἴτε μή.

^l Isocr. Panath. p. 286. c. ἐπειδὴ πρὸς Ἀργεῖους καὶ Μεσσηνίους τὴν χώραν διείλοντο καὶ καθ' αὐτοὺς ἐν Σπάρτῃ κατέφησαν—τοσούτων φρονῆσαι ὥστε ὄντας οὐ πλείους τότε δις χιλίων οὐχ ἡγήσασθαι σφᾶς αὐτοὺς ἀξίους εἶναι ζῆν, εἰ μὴ δεσπόται πασῶν τῶν ἐν Πελοποννήσῳ πόλεων γενέσθαι δυναθεῖεν.—σφεῖς μὲν ὄντες οὕτως ὀλίγοι τὸν ἀριθμὸν οὐδεμιᾶ πόποτε τῶν μυριάδων πόλεων ἡκολούθησαν.

^m Aristot. Rep. II. 6, 12. ἐπὶ μὲν τῶν προτέρων βασιλείων μετεδίδωσαν τῆς πολιτείας, ὥστ' οὐ γίνεσθαι τότε ὀλιγανθρωπίαν πολεμοῦντων πόλιν χρόνον.

ⁿ See p. 405. note ^a.

^o All the males above the age of 20 being 4897 in 20,160, 8031 males above that age would give 33,062 for the total free population.

^p Many indications remain of the reduced numbers in that age. Cinadon about B. C. 397 counted only 40 Spartans in the *agora*: Xenoph. Hel. III. 3, 5. who were all official persons, according to Valck. ad Herodot. VI. 57. Agesilaus in B. C. 396 took into Asia no Spartan soldiers: Xenoph. Hel. III. 4, 2. Agesil. 1, 7. Agesipolis had no Spartan soldiers in B. C. 381. Xenoph. Hel. V. 3, 8. Only thirty Spartans accompanied the kings on these occasions. Cleombrotus at Leuctra had only 700 Spartans in his army: Xenoph. Hel. VI. 4, 15. In B. C. 369 οἱ Σπαρτιάται ἀτείχιστον ἔχοντες τὴν πόλιν ἄλλος ἄλλῃ διαταχθέντες, μάλα ὀλίγοι καὶ ὄντες καὶ φαινόμενοι, ἐφύλαττον. Ibid.

LAONIA. and Sparta in that age is described by Xenophon as τῶν ὀλιγανθρωποτάτων πόλεων οὐσα⁹. About 45 years after that event, in the time of Aristotle, they were scarcely 1000: οὐδὲ χίλιοι τὸ πλῆθος ἦσαν¹. and eighty years later than Aristotle, in the reign of Agis B. C. 244, not more than 700 Spartans remained². This diminution is not to be ascribed to the ravages of war; for this cause would have operated in the period from Lycurgus to the Persian war. Within that period, a space according to Thucydides of about 330 years³, the Lacedæmonians were

5, 28. and when about 6000 Helots were armed, φόβον αὐτοῖσι παρέιχον ξυντεταγμένοι, καὶ λίαν ἐδόκουν πολλοὶ εἶναι. Aristotle observes, Polit. II. 6, 12. μίαν πληγὴν οὐχ ὑπῆρκεν ἡ πόλις, ἀλλ' ἀπώλετο διὰ τὴν ὀλιγανθρωπίαν. At this period Xenophon asserts, Ages. 2, 24. αὐτῶν Σπαρτιατῶν οὐ μείνων ἀπολωλότων ἐν τῇ ἐν Λεύκτροις μάχῃ ἢ λειπομένων. This sentence, when compared with Hel. VI. 4, 15. presents great difficulties. Perhaps it may be taken as a rhetorical exaggeration, and not intended to be precise. But however these terms are to be understood, the small number of the Spartans is plainly marked. I suspect that Isocrates Panath. p. 286. c. quoted above, note¹, in describing the numbers of the Dorians at the original conquest, has adapted to the description the actual numbers of the Spartans in his own time. It can scarcely be imagined that the original conquerors were so few as 2000; and the expressions σφεῖς μὲν ὄντες οὕτως ὀλίγοι τὸν ἀριθμὸν οὐδεμιᾷ πώποτε τῶν μυριάδων πόλεων ἠκολούθησαν rather refer to their subsequent condition. And when we recollect that within less than 50 years after the invasion of Laconia the Spartans were less than 1000, we shall think it probable that they could not exceed 2000 in B. C. 369. Isocrates would describe the state of things as they stood twenty or thirty years after that period; Aristotle might speak of the Spartans after their loss in the war with Antipater B. C. 331; when Agis fell, and with him, according to Diodorus XVII. 63. and Curtius VI. 1, 16. more than 5300 of the Lacedæmonians and their allies.

⁹ Xenoph. Rep. Lac. I. 1.

¹ Aristot. Rep. II. 6, 11. Aristotle died only 47 years after the invasion of Laconia in B. C. 369, and his observation might have been written about 45 years after that period.

² Plutarch Agid. c. 5.

³ Eratosthenes placed Lycurgus at 299 years after the Trojan war, and 108 years before the Olympiad of Coræbus; = B. C. 884. Upon his chronology were founded the dates of many succeeding writers: Diodorus XV. 1. Λακεδαιμόνιοι περὶ Λεύκτρα παραδόξως ἡττηθέντες καὶ πάλιν περὶ Μαντίνειαν πταίσαντες ἀπέβαλον τὴν τῶν Ἑλλήνων ἡγεμονίαν—καὶ ταύτην διὰ τὴν ἀρετὴν τῶν προγόνων διαφυλάχθεισαν ἔτη πλείω τῶν πεντακοσίων. B. C. 371 + 513 = 884. Idem XV. 50, ἐπ' ἄρχοντος Ἀθήνησιν Ἀκισθέ-

νοὺς [B. C. 37²]. Λακεδαιμονίων ἔτη σχεδὸν πεντακόσια τῆς Ἑλλάδος ἐχόντων τὴν ἡγεμονίαν. XV. 65. ἐπὶ ἄρχοντος Δυσιστράτου [B. C. 36³] οἱ Λακεδαιμόνιοι πεντακόσια ἔτη τὴν Λακωνικὴν τετηρηκότες ἀπόρθητον—Nicolaus Damascenus p. 241. οἱ Σπαρτιάται πεισθέντες (ὑπὸ Λυκούργου) οὐ τῶν περιοίκων μόνον ἀλλὰ καὶ πάντων Ἑλλήνων διαφανῶς ἄριστοι ἐγένοντο, ἡγεμόνες τε συνεχῶς ἐξ οὗτου παρεδέξαντο τοὺς νόμους ἐπὶ ἔτη πεντακόσια. Plutarch sometimes reckoned this period of 500 years to the invasion of Laconia. See Introd. p. viii. Ælian V. H. XIII. 42. Θηβαίους ἠνάγκασεν Ἐπαμινόνδας τὴν Λακωνικὴν πυρπολῆσαι πεντακοσίοις ἐνιαυτοῖς ἀδῆκτων οὖσαν. transcribed from Plutarch Apophthegm. p. 194. B. Tatian p. 140. Λυκούργος—πρὸ τῶν Ὀλυμπιάδων ἔτεσιν ἑκατὸν νομοθετεῖ Λακεδαιμονίους. = B. C. 876. Eusebius Chron. Num. 1133. = B. C. 884. *Lycurgus insignis habetur*. Livius XXXVIII. 34. *M. Fulvio Nobiliore et Cn. Manlio Vulstone* coss. *disciplina Lycurgi, cui per septingentos annos adseuerant, sublata*. B. C. 189 + 700 = B. C. 889. When due allowance is made for round numbers and general statements, these numbers all resolve themselves into the date of Eratosthenes.

Thucydides, however, I. 18. has a lower date: ἔτη γὰρ ἐστὶ μάλιστα τετρακόσια καὶ ὀλίγη πλείω ἐς τὴν τελευταίην τούτου πολέμου, ἀφ' οὗ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ χρῶνται. If we assume B. C. 404 + 406 = 810 for the period designed by Thucydides, or B. C. 822 with Scaliger ad Euseb. Chron. p. 65. who assumes 417 years, to adapt Thucydides to a date in Eusebius, there will be a difference of 60 or 70 years between Thucydides and Eratosthenes. The apparent difference, however, is greater than the real. For Eratosthenes, however so understood by some writers, by no means designed to fix the legislation of Lycurgus at B. C. 884. Clemens Al. Strom. I. p. 336. B. Ἐρατοσθένης τοὺς χρόνους οὕτως ἀναγράφει· ἀπὸ μὲν Τρωάδας ἀλώσεως ἐπὶ Ἡρακλείδων καθόδον ἔτη ὀγδοήκοντα· ἐντεῦθεν δὲ ἐπὶ τὴν Ἰωνίας κτίσιν ἔτη ἐξήκοντα· τὰ δὲ τούτοις ἐξῆς, ἐπὶ μὲν τῇ ἐπιτροπίᾳ τὴν Λυκούργου ἔτη ἑκατὸν πενηνταεταίρια· ἐπὶ δὲ προηγούμενον ἔτος τῶν πρώτων Ὀλυμπίων ἔτη ἑκατὸν ὀκτώ. But the regency of Lycurgus commenced at the birth of Charilaüs: and Sosibius of Laconia, who flourished in the reign of Philadelphus, (Athen. XI. p. 493. f.) and was contemporary with Callimachus, (Athen. IV. p. 144. e.) and therefore preceded Eratosthenes, nearly agrees in

engaged in the two Messenian wars, and in wars with the Argives and Arcadians, and sent LACONIA.

this date for the birth of Charilaüs: Clem. Al. Strom. I. p. 327. C. Σωσίβιος ὁ Λάκων ἐν χρόνων ἀναγραφῇ κατὰ τὸ ὄγδον ἔτος τῆς Χαρίλλου τοῦ Πολυδέκτου βασιλείας Ὁμηρον φέρει. βασιλεύει μὲν οὖν Χάριλλος ἔτη ἐξηκοντατέσσαρα· μεθ' ὃν υἱὸς Νικάνδρος ἔτη τριακονταενέα· τούτου κατὰ τὸ τριακοστὸν τέταρτον ἔτος τεθῆναι φησὶ τὴν πρώτην Ὀλυμπιάδα. The result of these dates is this :

	Y.	B.C.
Charilaüs	64.	873.
Nicander	39.	809.
Theopompus	770.	

Sosibius therefore fixes the birth and reign of Charilaüs, and consequently the regency of Lycurgus, 11 years below the date of Eratosthenes. Eratosthenes, then, refers to the period of the regency, which commenced at the birth of Charilaüs; Thucydides to the period at which the laws were established and the constitution settled. But many years intervened between these points: Ephorus apud Strab. X. p. 482. Πολυδέκτης τελευτῶν ἔγκυν κατέλιπε τὴν γυναῖκα· τέως μὲν οὖν ἐβασίλευεν ὁ Λυκούργος ἀντὶ τοῦ ἀδελφοῦ· γενομένου δὲ παιδός, ἐπετρέπευν ἐκείνου, εἰς δὲ ἣ ἀρχὴ καθήκουσα ἐτύγχανε· λαιδορούμενος δὴ τις αὐτῷ σαφῶς εἶπεν εἶδέναι διότι βασιλεύσει· λαβὼν δ' ἰπόνιοιαν ἐκείνος ὡς ἐκ τούτου τοῦ λόγου διαβάλοιτο ἐπιβουλὴ τοῦ παιδός ἐξ αὐτοῦ—ἀπῆρεν εἰς Κρήτην. Plutarch Lycurg. c. 3. ἔγω πλανηθῆναι μέχρις ἂν ὁ ἀδελφιδεύς ἐν ἡλικίᾳ γενομένος τεκνώσῃ διαδοχῶν τῆς βασιλείας. Comp. Ag. et Cleom. cum Gracchis p. 689. Reisk. Λυκούργος φοβούμενος μὴ, καὶ ἄλλως ἀποθάνῃ τὸ μεράκιον, αἰτία τις ἐπ' αὐτὸν ἔλθῃ, πολλὸν χρόνον ἔξω πλανηθεὶς οὐ πρότερον ἐπαῖηθεν ἢ παῖδα τῷ Χαρίλλῳ γενέσθαι διαδοχῶν τῆς ἀρχῆς. Aristot. Rep. II. 7, 1. φασὶ τὸν Λυκούργον, ὅτε τὴν ἐπιτροπείαν τὴν Χαρίλαου τοῦ βασιλέως καταλιπὼν ἀπεδήμησε, τότε τὸν πλείστον διατρίψαι χρόνον περὶ τὴν Κρήτην. When Lycurgus returned to Sparta, Charilaüs was grown up and administered the government: Ephorus apud Strab. I. c. καταλαβεῖν δὲ τὸν τοῦ ἀδελφοῦ υἱὸν τὸν Πολυδέκτου Χαρίλαον βασιλεύοντα· εἴθ' ὁρμήσαι διαθεῖναι τοὺς νόμους, φοιτῶντα ὡς τὸν θεὸν τὸν ἐν Δελφοῖς. conf. Plutarch. Lycurg. c. 5. Accordingly Lucian Gymnas. c. 39. has preserved a tradition that he proposed his laws in advanced age: πρεσβύτης ἤδη ὡν ἔγραψε τοὺς νόμους. and reports that he lived to 85. Macrob. c. 28. Λυκούργος ὁ νομοθέτης τῶν Λακεδαιμονίων πέντε καὶ ὀγδόηκοντα ἔτη ζῆσαι ἰστορεῖται. We may reasonably then suppose thirty years at least between the regency and the settlement of the constitution: and the actual difference between Eratosthenes and Thucydides will not be more than thirty years.

Apollodorus agrees with Thucydides in the time of the legislation: Syncellus p. 185. C. Ἀπολλόδορος Λυκούργου νόμιμα ἐν τῷ ἡ' Ἀλκαμένους * To supply

the lacuna Goar proposes either ἔτει τοὺς Λακεδαιμονίους καταδεχθῆναι γράφει octavo Alcamenis anno, or χρόνοις τοὺς Λακ. κ. γρ. quasi Apollodorus lib. VIII. hæc scripserit. To the last we may object that there were not eight books of the Χρονικὰ of Apollodorus, and that (if there had been eight books) Lycurgus would have been mentioned in an earlier part of the work. Syncellus derived this from the Chronicon of Eusebius, where vestiges of it are still remaining in the Latin version: Euseb. Chron. lib. II. Num. 1195. [B. C. 822.] Telecli 320. Lycurgus Lacedemoniis jura componit. Num. 1218. [B. C. 799.] Alcamenis 150. Lycurgi leges a Lacedæmone juxta sententiam Apollodori hac ætate susceptæ. (The same notice occurs in lib. I. p. 24. under the reign of Alcamenes.) Scaliger p. 65. with reason rejects this latter date as inconsistent with Thucydides, and prefers the former: Proculdubio num. 1195 tempus id quod designabat Thucydides. In the original and genuine edition of the work of Eusebius the date of Apollodorus was perhaps higher than it now stands, and might express the 8th of Alcamenes B. C. 806, or the 1st of Alcamenes B. C. 813. The date of Apollodorus may be easily adjusted to the account of Thucydides. Apollodorus and Thucydides therefore agree.

Plutarch Lycurg. c. 1. has these remarks: περὶ Λυκούργου τοῦ νομοθέτου καθόλου μὲν οὐδὲν ἐστὶν εἰπεῖν ἀναμφισβήτητον—ἤμιστα δὲ οἱ χρόνοι καθ' οὓς γέγονεν ὁ ἀνὴρ ὁμολογοῦνται. οἱ μὲν γὰρ Ἰφίτῳ συνακμάσαι καὶ συνδιαθεῖναι τὴν Ὀλυμπιακὴν ἐκχειρίαν λέγουσιν αὐτὸν ὡς ἐστὶ καὶ Ἀριστοτέλης ὁ φιλόσοφος, τεκμήριον προσφέρων τὸν Ὀλυμπιάσι δίσκον ἐν ᾧ τοῦνομα τοῦ Λυκούργου διασώζεται καταγεγραμμένον· οἱ δὲ ταῖς διαδοχαῖς τῶν ἐν Σπάρτῃ βεβασιλευκότων ἀναλεγόμενοι τὸν χρόνον, ὥσπερ Ἐρατοσθένης καὶ Ἀπολλόδορος, οὐκ ὀλίγοις ἔτεσι πρεσβύτερον ἀποφαίνουσι τῆς πρώτης Ὀλυμπιάδος. We may suspect that Plutarch through carelessness has not been quite exact in his account either of the agreement of Eratosthenes and Apollodorus with each other, or of their discordance from Aristotle. 1. Eratosthenes and Apollodorus could not wholly agree, when the one placed the regency of Lycurgus at B. C. 884, and the other fixed the legislation sixty years later. 2. Iphitus and Lycurgus are made contemporary by the general consent of antiquity; and Iphitus is placed at B. C. 884; precisely the date which Eratosthenes assigns to Lycurgus. We cannot, therefore, doubt that Eratosthenes, like Aristotle, admitted them to be contemporary, however he might differ in the date of these two princes. Plutarch, it should seem, has substituted the Olympiad of Coræbus for the Olympiad of Iphitus. The testimonies to Iphitus and Lycurgus are these: Pausanias V. 4, 4. Ἰφίτος γένος μὲν ὦν ἀπὸ Ὀξύλου ἡλικίαν δὲ κατὰ Λυκούργον.

LACONIA. forth besides some colonies^u; and yet in that time the numbers of the citizens did not much decline. The diminution is to be traced to the unequal distribution of the lands. The equal

Syncellus p. 196. C. τὸν ἀγῶνα τετέλεκεν Ἰφίτος Ἡρακλείδης σὺν Λυκούργῳ συγγενεῖ. ἑκάτεροι δὲ Ἡρακλείδαι. τότε δὲ ἀγὼν σταδίου ἦν μόνον, καὶ οὐδεὶς ἀνεγράφετο νικηφόρος.—ὁγδόῃ δὲ καὶ εἰκάδι Ὀλυμπιάδι Κόροιβος Ἡλείος ἀνεγράφη σταδίων νικήσας· καὶ ἡ κατ' αὐτὸν Ὀλυμπιάς πρώτη ἐτάχθη, ἀφ' ἧς Ἑλληνες ἀριθμεῖν τι δοκοῦσιν ἀκριβῶς χρονικόν. ταῦτα Ἀριστοδήμος ἱστορεῖ· καὶ συνφθὰ τοῦτ' Ὀλύμπιος. Καλλιμάχος δὲ φησιν Ὀλυμπιάδας ἡγ' παρεῖσθαι μὴ ἀναγραφείσας, τῇ δὲ ἰδ' Κόροιβον Ἡλείον νικήσαι. Idem p. 197. C. Ἀφρικανὸς—ὅδε γράφει· ἀναγραφῆναι δὲ πρώτην τὴν τεσσαρεσκαίδεκάτην, ἡνίκα καὶ Κόροιβος σταδίων [ἐνίκα]. [ἡ ἐνίκα καὶ Κ. στάδιον Routh.] Phlegon in fragmento p. 139. ἀπὸ Ἰφίτου Ὀλυμπιάδες ὀκτὼ πρὸς ταῖς εἴκοσι καταριθμῶνται εἰς Κόροιβον τὸν Ἡλείον, καὶ ἀμελεσάντων τοῦ ἀγῶνος στάσις ἐνέστη κατὰ τὴν Πελοπόννησον. Λυκούργος δὲ ὁ Λακεδαιμόνιος, υἱὸς ὧν τοῦ Πρυτανέως τοῦ Εὐρυπῶντος τοῦ Σόου τοῦ Προκλέως—καὶ Ἰφίτος ὁ Αἰώνιος, ὡς δὲ ἔνιοι, Πραξινίδου, ἐνὸς ἀπὸ Ἡρακλέους, Ἡλείος, καὶ Κλεοσθένης ὁ Κλεινίκου Πεισάτης—τὴν πανήγυριν τὴν Ὀλυμπικὴν ἔγνωσαν ἀνάγειν εἰς τὰ ἀρχαῖα νόμιμα. It appears from hence that Aristodemus of Elis, the disciple of Aristarchus, (Aristotδήμος ὁ Ἀριστάρχου μαθητῆς Schol. Pindar. Nem. VII. 1. called perhaps from his residence Ἀριστοδήμος ὁ Ἀλεξανδρεὺς Schol. Pindar. Isthm. I. 11.) whose commentary on Pindar is quoted by Athenæus XI. p. 495. f. and who is quoted for the Olympic games by Harpocration v. Ἑλλανοδικαί, concurred with Eratosthenes in placing Iphitus and Lycurgus 27 Olympiads, or 108 years, before B. C. 776; that Polybius agreed in this chronology, and that Phlegon followed it in his work on the Olympiads. But it also appears that Callimachus differed from this date, and had placed Iphitus 13 Olympiads, or only 52 years, before B. C. 776, and that Africanus had adopted the date of Callimachus. I am inclined to prefer the chronology of Callimachus to that of his disciple Eratosthenes, and to place the Olympiad of Iphitus at B. C. 828. And, from a comparison of this date with Thucydides and Apollodorus, we may perhaps determine that the legislation of Lycurgus occurred between the years B. C. 828 and 810.

Dieuchidas of Megara (Clem. Al. Strom. VI. p. 629. A.) whose Μεγαρικά are quoted by Athenæus VI. p. 262. e. Laërt. I. 57. Schol. Apollon. I. 517. in Cod. Paris. Harpocrat. v. Ἀγνιάς, and who is referred to by Plutarch Lycurg. c. 2. but whose precise time is not known, places the ἀκμὴ of Lycurgus about the 290th year after the Trojan era: Clem. Al. Strom. I. p. 328. A. But, as the date of Dieuchidas for Troy is not known to us, we cannot determine the value of these numbers.

^u Within the reign of Polydorus colonists were sent to Locri and Crotona, and the colony to Tarentum was planted by Phalanthus: Pausan. III. 3, 1. Πολύδωρος τὴν βασιλείαν παρέλαβεν ὁ Ἀλκαμένους, καὶ ἀποικίαν τε εἰς Ἰταλίαν Λακεδαιμόνιοι τὴν εἰς Κρότωνα ἔστειλαν καὶ ἀποικίαν εἰς Λοκροὺς τοὺς πρὸς ἄκρᾳ Ζεφυρίῳ. Crotona was founded by the Achæans about B. C. 710. See above p. 265. Locri was founded about the same time: Strab. VI. p. 259. ἡ πόλις οἱ Λοκροὶ οἱ Ἐπιζεφύριοι, ἐπεὶ Λοκρῶν ἀποικοὶ τῶν ἐν τῷ Κρισσαίῳ κόλπῳ, μικρὸν ὕστερον τῆς ἀπὸ Κρότωνος καὶ Συρακουσῶν κτίσεως ἀποικισθέντες ὑπὸ Εὐάνθους. Ἐφορος δὲ οὐκ εὖ, τῶν Ὀπουντίων Λοκρῶν ἀποίκους φήσας. To reconcile these two accounts we must suppose that the Spartans participated in these two colonies. Tarentum was founded after the first Messenian war: Strabo VI. p. 279. Ἐφορος οὕτω λέγει περὶ τῆς κτίσεως.—Μεσσηνίᾳ ἐάλω πολεμηθεῖσα ἐνεακαίδεκα ἔτη—ἐπαυελθόντες δὲ οἵκαδε τοὺς Παρθενείας οὐχ ὁμοίως τοῖς ἄλλοις ἐτίμων, ὡς οὐκ ἐκ γάμου γεγονότας· οἱ συνιστάμενοι μετὰ τῶν εἰλώτων ἐπεβούλευσαν τοῖς Λακεδαιμόνιοις, καὶ συνέθεντο ἄραι σύσσημον ἐν τῇ ἀγορᾷ πῖλον Λακωνικὸν ἐπειδὴν ἐγχειρῶσι· τῶν δὲ εἰλώτων τινες ἐξαγγείλαντες, τὸ μὲν ἀντεπιτίθεσθαι χαλεπὸν ἔγνωσαν· καὶ γὰρ πολλοὺς εἶναι καὶ πάντας ὁμόφρονας, ὡς ἂν ἀλλήλων ἀδελφοὺς νομιζομένους· τοὺς μέλλοντας δ' αἰρεῖν τὸ σύσσημον ἐκ τῆς ἀγορᾶς ἀπιέναι πρόσεταξαν. οἱ μὲν δὴ μεμνημένην αἰσθόμενοι τὴν πρᾶξιν ἐπέσχον, οἱ δὲ διὰ τῶν πατέρων ἔπεισαν αὐτοὺς εἰς ἀποικίαν ἐξελθεῖν· καὶ μὲν κατὰσχῶσιν ἀρκοῦντα τὸν τόπον, μένειν, εἰ δὲ μὴ, τῆς Μεσσηνίας τὸ πέμπτον κατανείμασθαι μέρος ἐπανιόντας. οἱ δὲ σταλέντες κατελάβοντο τοὺς Ἀχαιοὺς [the settlers at Crotona] πολεμῶντας τοῖς βαρβάροις, μετασχόντες δὲ τῶν κινδύνων κτίζουσι τὴν Τάραντα. Antiochus apud Strab. VI. p. 278. gives much the same account as Ephorus; and both are confirmed by Aristot. Rep. V. 6, 1. οἷον ἐν Λακεδαιμόνι οἱ λεγόμενοι Παρθενίαι· ἐκ τῶν ὁμοίων γὰρ ἦσαν· οὓς φωράσαντες ἐπιβουλεύσαντας ἀπέστειλαν Τάραντος οἰκιστάς. The date of Eusebius (in Chron.) for Tarentum is B. C. 708. Ol. 18. 1. *Hi qui Parthenia vocabantur Tarentum condiderunt, et Corinthii Corecyram*. This date is consistent with the foundation both of Crotona and Coreyra: see above p. 265. and with the reign of Polydorus. The date of Eusebius for Locri, Olymp. 24. 2. B. C. 683. is probably too low; and cannot be reconciled either with the reign of Polydorus or with the narrative of Strabo. If the report which Aristotle has preserved, that there were once 10,000 Spartans, was ever true, we might suspect that it was true in the reign of Polydorus; and that 9000 remained after these colonies had been sent to Italy.

division of land, which had been intended by the legislator, no longer existed in practice. The 9000 Spartan allotments had been gradually transferred into few hands. In the time of Aristotle near two fifths of the soil belonged to women; and in the reign of Agis IV. only one in seven among the citizens was possessed of landed property^x. Nor had the poorer citizens under the institutions of Lycurgus that resource which was open in other states, of seeking a subsistence in industry; being forbidden the occupations of manufactures or agriculture^y. Nor was any aid provided from the funds of the state. For the public tables, which were ordained by the laws of Lycurgus, could only be frequented by those who had property: those who could not contribute to the expense being excluded from the society^z. Under this state of things it would naturally happen that the numbers would decay.

The *Helots*, who formed the slave population of the state, were far more numerous in proportion to the free than the slaves of other Grecian cities. The observation of Thucydides^a upon this point is confirmed by Herodotus. In Attica we have seen that the proportion was more than three to one; but we learn from Herodotus that at the time of the Persian war the slaves to the free at Sparta were as 5 or 6 to 1. This larger proportion is explained, when we consider the condition of the Spartan slaves. Two species of slavery may be discerned among the Greeks. The one consisted of domestic slaves acquired by purchase. This was the kind of slavery which prevailed in Attica, and the numbers would vary in different states according to the wealth, the luxury, or commerce of each particular state. In the rich and trading communities of Athens and Corinth they would be numerous; supplying the place of the artisans and manufacturers in modern times. In poorer republics, which had little or no capital, and no foreign trade, and which subsisted wholly by agriculture, the domestic slaves would be few. Thus in *Locris* and *Phocis*, while the inhabitants retained their original sim-

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^x Polybius VI. 45, 3. expresses the original intention of Lycurgus: *περὶ τὰς ἐγγαίους κτήσεις, ὧν οὐδενὶ μέτεστι πλεῖον, ἀλλὰ πάντας τοὺς πολίτας ἴσον ἔχειν δεῖ τῆς πολιτικῆς χώρας.* And Heraclides *περὶ πολιτειῶν* p. 207. *πωλεῖν δὲ γῆν Λακεδαιμονίους αἰσχρὸν νενόμισται* τῆς γὰρ ἀρχαίας μοίρας ἀνανέμεσθαι οὐδὲν ἔξεστι. But, although Lycurgus had prohibited the sale of lands, he unfortunately had omitted to provide against alienation by bequest or gift: Aristotle. *Rep.* II. 6, 10. *τοῖς περὶ τὴν ἀναμαλίαν τῆς κτήσεως ἐπιτιμῆσειεν ἂν τις* τοῖς μὲν γὰρ αὐτῶν συμβέβηκε κεκτηθῆσθαι πολλὴν λίαν οὐσίαν τοῖς δὲ πάμπαν μικράν διόπερ εἰς ὀλίγους ἦκεν ἡ χώρα. τοῦτο δὲ καὶ διὰ τῶν νόμων τέτακται φαύλως ἀνεῖσθαι μὲν γὰρ ἡ πωλεῖν τὴν ὑπάρχουσαν ἐποίησεν οὐ καλὸν ὀρθῶς ποιήσας, δίδοναι δὲ καὶ καταλείπειν ἐξουσίαν ἔδωκε τοῖς βουλομένοις, καίτοι ταῦτὸ συμβαίνειν ἀναγκαῖον ἐκείνως τε καὶ οὕτως. ἔστι δὲ καὶ τῶν γυναικῶν σχεδὸν τῆς πάσης χώρας τῶν πέντε μερῶν τὰ δύο, τῶν τ' ἐπικλήρων πολλῶν γινομένων καὶ διὰ τὸ προῖκας δίδοναι μεγάλας. According to Aristotle this power of alienation was an original defect in the constitution of Lycurgus; Plutarch *Agid.* c. 5. ascribes it to a specific law passed by the ephor Epitadeus. Both, however, agree in its effects: Plutarch *l. c.* *ἐκτῶντο ἀφειδῶς ἥδη παρωθῶντες οἱ δυνατοὶ τοὺς προσήκοντας ἐκ τῶν διαδοχῶν καὶ ταχὺ τῆς εὐπορίας εἰς ὀλίγους συββρῦεισης πενία τὴν πόλιν κατέσχεν.*—ἀπελείφθησαν οὖν ἑπτακισίον οὐ πλείονες Σπαρτιάται, καὶ τούτων ἴσως ἑκα-

τὸν ἦσαν οἱ γῆν κεκτημένοι καὶ κληρὸν ὁ δ' ἄλλος ὄχλος ἄπορος καὶ ἄτιμος ἐν τῇ πόλει παρεκάθητο.

^y Xenoph. *Rep. Lac.* 7, 2. *ἐν δὲ τῇ Σπάρτῃ ὁ Λυκοῦργος τοῖς ἐλευθέροις τῶν μὲν ἀμφὶ χρηματισμὸν ἀπέειπε μὴδενὸς ἀπτεσθαι.* See Max. Tyr. tom. II. p. 73. quoted above, p. 406. note ^b, and Plutarch. *Lycurg.* c. 24.

^z This incidental defect in the institutions of Lycurgus is pointed out by Aristotle *Rep.* II. 6, 21. *οὐ καλῶς δ' οὐδὲ περὶ τὰ συσσίτια τὰ καλούμενα φιδίτια νενομοθέτηται τῷ καταστήσαντι πρῶτον* ἔδει γὰρ ἀπὸ τοῦ κοινοῦ μάλλον εἶναι τὴν σὺνδοκον καθάπερ ἐν Κρήτῃ. παρὰ δὲ τοῖς Λάκωσιν ἕκαστον δεῖ φέρειν, καὶ σφόδρα πενήτων ἐνίων ὄντων καὶ τοῦτο τὸ ἀνάλωμα οὐ δυναμένων δαπανᾶν ὥστε συμβαίνειν τοῖς ἀντιπῶν τῷ νομοθέτῃ τῆς προαιρέσεως. βούλεται μὲν γὰρ δημοκρατικὸν εἶναι τὸ κατασκευασμα τῶν συσσιτίων, γίνεταί δ' ἥκιστα δημοκρατικὸν οὕτω νενομοθετημένον μετέχειν μὲν γὰρ οὐ ῥᾶδιον τοῖς λίαν πένησιν ὅρος δὲ τῆς πολιτείας οὗτός ἐστιν αὐτοῖς ὁ πάτριος, τὸν μὴ δυνάμενον τοῦτο τὸ τέλος φέρειν μὴ μετέχειν αὐτῆς.

^a Thucyd. VIII. 40. *οἱ γὰρ οἰκέται τοῖς Χίοις πολλοὶ ὄντες, καὶ μιῇ γε πόλει πλὴν Λακεδαιμονίων πλείστοι γενόμενοι.* That is, most numerous in proportion to the free inhabitants. It is not likely that the actual number of slaves in Chios, an island which contained only 257 square English miles, was greater than in Attica.

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plicity of manners, there were no domestic slaves^b. The other species of slavery was that, in which all the inhabitants of a province had been reduced to subjection and deprived of their rights and liberties by the conquerors. Of this kind were the *Penestæ* in Thessaly, and the *Helots* at Sparta^c. A body of slaves of this description would from the nature of things be more numerous than the former species. The number of the former would be regulated by the wealth or wants of their masters; the latter, remaining in the occupation of the soil, which they cultivated for the benefit of their conquerors, might multiply to any number that their masters might be able to govern.

The Helots were originally composed of the inhabitants of Laconian towns reduced to slavery; but their name was afterwards communicated to those Messenians who remained in the country after the second Messenian war^d. From this period they occupied the soil of Messenia and of those parts of Laconia which formed the territory of Sparta. They constituted the agricultural population of this region^e. The domestic slaves of the Spartan citizens were supplied from this body. They were besides employed in war, and often served as heavy-armed soldiers^f. Sometimes they received their freedom: and these emancipated slaves, under the

^b Timæus apud Athen. VI. p. 264. c. καθόλου δὲ ἡτιώντο τὸν Ἀριστοτέλη διηκαρητέκναι τῶν Λοκρικῶν ἐθῶν. οὐδὲ γὰρ κεκτῆσθαι νόμον εἶναι τοῖς Λοκροῖς ὁμοίως δὲ οὐδὲ Φακεῦσιν οὔτε θεραπαίνας οὔτε οἰκέτας, πλὴν ἐγγύς τῶν χρόνων. ἀλλὰ πρώτη τῇ Φιλομήλου γυναικὶ τοῦ καταλαβόντος Δελφῶς [B. C. 356] δύο θεραπαίνας ἀκολουθήσαι. παραπλησίως δὲ καὶ Μνάσωνα τὸν τοῦ Ἀριστοτέλους ἑταῖρον χιλίους οἰκέτας κτησάμενον διαβεβλήσθαι τοῖς Φωκεῦσιν, ὡς τοσούτους τῶν πολιτῶν τὴν ἀναγκαίαν τροφήν ἀφηρημένον. εἰθίσθαι γὰρ ἐν ταῖς οἰκίαις διακοπεῖν τοὺς νεωτέρους τοῖς πρεσβυτέροις.

^c Pollux III. 83. μεταξύ ἐλευθέρων καὶ δούλων οἱ Λακεδαιμονίων Εἰλωτες, καὶ Θετταλῶν Πενέσται, καὶ Κρητῶν Κλαῶται, καὶ Μῶνται [conf. Athen. VI. p. 267. c.], καὶ Μαριανδύων Δωροφόροι, καὶ Ἀργείων Γυμῆτες, καὶ Σικανίων Κορυνηφόροι. Athenæus VI. p. 271. b. Φίλιππος ὁ Θεαγγελὺς ἐν τῇ περὶ Καρῶν καὶ Λελέγων συγγράμματι καταλέξας τοὺς Λακεδαιμονίων Εἰλωτας καὶ τοὺς Θετταλικούς Πενέστας, καὶ Κᾶρας, φησὶ, τοῖς Λέλεξιν ὡς οἰκέταις χρῆσασθαι πάλαι τε καὶ νῦν. Theopompus apud Athen. VI. p. 265. b. distinguishes the two kinds of slavery: Χῖοι πρῶτοι τῶν Ἑλλήνων μετὰ Θετταλοῖς καὶ Λακεδαιμονίοις ἐχρήσαντο δούλοις· τὴν μέντοι κτῆσιν αὐτῶν οὐ τὸν αὐτὸν τρόπον ἐκείνοις· Λακεδαιμόνιοι μὲν γὰρ καὶ Θετταλοὶ φανήσονται κατασκευασάμενοι τὴν δουλείαν ἐκ τῶν Ἑλλήνων τῶν οἰκούντων πρότερον τὴν χώραν ἣν ἐκεῖνοι νῦν ἔχουσιν, οἱ μὲν Ἀχαιῶν, Θετταλοὶ δὲ Περγαίῳν καὶ Μαγνήτων· καὶ προσηγόρευσαν τοὺς καταδουλωθέντας οἱ μὲν Εἰλωτας οἱ δὲ Πενέσται. Χῖοι δὲ βαρβάρους κέκτηνται τοὺς οἰκέτας, καὶ τιμὴν αὐτῶν καταβάλλοντες.

^d The inhabitants of *Helos* were first subjected by Agis. See p. 405. note ^z. Plutarch speaks to the same effect when he refers this to the reign of Soüs the contemporary of Agis: Lycurg. c. 2. Σὺς ἐφ' οὗ τοὺς Εἰλωτας ἐπειήσαντο δούλους οἱ Σπαρτιάται. They were finally reduced seven generations afterwards. See above, p. 405. Pausan. III. 20, 6.

πρῶτοι ἐγένοντο οὗτοι Λακεδαιμονίων δούλοι τοῦ κοινοῦ, καὶ Εἰλωτες ἐκλήθησαν πρῶτοι; καθάπερ γε καὶ ἦσαν. τὸ δὲ οἰκετικὸν τὸ ἐπικτηθὲν ὕστερον Δαριᾷσι, Μεσσηνίοις ὄντας, ὀνομασθῆναι καὶ τοὺτους ἐξενίκησεν Εἰλωτας. Idem IV. 23, 1. τῶν Μεσσηνίων ὅσοι—ἐγκατελείφθησαν, τοὺτους οἱ Λακεδαιμόνιοι προσένειμαν ἐς τὸ Εἰλωτικόν. 24, 2. Μεσσηνίαν τοὺς ἐγκαταλειφθέντας συντελοῦντας κατὰ ἀνάγκην ἐς τοὺς Εἰλωτας. Theopompus apud Athen. VI. p. 272. a. τὸ δὲ τῶν Εἰλωτῶν ἔθνος παντάπασιν ὁμῶς διάκειται καὶ πικρῶς· εἰσὶ γὰρ οὗτοι καταδεδουλωμένοι πολὺν ἤδη χρόνον ὑπὸ τῶν Σπαρτιατῶν· οἱ μὲν αὐτῶν ἐκ Μεσσηνίας ὄντες οἱ δὲ Ἑλεᾶται, κατοικοῦντες πρότερον τὸ καλούμενον Ἔλος τῆς Λακωνικῆς. Any of the περίοικοι who were successively enslaved received the name of Helots. Thus Antiochus apud Strab. VI. p. 278. remarks: τοῦ Μεσσηνιακοῦ πολέμου γενηθέντος, οἱ μὴ μετασχόντες Λακεδαιμονίων τῆς στρατείας ἐκρίθησαν δούλοι, καὶ ὀνομάσθησαν Εἰλωτες. These Lacedæmonians were περίοικοι, as appears from Pausanias IV. 11, 1. speaking of that war: Λακεδαιμόνιοι μὲν οὖν Κορινθίοις καὶ τοῖς Εἰλωσι καὶ ὅσοι περίοικοι συνεστρατεύοντο τὸ μέσον ἐπιτρέψαντες κ. τ. λ. When the inhabitants of *Ægys* and *Amyclæ* were reduced to slavery (see p. 405. note ^z.), doubtless they were included in the common name of Helots.

^e Plutarch Lycurg. c. 24. οἱ Εἰλωτες αὐτοῖς εἰργάζοντο τὴν γῆν, ἀποφορὰν τὴν εἰρημένην τελούντες.

^f To the testimonies which have already occurred we may add these: Thucyd. V. 57. ἐστράτευον αὐτοὶ καὶ οἱ Εἰλωτες πανδημεῖ. Ἔργος. V. 64. αὐτῶν τε καὶ τῶν Εἰλωτῶν πανδημεῖ. VII. 19. τῶν τε Εἰλωτῶν ἐπιλεξάμενοι τοὺς βελτίστους καὶ τῶν Νεοδαμωδῶν, ξυναμφότερων ἐς ἑξακοσίους ὀπλίτας. IV. 80. καὶ τότε τῷ Βρασίδῃ αὐτῶν [sc. τῶν Εἰλωτῶν] ξυνέπεμψαν ἑπτακοσίους ὀπλίτας. Helots were even sometimes entrusted with command: Xenoph. Hel. III. 5, 12. τοὺς μὲν Εἰλωτας ἀρμοστὰς καθιστάναι ἀξιούσι.

various names of νεοδαμώδεις, τρόφιμοι, and other appellations, supplied the deficient numbers of the Spartans in their military expeditions^g. The Helots were often formidable to their masters^h; and some of the Helots of Messenia in B. C. 455 succeeded in escaping from the tyranny of the Spartans and were settled at Naupactusⁱ. From thence their descendants, 85 years afterwards, returned to inhabit their own country as an independent people^k.

According to Herodotus, 35,000 Helots were present at the battle of Plataea in B. C. 479.^l If we were to follow the proportion which Herodotus himself supplies in the case of the Spartan citizens, and to assume these 35,000 to be $\frac{5}{8}$ ths of the total male adult population, the result would be that the total number of male Helots of full age would be 56,000, the total number of persons 231,000, and the proportion of slaves to free persons at Sparta as 7 to 1. But, since the same reasons would not exist for sparing the Helots as for sparing the other classes, it may perhaps be thought probable that their whole military force was drawn out on that occasion; and that 35,000 constituted all the males of the military age. If, then, we compute that this number composed all the male Helots between the ages of 20 and 60, even by this estimate the total population of the Helots would consist of 170,500 persons; and the inhabitants of Laconia and Messenia may be calculated in this manner:

Spartans 8000	citizens.....=	33,000
Περίοικοι 16,000	citizens.....=	66,000
Helots 35,000	of military age=	170,500
		<hr/> 269,500

This computation, which certainly cannot exceed the truth, will make the Helots to the Spartans more than five to one; conformably with the declaration of Thucydides, that the

^g Athenæus VI. p. 272. f. Μύρων ὁ Πριηνεὺς ἐν δευτέρῳ Μεσσηνιακῷ “Πολλάκις,” φησὶν, “ἡλευθέρωσαν “Λακεδαιμονίους δούλους” καὶ οὐς μὲν Ἀφέτας ἐκάλεσαν “οὐς δὲ Ἀδεσπότους οὐς δὲ Ἐρυκτῆρας, Δεσποσιναῖτας “ἄλλους, οὐς εἰς τοὺς στόλους κατέτασσον” ἄλλους δὲ Νεο- “δαμώδεις, ἐτέρους ὄντας τῶν Εἰλωτῶν.” The Neodamodes were οἱ κατὰ δόσιν ἑλευθέροι ἀπὸ τῆς εἰλωτείας. Hesyech. Νεοδαμ. conf. Pollucem III. 83. Thucyd. VII. 58. Νεοδαμώδεις δὲ τοὺς ἄλλους καὶ Εἰλωτας δύνανται δὲ τὸ Νεοδαμώδες ἑλευθέρων ἤδη εἶναι. V. 34. ἐψηφίσαντο τοὺς μὲν μετὰ Βρασίδου Εἰλωτας μαχεςαμένους ἑλευθέρους εἶναι, καὶ οἰκεῖν ὅπου ἂν βούλωνται· καὶ ὕστερον οὐ πολλῶν αὐτοὺς μετὰ τῶν Νεοδαμωδῶν ἐς Λέπρεον κατέστησαν. 2000 Νεοδαμώδεις are sent with Agesilaüs into Asia: Xenoph. Hel. III. 4, 2. 300 to Eubœa: Thucyd. VIII. 5. The τρόφιμοι are mentioned by Xenoph. Hel. V. 3, 9. ἔξοι τῶν τροφίμων καλουμένων, among the forces of Agesipolis. Conf. Schneider. ad locum.

^h The Spartans were pressed by this difficulty in B. C. 421. Thucyd. V. 14. ληστευομένης τῆς χώρας ἐκ τῆς Πύλου καὶ Κυθήρων, αὐτομολούντων τε τῶν Εἰλωτῶν καὶ ἀεὶ προσδοκίας οὐσης μὴ·τι καὶ οἱ ὑπομένοντες τοὺς ἔξω πίσινοι—νεωτερίσωσιν. It is made a stipulation in the treaty apud Thucyd. V. 23. that, ἢν ἡ δουλεία ἐπανιστῇται, ἐπικουρεῖν Ἀθηναίους Λακεδαιμονίους πάντι σθένει κατὰ τὸ δυνατόν. They prevail upon the Athe-

nians ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους καὶ τοὺς ἄλλους Εἰλωτάς τε καὶ ὅσοι ἡτομολήκεισαν ἐκ τῆς Λακωνικῆς· καὶ κατέκτισαν αὐτοὺς ἐν Κρανίοις τῆς Κεφαλληνίας. (Thuc. V. 35.) In B. C. 419 the Athenians at the instance of the Argives ἐς Πύλον ἐκόμισαν τοὺς ἐκ Κρανίων Εἰλωτας λήζεσθαι. Thuc. V. 56. Demosthenes in his way to Sicily fortified a post on the coast of Laconia, ἵνα δὴ οἱ τε Εἰλωτες τῶν Λακεδαιμονίων αὐτόσε αὐτομολῶσι, καὶ ἅμα λησται ἐξ αὐτοῦ ὥσπερ ἐκ τῆς Πύλου ἀρπαγὴν ποιῶνται. Idem VII. 26.

ⁱ Thucyd. I. 101. οἱ Εἰλωτες αὐτοῖς καὶ τῶν περιόικων Θουριᾶται τε καὶ Αἰθεεῖς ἐς Ἰθώμην ἀπέστησαν. πλείστοι δὲ τῶν Εἰλωτῶν ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι· ἧ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες. See the Tables B. C. 464, 2. for the beginning of the war, and B. C. 455, 2. for the settlement of the Messenians at Naupactus.

^k See the Tables B. C. 369, 2. The new state of Messenia was composed not only of Messenians collected from Naupactus and other quarters, but of Messenian Helots. On this account Archidamus in Isocrates p. 117. e. is made to say, αἰσχυνοίμην ἂν εἰ περιδοίμι τὴν χώραν ταύτην τοὺς οἰκέτας τοὺς ἡμετέρους ἔχοντας. p. 121. c. οὖν τοὺς Εἰλωτας ὁμόρους ἡμῖν παρακατοικίζουσιν.

^l See the passage in p. 407. note ^h.

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slaves in proportion to the free were most numerous at Sparta^m. But, as the number of the Spartan citizens probably declined between the Persian war and the age of Thucydides, this proportion might have become in his time 6 to 1.

This description would not include the inhabitants of *Asinē* and *Methonē*, who were settled in Messenia by the Lacedæmoniansⁿ. Some domestic slaves may be supposed in the habitations of the *περίοικοι*, and these are not computed in the preceding estimate: we may therefore conclude the total population of the two provinces to have been full 300,000. an amount which would give nearly 100 persons to the square mile.

There is reason to suppose that the aggregate population did not decline with the decay of the Spartan power. The deficient numbers of Sparta itself would be partly supplied by *neodamodes* and other classes of freedmen^o. The Laconian towns would probably improve with the acquisition of a greater share of liberty^p; and it is not to be supposed that Messenia would be less populous after the establishment of independence than it was during the period of its servitude.

^m Hume, Essay on the Populousness &c. p. 446. pursuing his exaggerated representation of Athenæus, by which he computes the slaves of Attica to the free as 6 to 1, (see above, p. 391.) reasons in this manner: "Chios is said to contain more slaves than any Greek city except Sparta. Sparta then had more than Athens, in proportion to the number of citizens. The Spartans were 9000 in the town, 30,000 in the country. The male slaves therefore of full age must have been more than 780,000: the whole number [780,000 × 4] more than 3,120,000. A number impossible to be maintained in a narrow barren country, such as Laconia, which had no trade." There are three errors in this reasoning. 1. He assumes that, if the slaves in Attica were as 6 to 1, they must at Sparta have been 20 to 1, because at Sparta the proportion was greater than at Athens. A conclusion quite unwarranted. 2. Having assumed the original number of lots, 39,000, to be the number of citizens in all future times, (in itself a considerable error,) he makes this aggregate amount the standard for computing the number of slaves. But 30,000 of these were the *περίοικοι*, and the *περίοικοι* had no jurisdiction over the Helots. These were the slaves of the Spartans alone; and their numbers are to be compared with the citizens of Sparta. 3. He supposes the question to refer only to *Laconia*. But in the age of Thucydides *Messenia* was included; the slaves of Sparta being the inhabitants of Messenia. And these two provinces, so far from being a narrow territory, contained more than $\frac{2}{3}$ ths of the whole peninsula.

ⁿ Pausan. IV. 8, 1. Ἀσιναιοὶ τε καὶ Δρύοπες γενεῇ πρότερον ὑπὸ Ἀργείων ἐκ τῆς σφετέρως ἀνεστηκότες, καὶ ἦκοντες ἐς τὴν Λακεδαιμόνα ἰκέται, κατ' ἀνάγκην συν-εστρατεύοντο [in the first Messenian war]. IV. 14, 2. τῆς δὲ γῆς τῆς Μεσσηνίας Ἀσιναιοὶ μὲν ἀνεστηκόσιν ὑπὸ Ἀργείων διδάσιν ἐπὶ θαλάσῃ ταύτῃ ἣν καὶ νῦν ἔτι οἱ

Ἀσιναιοὶ νέμονται [after the second war]. Strabo VIII. p. 373. οἱ ἐκ τῆς Ἀσίνης ὑπὸ Λακεδαιμονίων εἰς τὴν Μεσσηνίαν μετῴκησθησαν.—οἱ γὰρ Λακεδαιμόνιοι, ὡς φησιν ὁ Θεόπομπος, πολλὴν κατακτησάμενοι τῆς ἀλλοτρίας, εἰς ταύτην κατῴκισαν ὅς ἂν ὑποδέξαιτο τῶν φυγόντων ἐπ' αὐτοὺς. Herodotus VIII. 73. notices that they were of the race of *Dryopes*: Δρύπων Ἑρμιόνη τε καὶ Ἀσίνη ἡ πρὸς Καρδαμύλῃ τῇ Λακωνικῇ. conf. Pausan. IV. 34, 6. This town was distinct from the Laconian *Asinē*, which stood on the bay of *Laconia*. *Mothonē*, or *Methonē*, is noticed by Pausan. IV. 35, 2. Ναυπλιεῦσιν ἐπὶ Λακωνισμῷ διωχθεῖσι Δαμοκρατίδα βασιλεύοντος ἐν Ἀργεὶ Μοθόνην Λακεδαιμόνιοι διδάσιν. IV. 24, 2. Λακεδαιμόνιοι τότε ὡς ἐπεκράτησαν τῆς Μεσσηνίας τὴν μὲν ἄλλην πλὴν τῆς Ἀσιναιῶν αὐτοὶ διελάγχχανον, Μοθόνην δὲ Ναυπλιεῦσιν ἐδίδοσαν ἐκπεπωκόσιν ἐκ Ναυπλίας ἑναγχοῦς ὑπὸ Ἀργείων. The Messenians on their return in B. C. 369 Ναυπλιεῖς ἐκ Μοθόνης οὐκ ἀνέστησαν. IV. 27, 4.

^o In an incursion in the reign of Cleomenes III. 50,000 slaves were carried off from Laconia by the Ætolians: Plutarch. Cleom. c. 18. Lacedæmon in the time of Polybius was 48 stadia in circuit, and had twice the population of Megalopolis. But Lacedæmon then was no longer an unfortified town, inhabited by Spartans under the discipline of Lycurgus. It had been surrounded with walls, and was filled by a mixed population of mercenary troops, emancipated slaves, and others, who had been collected during the tyrannies of Machanidas and Nabis.

^p The Spartans probably never recovered their former authority over the *περίοικοι*. In the war of Lacedæmon and Megalopolis in B. C. 352, (see the Tables,) the *περίοικοι* favoured the enemy: Pausan. VIII. 27, 7. οἱ Λακεδαιμόνιοι προθυμίας μὲν εἶνεκα Ἀρκάδας τε ἂν τοὺς ἄλλους καὶ τοὺς Μεγαλοπολίτας ἐποίησαν ἀναστάτους ἀμνημονέων δὲ τῶν τότε οὐκ ἀθύρως, καὶ ἅμα τῶν περιόικων ἀπροφασίστως σφίσιν ἐπικουρούτων, λόγου μὲν συνέπεσεν οὐδὲν ἄξιον γενέσθαι παρὰ οὐδετέρων.

The ARCADIANs, who were πλείστον φύλον τῶν Ἑλληνικῶν⁹, were divided into many independent states; and each of these contained several inferior towns or villages. In the north of Arcadia lay *Psophis*, *Clitor*, *Cynætha*, *Pheneos*, *Stymphalus*^r; towards the middle, *Caphyæ*, *Orchomenus*^s; on the west were *Telphussa*, *Heræa*, *Aliphera*, and *Phigalia*^t; in the

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⁹ Xenoph. Hel. VII. 1, 23.

^r (1.) *Psophis* stood in the N.W. Polybius IV. 70. ἡ Ψαφίς ἐστὶ μὲν ὁμολογούμενον καὶ παλαιὸν Ἀρκάδων κτίσμα τῆς Ἀζανίδος, κείται δὲ τῆς μὲν συμμάσης Πελοποννήσου κατὰ τὴν μεσόγαιαν αὐτῆς δὲ τῆς Ἀρκადίας ἐπὶ τοῖς πρὸς δυσμὰς πέρασι, συνάπτουσα τοῖς περὶ τὰς ἐσχατίας κατοικοῦσι τῶν προσεσπερίαν Ἀχαιῶν. ἐπικείται δ' εὐφυνῶς τῇ τῶν Ἠλείων χώρῃ, μεθ' ὧν συνέβαινε τότε πολιτεύεσθαι αὐτὴν [B. C. 219]. The boundaries towards *Clitor* are marked by Pausanias VIII. 23, 6. ὅροι δὲ Κλειτορίους τῆς χώρας πρὸς Ψωφιδίου εἰσὶν αἱ Σεираί. (2.) *Clitor* carried on a war with *Orchomenus* in B. C. 378. Xenoph. Hel. V. 4, 36. Ἀγησίλαος—μαθὼν πολεμοῦντας τοὺς Κλειτορίους τοῖς Ὀρχομενίαις, καὶ ξενικὸν τρέφοντας, ἐκονολογήσατο αὐτοῖς ὅπως γένοιτο τὸ ξενικὸν αὐτῶν, εἴ τι δεηθείη. The *Clitorians* are mentioned with praise by Polyb. II. 55. In B. C. 220 they defended their city against the *Ætolians*: Polyb. IV. 19. Their limits towards *Pheneos* are noticed by Pausan. VIII. 19, 3. ἐστὶ Φεναταῖαι ἡ Λυκούρεια πρὸς Κλειτορίου ὅροι τῆς γῆς. *Lusi* stood in their territory: Pausan. VIII. 18, 3. ἐν ὅροις ἦδη Κλειτορίων εἰσὶν οἱ Λουσοί· πόλιν μὲν δὴ ποτε εἶναι λέγουσι τοὺς Λουσούς. *Lusi* still subsisted in B. C. 220. See Polyb. IV. 18. In B. C. 184, *Romanis legatis Clitore in Arcadia datum est concilium*. Liv. XXXIX. 35. (3.) *Cynætha* was contiguous to *Clitor*: Polyb. IV. 18. τὸ τῆς Ἀρτέμιδος ἱερὸν, ὃ κείται μεταξὺ Κλειτορος καὶ Κυναίθης. The rude and savage manners of the *Cynæthians* in B. C. 221 are described by Polybius IV. 16—21. (4.) *Pheneos*: Polyb. IV. 68. ἐκ Ψωφίδος ἐποιεῖτο τὴν πορείαν διὰ τῆς Φενικῆς καὶ Στυμφαλίας, which marks its situation. Pausan. VIII. 13, 5. ἐν τῷ ὅρει τούτῳ συνάπτουσιν Ὀρχομενίων καὶ Φενατῶν τε καὶ Καφνατῶν ὅροι τῆς γῆς. Ibid. 14, 1. Φενατῶν τὸ πεδίων κείται ὑπὸ ταῖς Καρναῖς. Their territory included *Nonacris*, and extended beyond it to the *Aroanian* mountains: Herodot. VI. 74. ἡ Νάνακρὶς πόλις ἐστὶ τῆς Ἀρκαδίας πρὸς Φεναῖ. Pausan. VIII. 18, 3. ὑπὲρ τὴν Νάνακριν ὄρη τε καλούμενα Ἀροάνια—τοῦ μὲν δὴ ὅρους τοῦ Ἀρκαδίου Φεναταῖαι τὰ πολλὰ ἐνέμοντο. (5.) *Stymphalus* was in the N.E. between *Pheneos* and *Argolis*. conf. Pausan. VIII. 22, 1. *Æneas* of *Stymphalus* was στρατηγὸς τῶν Ἀρκάδων in B. C. 366. Xenoph. Hel. VII. 3, 1. The *Stymphalians* and the city of *Stymphalus*—ἡ τῶν Στυμφαλίων πόλις—are mentioned in the war of *Cleomenes* B. C. 222, and in B. C. 219, by Polyb. II. 55. IV. 68. 69. In B. C. 197 it is appointed that the troops of the *Achæan League* ad *Apelaureum* (*Stymphaliæ terræ is locus est*) *convenirent*. Liv. XXXIII. 14.

^s (6.) *Caphyæ* was the scene of a battle in which *Aratus* was defeated B. C. 220. Polyb. IV. 11, 12. It was near *Orchomenus*: Polyb. *ibid.* ἐχρῆντο τῇ φύγῃ κατὰ τὴν ἀποχώρησιν ἐπὶ τὰς πόλεις· ὃ τε γὰρ Ὀρχομενὸς αἱ τε Κάφυαι συνέγγυς οὔσαι πολλοὺς ὤησαν. (7.) *Orchomenus* supplied 1200 men at *Platæa* B. C. 479. conf. Herodot. IX. 28, 29. When *Megalopolis* was founded in B. C. 371, the *Orchomenians* did not concur: Ὀρχομενίων οὐκ ἐθελόντων κοινωνεῖν τοῦ Ἀρκαδικοῦ Xenoph. Hel. VI. 5, 11. *Orchomenus* was successively occupied by *Cleomenes* and *Antigonus* in B. C. 225—223. conf. Polyb. II. 46. 54. In B. C. 199, *Philippus legatos misit qui redderent Achæis Orchomenon et Heræam*. Liv. XXXII. 5.

^t (8.) *Telphussa*: Its boundaries are noticed by Pausan. VIII. 25, 1. Τροπαίων ἔχεται δρυμὸς Ἀφροδίσιον· τρητὰ δὲ ἐστὶν ἀρχαία ἐν στήλῃ γράμματα, ὅροι Ψωφιδίου πρὸς τὴν Θελπουσίαν χώραν. s. 2. ἐξ Ἀλοῦντος δὲ ἐπὶ Θαλιαδάς γε (ὁ Λάδων) καὶ ἐπὶ Δήμητρος ἱερὸν κάτεισιν Ἑλευσινίας, τὸ δὲ ἱερὸν τοῦτο ἐστὶ μὲν Θελπουσίῳ ἐν ὅροις. In B. C. 223 *Antigonus* προῆγε τὴν ἐφ' Ἠραίας καὶ Τελφούσης παραλαβὼν καὶ ταύτας τὰς πόλεις. Polyb. II. 54. Philip in B. C. 219 τὴν Στράτον ἐκλιπόντων τῶν Ἠλείων ἀποκατέστησε τοῖς Τελφουσίῳ. Polyb. IV. 73. (9.) *Heræa*: Its territories are defined by Pausan. VIII. 25, 7. Τουθία ποταμὸς ἐμβάλλει ἐς τὸν Λάδωνα κατὰ τὸν Θελπουσίῳ ὄρον πρὸς Ἠραιεῖς. c. 26, 3. τῇ Ἠραίᾳ ὅροι πρὸς τὴν Ἠλείαν λόγῳ τῶν Ἀρκάδων ἐστὶν ὁ Ἐρύμανθος. s. 5. τοῦ Βουφάγου περὶ τὰς πηγὰς ὅροι πρὸς Μεγαλοπολίτας Ἠραιεῦσιν εἰσιν. conf. c. 27, 11. V. 7, 1. Polyb. IV. 78. Ἀλφειὸς ρεῖ παρ' αὐτὴν τὴν τῶν Ἠραιέων πόλιν. In B. C. 370 the *Heræans* were allies of *Sparta*, and opposed to the rest of the *Arcadians*: Xenoph. Hel. VI. 5, 11. 22. *Heræa* was given by Philip to the *Achæans* in B. C. 199. See *Orchomenus*. In 197 the *Ætolians* claimed it: Αἰτωλοῖς (ἀμφισβητεῖν) περὶ τῆς Ἠραιέων πόλεως. Polyb. XVIII. 25. (10.) *Aliphera* stood in the district called *Cynuria*, and was one of the towns which contributed to *Megalopolis*: Pausan. VIII. 27. ἐκ Κυνουραίων τῶν ἐν Ἀρκადίᾳ Γόρτυς καὶ Θίσα ἡ πρὸς Λυκαίῳ, καὶ Λυκόται καὶ Ἀλίφρηα. Liv. XXVIII. 8. *Philippus* [B. C. 207] *Alipheram reddidit Megalopolitis, quod suorum fuisse finium satis probabant*. Idem XXXII. 5. *Aliphera—una ex iis quæ ad condendam Megalopolim ex concilio Arcadum contributæ forent*. Polybius IV. 77. 78. describes its situation: Ἠλείοι προσελάβοντο καὶ τὴν τῶν Ἀλιφειραίων πόλιν, συντελοῦσαν ἐξ ἀρχῆς εἰς Ἀρκαδίαν καὶ Μεγαλόπολιν.—κείται μὲν ἐπὶ λόφου κρημνώδους πανταχόθεν ἔχοντος πλείον ἢ δέκα σταδίων πρόσβασιν· ἔχει δ' ἄκραν ἐν αὐτῇ τῇ κορυφῇ

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Mantineia, which adjoined the territory of the Argives^v, was composed of four or five hamlets^w, the inhabitants of which were collected into one city. The Mantineans were deprived of their walls by the Lacedæmonians in B. C. 385, and compelled to inhabit their villages^x. Their city was restored 15 years afterwards^y, and Mantineia continued to be a leading city of Arcadia down to the times of the Achæan League^z. The force of Mantineia may be collected from the following passage of Lysias^a: ὁρῶ δὲ Ἀργείους καὶ Μαντινέας—τὴν αὐτῶν οἰκοῦντας, τοὺς μὲν ὁμόρους ὄντας Λακεδαιμονίοις τοὺς δὲ ἐγγύς οἰκοῦντας, καὶ τοὺς μὲν οὐδὲν ἡμῶν πλείους τοὺς δὲ οὐδὲ τρισχιλίους ὄντας. As the orator is underrating the numbers, we may conclude that at the

τοῦ σύμπαντος λόφου. Although Aliphera was reduced by the migration of settlers to Megalopolis (Pausan. VIII. 26, 4.), yet it still continued to subsist in after-times, as appears from Livy and Polybius, and from Pausanias himself VIII. 27, 5. τοῖς Ἀλιφηρεῦσι παραμεινένῃ ἐξ ἀρχῆς πόλιν σφαῖς καὶ ἐς τότε νομίζεσθαι. (11.) *Phigalia* was seated in the S. W. angle of Arcadia, nearly 14 English miles, road distance, south of *Aliphera*. Polyb. IV. 3. ἐξαπεστάλη εἰς τὴν τῶν Φιγαλέων πόλιν, ἥτις—κεῖται πρὸς τοῖς τῶν Μεσσηνίων ὄροις, ἐτύγγανε δὲ τότε [B. C. 221] συμπολιτευομένη τοῖς Αἰτωλοῖς. conf. c. 31. Pausan. VIII. 39, 3. κεῖται ἡ Φιγαλία ἐπὶ μετεώρου μὲν καὶ ἀποτόμου, πλέονα δὲ καὶ ὑπὸ τῶν κρημνῶν φκοδομημένα ἐστὶ τείχη σφίσιν' ἀνελθόντι δὲ ὁμαλῆς ἐστὶν ὁ λόφος ἥδη καὶ ἐπίπεδος. In Ol. 30. 2. [B. C. 659] the Phigalians were engaged in war with the Lacedæmonians: Pausan. VIII. 39, 2.

^u These five districts were for the most part consolidated in B. C. 371 into the new state of *Megalopolis*. (12.) The *Parrhasii* are mentioned by Thucydides V. 33. in B. C. 421. See above, page 403. v. *Sciros*. Archidamus in B. C. 367 στρατευόμενος ἐς Παρρασίας [*l. Παρρασίους cum Schneid.*] τῆς Ἀρκαδίας ἐδήον τὴν χώραν. Xenoph. Hel. VII. 1, 28. The *Parrhasii* had been already transferred to *Megalopolis*. See Pausan. VIII. 27, 3. 38, 3. (13.) The *Eutresii* are mentioned by Xenophon. Hel. VII. 1, 29. They contributed 6 towns to *Megalopolis*: Pausan. VIII. 27, 3. ἐκ δὲ Εὐτρησίων Τρικύλωνοι, καὶ Ζεῖτιν, καὶ Χαρίσια [conf. 35, 5. 6.], καὶ Πτολῆδερμα, καὶ Κναῦσον, καὶ Παρωρία [conf. c. 35, 6.]. (14.) *Mænalus*: The Lacedæmonians in B. C. 418 ἐχώρουν ἐς Ὀρέσθειν τῆς Μαιναλίας Thucyd. V. 64. The *Mænalians* are mentioned in the treaty between Lacedæmon and Argos: Thucyd. V. 77. They contributed 10 towns to *Megalopolis* in B. C. 371. Pausan. VIII. 27. (15.) For *Ægyptis*, or *Ægyptis*, see above, p. 402. 403. v. *Belmina*, *Leuctra*. (16.) *Tripolis*: Pausanias VIII. 27. speaking of *Megalopolis*: προσεγένετο δὲ καὶ Τρίπολις ὀνομαζομένη, Καλλία καὶ Δίποινα καὶ Νῶνακρῖς. Steph. Byz. Καλλία, πόλις μία τῆς ἐν Ἀρκαδίᾳ Τριπόλεως, As *Nonacris* near *Pheneos* in the northern

mountains of Arcadia is beyond the reach of *Megalopolis*, this is perhaps another *Nonacris*, in the south.

^v Pausan. VIII. 6, 2. ὁ δὲ Ἰναχος, ἐφ' ὅσον μὲν πρόεισι κατὰ τὴν ὁδὸν τὴν διὰ τοῦ ὄρους (τοῦ Ἀρτεμισίου), τοῦτό ἐστιν Ἀργείοις καὶ Μαντινεῦσιν ὄρος τῆς χώρας.

^w Four according to Xenophon, five according to Ephorus. See the following note.

^x Xenophon Hel. V. 2, 6. 7. καθρέθη μὲν τὸ τεῖχος διφκίσθη δὲ ἡ Μαντινεία τετραχῇ, καθάπερ τὸ ἀρχαῖον φκουν. Harpoer. v. Μαντινέαν διοικισμός.—Ἐφορος ἐν τῇ εἰκοστῇ φησὶν ὅτι εἰς πέντε κόμας τὴν Μαντινέαν διόκισαν πόλιν Λακεδαιμόνιοι. Ephorus is followed by Diodorus XV. 5. Λακεδαιμόνιοι—προσέταττον τὰ μὲν τείχη καθελεῖν αὐτοὺς δὲ μετακῆσαι πάντας εἰς τὰς ἀρχαίας πέντε κόμας, ἐξ ὧν εἰς τὴν Μαντινείαν τὸ παλαιὸν συνήκυσαν. and by Strabo VIII. p. 337. τῆς Ἀρκადίας Μαντινεία μὲν ἐκ πέντε δήμων ὑπ' Ἀργείων συνήκισθη. Polybius IV. 27. avoids the difficulty by speaking generally: Λακεδαιμόνιοι—Μαντινεῖς φίλους ὄντας καὶ συμμάχους ἀναστάτους ποιήσαντες οὐκ ἔφασαν ἀδικεῖν, ἐκ μίᾳς πόλεως εἰς πλείους αὐτοὺς διοικίσαντες. Wesseling ad Diod. XV. 5. reconciles the difference by an explanation (*nullam Mantinea rationem Xenophon habuit, quæ paucos incolas retinuit*) which seems confirmed by Pausanias VIII. 8, 5. to whom Wesseling refers: ὥς δὲ εἶλεν (Ἀγησίπολις) τὴν Μαντινείαν ὀλίγον μὲν τι κατέλιπεν οἰκεῖσθαι τὸ πλεῖστον δὲ ἐς ἑδαφος καταβαλὼν αὐτῆς κατὰ κόμας τοὺς ἀνθρώπους διόκισε. For the time of this event see the Tables B. C. 385.

^y Pausan. VIII. 8, 6. Μαντινέας δὲ ἐκ τῶν κωμῶν κατάξεν ἐς τὴν πατρίδα ἔμελλον Θηβαῖοι μετὰ τὸ ἔργον τὸ ἐν Λεύκτροις. Xenoph. Hel. VI. 5, 3. ἐξ ὧν δὴ καὶ οἱ Μαντινεῖς, ὥς ἦδη αὐτόνομοι παντάπασιν ὄντες, συνηλθόν τε πάντες καὶ ἐψηφίσαντο μίαν πόλιν τὴν Μαντινείαν ποιεῖν. See the Tables B. C. 370.

^z Phylarchus apud Polyb. II. 56. (Μαντινεία) ἀρχαιοτάτῃ καὶ μεγίστῃ πόλις τῶν κατὰ τὴν Ἀρκαδίαν. Polybius himself II. 62. οὐδενὸς ὄντες δεύτεροι τῶν Ἀρκάδων Μαντινεῖς. They speak with reference to the war of Cleomenes B. C. 224—222.

^a Apud Dionys. Lysia p. 531.

period of which he speaks, about the year B. C. 402, the Argives were equal in number to the Athenians, and that the military population, or the citizens, of Mantinea were full 3000. And this will give about 13,000 for the free population of the Mantinean territory^b.

The *Tegeans* lay between *Mantinea* and *Laconia*, and were bounded on the east by *Cynuria*^c. They were divided into four tribes^d; and in early times had contended successfully with *Lacedæmon*^e. At the battle of *Platæa* the force of *Tegea* was 3000 men^f. It was not usual to send the whole force of a state upon a distant march, and we may probably estimate the force of the *Tegeans* on this occasion as not more than three fourths of their whole number^g. This would give 4000 for the military population of *Tegea*: and, if all the males from

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^b The military population might be all the males from 18 years to 60; the citizens, all the males above the age of 20. The former would be 4644 in 20,160, the latter 4897 in 20,160. See p. 387. The former proportion would give 13,000 for the total number of free inhabitants.

^c Pausanias VIII. 54, 1. Λακεδαιμονίους καὶ Τεγεαταῖς ὅροι τῆς γῆς ὁ ποταμός ἐστιν ὁ Ἀλφειός. Xenophon Hel. VI. 5, 16. οἱ ἐκ τῆς Τεγέας Ἀρκάδες ἐχόμενοι τῶν μεταξὺ Μαντινείας καὶ Τεγέας ὁρῶν παρήσαν. Conf. Thucyd. V. 65. Pausan. VIII. 54, 5. ὑπερβάλλοντι τὴν κορυφὴν τοῦ ὄρους (τοῦ Παρθενίου) ἐστὶν ἐν τοῖς ἡδὴ γεωργουμένοις Τεγεατῶν ὅροι καὶ Ἀργείων. Ibid. s. 3. ἡ εὐθεῖα ἐπὶ Θυρέαν τε καὶ κόμας τὰς ἐν τῇ Θυρεάτιδι ἐκ Τεγέας.

^d Pausan. VIII. 53, 3. Τεγεαταῖς τοῦ Ἀργιέως τὰ ἀγάλματα τέσσαρά εἰσιν ἀριθμὸν ὑπὸ φυλῆς ἐκάστης ἰδρυμένα· ὄνομα δὲ αἱ φυλαὶ παρέχονται Κλαρεῶτις, Ἰπποβοῆτις, Ἀπολλωνεατῖς, Ἀθανεατῖς. The *Tegeans*, like the *Mantineans*, originally dwelt in villages: Pausan. VIII. 45, 1. Τεγεαταῖς ἐπὶ μὲν Τεγεάτῳ τοῦ Λυκάωνος τῇ χώρᾳ φασὶν ἀπ' αὐτοῦ γενέσθαι μόνῃ τὸ ὄνομα, τοῖς δὲ ἀνθρώποις κατὰ δήμους εἶναι τὰς οἰκίσεις. He names seven δήμοι, and subjoins, ἐπὶ δὲ Ἀφειδαντος βασιλεύοντος καὶ ἐνατός σφισι προσεγένετο Ἀφειδαντες. The ninth, *si Tegeatas annumeres*, according to Fac. ad loc. Strabo VIII. p. 337. also makes them nine: Τεγία δ' ἐξ ἐνέας.

^e Herodot. I. 66. οἱ Λακεδαιμόνιοι—ἐπὶ Τεγεήτας ἐστρατεύοντο χρησμῷ κιβδήλῳ πίσυνοι, ὡς δὴ ἐξανδραποδούμενοι τοὺς Τεγεήτας. ἐσσωθέντες δὲ τῇ συμβολῇ, ὅσοι αὐτῶν ἔζωγρήθησαν πέδας τε ἔχοντες τὰς ἐφέροντο αὐτοὶ καὶ σχοῖν' διαμετρησάμενοι τὸ πεδὶον τὸ Τεγεητέων ἐργάζοντο. This war was in the reign of Charilaüs according to Pausan. III. 7, 3. ὑπὸ ἡγεμόνι Χαρίλλῳ γίνεται ἡ Σπαρτιατῶν ἐπὶ Τεγεάτας ἔξοδος, κ. τ. λ. He refers to it VIII. 5, 6. 45, 2. 47, 2. 48, 3. In another war, some generations afterwards, the *Tegeans* had again the advantage: Herodot. I. 65. ἐπὶ Λέοντος βασιλεύοντος καὶ Ἠγησικλέος ἐν Σπάρτῃ τοὺς ἄλλους πολέμους εὐτυχέοντες οἱ Λακεδαιμόνιοι πρὸς Τεγεήτας μούνοιν προσέπταιον. Pausanias III. 3, 5. Λέων.—ἐπὶ τούτων βασιλευόντων Λακεδαιμόνιοι προσέπταιον ἐν τῇ πρὸς Τεγεάτας πολέμῳ τὰ πλείονα. In the next generation the *Lacedæmonians* prevailed. See above

p. 207. The *Tegeans* were again defeated by the *Lacedæmonians* in an action which occurred after the battle of *Platæa* B. C. 479, and before the revolt of the *Helots* B. C. 464: Herodot. IX. 35. (followed by Pausan. III. 11, 6.) ὁ ἀγὼν ἐν Τεγεῇ πρὸς Τεγεήτας τε καὶ Ἀργείους γενόμενος.

^f Τεγεῆταις τρισχίλιοι Herodot. IX. 61. of these, 1500 were ὀπλίται Herodot. IX. 28. and 1500 ψιλοί, the light-armed being about equal in number to the ὀπλίται.—ὡς εἰς περὶ ἑκάστον ἑὸν ἄνδρα c. 29, or rather more; for (exclusive of the Spartans and *Helots*) the ὀπλίται were 33,700, and the ψιλοὶ 34,500. The ψιλοὶ therefore from some states were more numerous than the ὀπλίται. This easy explanation is rejected by Larcher (ad locum), who rather chooses to suppose corruption in the numbers.

^g When the whole force of a state marched, it was generally so expressed. Thus οἱ ἐκ τῆς πόλεως πανδημεὶ Ἀθηναῖοι—ἀπῆντων Thuc. III. 91. Μεγαρήσι—Ἀθηναίων ἐσβαλλόντων πανστρατιᾷ IV. 66. Ἀθηναίους πανδημεὶ—πανστρατιᾶς ξένων τῶν παρόντων καὶ ἀστῶν γενομένης IV. 90. 94. The Athenians march πανδημεὶ πανστρατιᾷ ἐς τὴν Μεγαρίδα Thuc. II. 31. ἐβοήθησαν πανδημεὶ I. 107. when the *Lacedæmonians* were 11,500 and the Athenians with their allies 14,000. The *Lacedæmonians* ἐστράτευσεν αὐτοὶ καὶ οἱ Εἰλωτες πανδημεὶ ἐπ' Ἀργος Thuc. V. 57. πανδημεὶ ἐς Λεῦκτρα V. 54. πανδημεὶ ἐς Παρράσιους V. 33. βοήθεια αὐτῶν τε καὶ τῶν Εἰλωτῶν πανδημεὶ ὀξεῖα V. 64. The Thebans στρατεύουσι πανδημεὶ ἐπὶ τὴν τῶν Θεσπιέων χώραν Xen. Hel. V. 4, 42. The Argives ἐνέβαλλον πανδημεὶ ἐς τὸν Φλιοῦντα Idem VII. 2, 4. The Achæans πανδημεὶ ξυνεστρατεύοντο into Acarnania Xen. Hel. IV. 6, 3. The Corinthians ἐβοήθησαν ἐς Ἰσθμὸν πάντες—πανδημεὶ ἐπετήρουν τοὺς Ἀθηναίους Thuc. IV. 42. But these were only the men of the military age; for immediately afterwards ἐβοήθησαν οἱ ἐκ τῆς πόλεως πρεσβύτεροι τῶν Κορινθίων Ibid. c. 44. The preceding expeditions πανδημεὶ were all made to short distances. Sometimes the reason is given why the whole force of the state went forth: Φλιάσιοι πανστρατιᾷ ὅτι ἐν τῇ ἐκείνων ἦν τὸ στράτευμα Thuc. V. 57. Otherwise the defence of their own state is provided for. The

ARCADIA. 18 to 60 years of age were 4000, the total free population would be 17,400. Tegea therefore, in the time of the Persian war, would be more populous than Mantinea in the time of which Lysias speaks.

Forty towns contributed their inhabitants in B. C. 371^h to form the new state of *Megalopolis*: which was founded near the frontiers of Laconia, and had a territory assigned to it more extensive than that of any other Arcadian state; extending southwards to Laconia, and northwards for about 23 English miles from the city into the middle of the province^l. The new city itself was fifty stadia in circuit^k; and the territory in B. C. 318 contained 15,000 men capable of bearing arms^l: οἱ Μεγαλοπολίται—ἐψηφίσαντο τὰ μὲν ἀπὸ τῆς χώρας κατάγειν εἰς

Lacedæmonians sometimes send back a sixth part: τὸ ἕκτον μέρος σφῶν αὐτῶν ἀποπέμψαντες ἐπ' οἴκου, ἐν ᾧ τὸ πρεσβύτερόν τε καὶ τὸ νεώτερόν ᾤν, ὥστε τὰ οἴκοι φρουρεῖν Thuc. V. 64. But in distant expeditions only two-thirds of the military force marched: Thuc. III. 15. τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν τοῖς τε ξυμμάχοις παροῦσι κατὰ τάχος ἔφραζον ἵεναι ἐς τὸν ἰσθμὸν τοῖς δύο μέρεσιν ὡς ποιησόμενοι. Idem II. 10. ξυνήεσαν τὰ δύο μέρη ἀπὸ πόλεως ἐκάστης ἐς τὸν ἰσθμὸν. c. 12. Βαιωντοί μέρος τὸ σφέτερον παρείχοντο. II. 47. τὰ δύο μέρη, ὥσπερ καὶ τὸ πρῶτον, ἐσέβαλον. Sometimes a smaller proportion than two-thirds; as at the battle of Corinth B. C. 394. The Phliasians at Plataea had 2000 men: Herodot. IX. 28. 29. But in B. C. 381, by the testimony of Xenophon, Phlius contained more than 5000 citizens. Even admitting a large increase in that century, we cannot assign to Phlius less than 3000 men of military age in B. C. 479. Only two-thirds therefore of the force of Phlius marched to Plataea; and perhaps a less proportion. The Spartan forces at that battle were five-eighths of their whole number of citizens. We are taking, then, a low estimate, in supposing that only one-fourth of the Tegeans remained at home.

^h See for the date of Megalopolis Xenophon and Pausanias quoted in the Tables B. C. 371. 370. Diodorus XV. 59. περὶ τοὺς αὐτοὺς χρόνους [the year of Dyscinetus B. C. 370] Λυκομήδης ὁ Τεγεάτης (an error for Μαντινεύς. *conf.* c. 62. *et* Xenoph. *Hel.* VII. 1, 23.) ἔπεισε τοὺς Ἀρκάδας εἰς μίαν συντέλειαν συνταχθῆναι, καὶ κοινὴν ἔχειν σύνοδον συνεστῶσαν ἐξ ἀνδρῶν μυρίων, καὶ τούτους ἐξουσίαν ἔχειν περὶ πολέμου καὶ εἰρήνης βουλευέσθαι. Idem c. 72. ἐπ' ἄρχοντος Ναυσιγένοους—μετὰ τὴν μάχην [the tearless battle B. C. 367] οἱ Ἀρκάδες—ἐκτίσαν ἐπὶ τινος ἐπικαίρου τόπου τὴν ὀνομαζομένην Μεγάλην πόλιν, συρρίψαντες εἰς αὐτὴν κώμας μ' [sic bene restituit *Wess.*] τῶν ὀνομαζομένων Μαιναλίων καὶ Παρρᾶσιων Ἀρκάδων. The variation in the date can cause no difficulty, if we understand with *Wess.* ad loc. that the city was begun three years before and was now completed. The Parian Marble No. 74. although the date is obliterated, yet placed the foundation before the year of Nausigenes, who is named in the next epoch. Forty towns are mentioned by Diodorus: 39 are named

in the present text of Pausanias VIII. 27, 3. πόλεις δὲ τοσαῖδε ἦσαν ὅσας ὑπὸ τε προθυμίας καὶ διὰ τὸ ἔχθος τὸ Λακεδαιμονίων πατρίδας σφίσιν οὖσας ἐκλιπεῖν ἐπείθοντο οἱ Ἀρκάδες. They were furnished from 7 states:

<i>Manalus</i> supplied 10 towns	
The Parrhasii . . .	8
Orchomenus . . .	3
Cynuria	4
Eutresis	6
Tripolis	3
Ægyptis	5
	<hr/> 39

The district called *Ægyptis* [see p. 402. 403. v. *Belmina, Leuctra*] was on the Laconian border, and partly in the Laconian territory. Perhaps in this passage a name has escaped; and for παρὰ δὲ Αἰγυτίων, καὶ Σκιρτάνιον, καὶ Μαλαία, καὶ Κρῶμοι, κ. τ. λ. we should read παρὰ δὲ Αἰγυτίων * καὶ Σκιρτάνιον, καὶ Μαλαία, κ. τ. λ. In that case *Ægyptis* would have had 6 towns, and Pausanias and Diodorus would agree in the number 40. Pausanias VIII. 27, 5. remarks, that of these 39 or 40 towns only 9 remained in his time, and that the others were lost in Megalopolis: τῶν ἄλλων τῶν κατελειγμένων πόλεων αἱ μὲν ἐς ἅπαν εἰσὶν ἐφ' ἡμῶν ἔρημοι, τὰς δὲ ἔχουσιν οἱ Μεγαλοπολίται κώμας, Γόρτυνα, Διποΐνας, Θεισσόαν τὴν πρὸς τῷ Ὀρχομένῳ, Μεθύριον, Τειθὴν, Καλλιὰς, Ἐλίσσαντα. He adds *Pallantium* and *Aliphera*.

ⁱ Pausanias marks its extent: VIII. 35, 5. εἰσὶν ἐκ Μεγάλης πόλεως καὶ ἐς τὰ χωρία ὁδοὶ τὰ ἐντὸς Ἀρκადίας, ἐς Μεθύριον ἐβδομήκοντα στάδιοι καὶ ἑκατόν. 36, 2. Μεθύριον δὲ ὡς τριάκοντα ἀπέχει σταδίους Νυμφασία πηγὴ· τοσούτοι δὲ ἀπὸ Νυμφασίας ἕτεροι πρὸς τοὺς Μεγαλοπολιτῶν εἰσι καὶ Ὀρχομενίων τε κοινοὺς καὶ Καφνατῶν ὄρους. These numbers give

to <i>Methydrum</i> 170 stadia	
to <i>Nymphasia</i> 30	
to the borders 30	
	<hr/> 230

making near 23 English miles. Μεθύριον τῆς Μεγαλοπολίτιδος is mentioned Polyb. IV. 10. Κλάριον τῆς Μεγαλοπολίτιδος Idem IV. 25.

^k Polyb. IX. 21.

^l Diod. XVIII. 70. We must not often quote Diodorus for the numbers of armies. But when

τὴν πόλιν, τῶν δὲ πολιτῶν καὶ ξένων καὶ δούλων ἀριθμὸν ποιησάμενοι μυρίους καὶ πεντακισχιλίους εὔρον τοὺς δυναμένους παρέχεσθαι τὰς πολεμικὰς χρεῖας. The total population therefore was about 65,120, and if we calculate the slaves and strangers at half the whole amount, Megalopolis would contain at that time about 7500 citizens. The Arcadian assembly of *ten thousand* held its meetings at Megalopolis^m; and the presence of the Great Council of the nation would naturally draw together a considerable number of residentsⁿ.

he is confirmed by other testimony, as XVII. 14. by Plutarch. Alex. c. 11. and XVII. 63. by Curtius VI. 1, 16. or when from particular circumstances his account bears the marks of accurate enumeration, as in the present case, his report of numbers may be produced.

^m Demosth. Fals. Leg. p. 344 [B. C. 343]. ἀπαγγέλλον μετὰ ταῦθ' ἦκον ἐξ Ἀρκადίας τοὺς καλοὺς ἐκείνους καὶ μακροὺς λόγους, οὓς ἐν τοῖς μυρίοις ἐν Μεγάλῃ πόλει πρὸς Ἱερώνυμον τὸν ὑπὲρ Φιλίππου λέγοντα ὑπὲρ ἑμῶν ἔφη δεδημηγορηκέναι. p. 403. καὶ περὶ ταύτης τῆς ἀνθρώπου καὶ ἐν Ἀρκάδι λόγος ἦν ἐν τοῖς μυρίοις. Æschin. Fals. Leg. p. 38, 24. ἐπιτιμᾶς δέ μοι καὶ τὴν ἐν τοῖς μυρίοις ἐν Ἀρκάδι δημηγορίαν καὶ πρεσβείαν. Scholiastes p. 760. Reisk. μύριοι Ἀρκάδων συνέδριον ἐν Μεγαλόπολει. Harpocr. v. μύριοι. συνέδριον ἔστι κοινὸν Ἀρκάδων πάντων, οὗ πολλὰκις μνημονεύουσιν οἱ ἱστορικοί. διέλεκται δὲ περὶ αὐτῶν καὶ Ἀριστοτέλης ἐν τῇ κοινῇ Ἀρκάδων πολιτείᾳ. Pausanias VIII. 32, 1. describing Megalopolis: τοῦ θεάτρου δὲ οὐ πόρῳ λείπεται τοῦ βουλευτηρίου θεμέλια, ὃ τοῖς μυρίοις ἐπεποιήτο Ἀρκάδων· ἐκαλεῖτο δὲ ἀπὸ τοῦ ἀναθέντος Θεοσίλιον. Xenophon Hel. VII. 1, 38. on the return of the embassy from Persia [see the Tables B. C. 367], ὃ Ἀντίοχος, ὅτι ἡλαττοῦτο τὸ Ἀρκαδικόν, —ἀπήγγειλε πρὸς τοὺς μυρίους κ. τ. λ. Idem Ibid. 4, 2. ὃ Λυκομήδης πείθει τοὺς μυρίους πράττειν περὶ ξυμμαχίας πρὸς Ἀθηναίους [B. C. 366]. Ibid. s. 33. 34. πρῶτοι Μαντινεῖς ἀπεψήφισαντο τοῖς ἱεροῖς χρήμασι μὴ χρῆσθαι· καὶ αὐτοὶ τὸ γινόμενον μέρος ἐς τοὺς Ἐπαρίτους ἐκ τῆς πόλεως ἐκπορίσαντες ἀπέπεμψαν τοῖς ἄρχουσιν. οἱ δὲ ἄρχοντες φάσκοντες αὐτοὺς λυμαίνεσθαι τὰ Ἀρκαδικὰ ἀνεκαλοῦντο ἐς τοὺς μυρίους τοὺς προστατάς αὐτῶν. [sc. τοὺς προστατάς τῶν Μαντινέων. these words are misunderstood by Vales. ad Harpocr. p. 247. Wesseling ad Diod. XV. 59. and Fac. ad Pausan. VIII. 32, 1.] καὶ ἐπεὶ οὐχ ὑπήκουον κατεδίκασαν αὐτῶν, καὶ τοὺς Ἐπαρίτους ἐπεμπον ὡς ἄξοντας τοὺς κατακεκριμένους. οἱ μὲν οὖν Μαντινεῖς κλείσαντες τὰς πύλας οὐκ ἔδωκον αὐτοῖς εἰσῶ. ἐκ δὲ τούτου τάχα δὴ καὶ ἄλλοι τινὲς ἔλεγον ἐν τοῖς μυρίοις ὡς οὐ χρὴ τοῖς ἱεροῖς χρήμασι χρῆσθαι. —ὡς δὲ καὶ ἐν τῷ κοινῷ ἀπέδοξε μηκέτι χρῆσθαι τοῖς ἱεροῖς χρήμασι, ταχὺ δὴ οἱ μὲν οὐκ ἂν δυνάμενοι ἄνευ μισθοῦ τῶν Ἐπαρίτων εἶναι διεχόντο, οἱ δὲ δυνάμενοι — καθίσταντο ἐς τοὺς Ἐπαρίτους. The *Epariti* were a select corps of Arcadian troops: see Hesych. quoted by Schneid. ad loc. Mr. Mitford vol. VI. p. 239. thinks that the assembly called the μύριοι was composed of the whole free population of Arcadia. But this is not probable. 1. This body

possessed only delegated powers: Diod. XV. 59. κοινὴν σύνοδον, καὶ ἐξουσίαν ἔχειν περὶ πολέμου καὶ εἰρήνης βουλευέσθαι. But, if it was no other than the whole free population of the country, by whom were its powers delegated? 2. It is designated as a *synod* or *council*, σύνδοτος, συνέδριον. But an assembly of the people would be rather called ἐκκλησία. 3. It does not appear that the *ten thousand* possessed the legislative power; they had only the judicial and executive. But the legislative power resided in the whole assembled people. 4. These three states, *Mantineia*, *Tegæa*, and *Megalopolis*, contained together 14,000 or 15,000 citizens: and besides these three there were ten other independent Arcadian states. The *ten thousand*, then, were not the whole free population. Besides, it is probable that, according to the practice among the Achæans and at Lacedæmon, and in most other Grecian states, (see above p. 386, note ^c.) the citizens who were under 30 would not be admitted into this assembly. But these composed more than a third of the whole number of citizens, and when those above 30 were 10,000, the citizens from 20 to 30 would be near 4300. See the proportions above, p. 387. These 10,000 then, were a deputed body, selected from a larger number. Barthelemy Anacharsis tom. IV. p. 270. describes from Pausanias the place of assembly as *une VASTE édifice, où se tient l'assemblée des dix mille députés*, adding an epithet which Pausanias does not supply. It is not at all likely that this whole number ever actually met. The functions of the Assembly would be performed, as in other cases, by a part only of its members. Thus in the Athenian ἐκκλησίαι the business of the state was generally transacted by a fourth part of the citizens (see the Tables B. C. 422, 2); and thus we know from experience in modern parliaments, that all the members seldom or never meet; and that affairs are despatched by a very small part of the whole.

ⁿ When the Arcadian Union was dissolved, and the Assembly of the *ten thousand* had ceased to meet, Megalopolis losing its importance would decline in population. Polybius IX. 21. remarks, that in his time it was not peopled in proportion to its extent, and that it contained only half the population of Lacedæmon: οἱ πλείστοι τῶν ἀνθρώπων ἐξ αὐτῆς τῆς περιμέτρου τεκμαίρονται τὰ μεγέθη τῶν προ-

ARCADIA.

We may conjecture the probable number of Arcadian citizens by comparing the other states with Tegea or Mantinea. Orchomenus sent 1200 men to the battle of Plataea. Hence we may infer that Orchomenus had at least 1600 men of the military age, or more than half the number of Mantinea. But as some states were less than Orchomenus, we may take a lower proportion as the average population of each. If we assume that the 16 states including Orchomenus contained one with another two-fifths of the number of citizens which Lysias ascribed to Mantinea, we shall obtain 1200 for the average proportion^o. This will give an aggregate of 26,200 for the free male population, and the males above the age of 20 being 4897 in 20,160 persons, the total free population would consist of 107,850 persons. And if we assume the slaves in all Arcadia to be only half the number of the free P, or 53,900, we obtain 161,750 for the total number of inhabitants; about 95 persons to each square mile.

ACHAIA.

ACHAIA had originally twelve divisions or districts, each containing 7 or 8 hamlets^q. Although the Achæans had enjoyed a greater share of tranquillity than many other states of Greece, yet they seem to have somewhat declined in population. The twelve states continued from their first settlement down to the time of Herodotus. Between Herodotus and the rise of the Achæan League two had disappeared, and the states of Achaia were reduced to ten^r.

ειρημένων [sc. Lacedæmon and Megalopolis]: λοιπὸν, ὅταν εἴπῃ τις τὴν μὲν τῶν Μεγαλοπολιτῶν πόλιν πεντήκοντα σταδίων ἔχειν τὸν περίβολον τὴν δὲ τῶν Λακεδαιμονίων ὀκτὼ καὶ τετταράκοντα, τῷ δὲ μεγέθει διπλὴν εἶναι τὴν Λακεδαίμονα τῆς Μεγάλης πόλεως, ἀπιστοῦν αὐτοῖς εἶναι δοκεῖ τὸ λεγόμενον. Phylarchus (who is charged by Polybius with exaggeration upon some occasions) implies that Megalopolis in his time was inferior to Mantinea. See p. 416. note ^z. But according to Strabo VIII. p. 385. Megalopolis at the time of its union with the Achæan League was still μεγίστη τῶν ἐν Ἀρκადίᾳ. Megalopolis was originally planned on a large scale as the future capital of the Arcadian states. Its theatre was the largest in Greece: Pausan. VIII. 32, 1. II. 27, 5. A river ran through the city, which added to the extent of its circumference. The circumstances, therefore, of this city were peculiar, and the observation of Polybius, with reference to Megalopolis and Lacedæmon, affords no argument why we should not infer the populousness of Corinth, Thebes, or Athens, from the extent of their walls.

^o The 16 smaller states $1200 \times 16 = 19,200$

Tegea 4,000

Mantineia 3,000

26,200.

This proportion is confirmed by the numbers which Diodorus gives to Megalopolis. For most of the inhabitants of seven states were transferred to the new commonwealth. But if these states contained $1200 \times 7 = 8400$ citizens, the citizens of Megalopolis would be between 7000 and 8000: an amount which is fully justified by the account of Diodorus.

These numbers, 26,200 citizens, would suppose

a free military population in all Arcadia of less than 25,000. a number which will perhaps appear below the truth, when it is remembered that the Arcadians, like the modern Swiss, were accustomed to sell their services to other states: Thucyd. VII. 57. Μαντινῆς καὶ ἄλλοι Ἀρκάδων μισθοφόροι ἐπὶ τοὺς ἀεὶ πολέμους σφίσιν ἀποδεικνυμένους εὐθότεις ἰέναι, καὶ τότε τοὺς μετὰ Κορινθίων ἐλθόντας Ἀρκάδας οὐδὲν ἥσσαν διὰ κέρδος ἡγούμενοι πολέμους [in the Sicilian war B. C. 415—413]. Ibid. c. 58. ἐξ Ἀρκადίας μισθοφόροι ὑπὸ Κορινθίων ἀποσταλέντες. A practice which had a tendency to augment the population by creating a demand for men.

^p Athenæus VI. p. 271. d. has given occasion to Barthelémy Anachars. tom. IV. p. 267. to represent the Arcadians as having 300,000 slaves: Θεόπομπος Ἀρκάδιους φησὶ κεκτῆσθαι προσπελατῶν ὥσπερ Εἰλώτων τριάκοντα μυριάδας. But in X. p. 443. b. Ἀριαῖοι κέκτηνται. and in both passages it appears that Ἀρδιαῖοι is to be replaced, and that Theopompus there speaks of an Illyrian people. See Schweigh. ad VI. p. 271. d. Nor is it credible that the Arcadians, an agricultural and inland people, should have acquired 300,000 slaves; and there is no tradition that they had reduced to servitude any former race of inhabitants.

^q Herodot. I. 145. δωδέκα ἦν (τῶν Ἰώνων) μέρεα κατὰπερ νῦν Ἀχαιῶν τῶν ἐξελασάντων Ἴωνας δωδέκα ἐστὶ μέρεα. Strabo VIII. p. 385. εἰς δώδεκα μέρη διηρημένη. p. 386. ἐκάστη δὲ τῶν δώδεκα μερίδων ἐκ δῆμων συνειστήκει ἐπτά καὶ ὀκτώ τοσούτων εὐανδρεῖν τὴν χάραν συνέβαινεν.

^r Olenus had from some cause decayed in population; Helicæ had been destroyed in B. C. 373 by an earthquake: Polyb. II. 41. τὸ κοινὸν πολιτεύμα

And at the establishment of the League the force of the Achæans was so inconsiderable, that, according to Plutarch, the collective population of all the ten states was scarcely equal to the inhabitants of a single city⁵. But they inhabited a narrow territory; probably not exceeding an area of 651 square English miles⁶. Perhaps we may assume that the twelve states contained collectively 10,000 citizens. This will give about 41,200 for the total free population. Admitting half that number of slaves, we obtain 61,800 persons for the total number of inhabitants, or nearly 95 persons to the square mile.

ἐν δημοκρατία συνέχειν ἐπειρῶντο. τοῦτο δ' ἦν ἐκ δώδεκα πόλεων* ἃς ἔτι καὶ νῦν συμβαίνει διαμένειν, πλὴν Ὀλέντου καὶ Ἑλικῆς τῆς πρὸ τῶν Λευκτρικῶν ὑπὸ τῆς θαλάττης καταποθείσης. Herodotus I. 145. and Polybius II. 41. name the twelve states, but with some variation; for *Ægæ* and *Rhypes* in Herodotus are not in Polybius, who names in their stead *Cerynea* and *Leontium*. The following is the list of Herodotus:

1. *Pellenē*: Πελλήνη μὲν τε πρώτη πρὸς Σικυῶνος Herodot. named also by Polyb. ἡ Πελλήνη στάδια ἐξήκοντα τῆς θαλάττης ὑπερκειμένη Strab. VIII. p. 386. Πελληνεῖς. πρὸς Σικυῶνος δὲ οὔτοι καὶ μοῖρας τῆς Ἀργολίδος Ἀχαιῶν οἰκοῦσιν ἔσχατοι Pausan. VII. 26, 5.

2. *Ægira*: Pausan. VII. 26. εἴτα Αἰγίρα δευτέρα Strab. p. 385.

3. *Ægæ*: Αἰγαί ἐν τῇ Κράθιδι ποταμὸς ἀένναός ἐστιν Herodot. τρίτη Αἰγαί Ποσειδῶνος ἱερὸν ἔχουσα Strab. p. 385. *Ægæ* is not named by Polybius. This town had decayed: Pausan. VII. 25, 7. πρὸς τῇ Ἀχαικῇ Κράθιδι Ἀχαιῶν ποτε ἦκκητο Αἰγαί πόλις* ἐκλείφθησαν δὲ αὐτὴν ἀνὰ χρόνον ὑπὸ ἀσθενείας λήγουσι. Its inhabitants had been transferred to *Ægira*: Strabo p. 386. οἱ μὲν οὖν Ἴωνες κομητὸν ᾤκουν, οἱ δ' Ἀχαιοὶ πόλεις ἐκτίσαν, ὧν εἰς τινὰς ὕστερον συνήκισαν καὶ ἐκ τῶν ἄλλων μερίδων ἐνίας* καθάπερ τὰς Αἰγὰς εἰς Αἰγίραν, Αἰγαῖς δ' ἐλέγοντο οἱ ἐνοικοῦντες. Ὀλεον δὲ εἰς Δύμην. Its place among the Achæan states was occupied by *Cerynea*, a city not named by Herodotus, but in the lists of Polybius (II. 41.), Pausanias, and Strabo. Pausan. VII. 25, 3. μετὰ δὲ Ἑλικὴν ἀποτραπήσῃ τε ἀπὸ θαλάσσης ἐς δεξιὰν καὶ ἤξει ἐς πόλισμα Κερύνειαν* ἦκισται δὲ ὑπὲρ τὴν λεωφόρον ἐν ὄρει.—παρὰ ταύτους σὺναικοι Μυκρηαῖοι κατὰ συμφορὰν ἀφίκοντο ἐκ τῆς Ἀργολίδος [when they were expelled by the Argives. See the Tables B. C. 468].—τοῦ δήμου δὲ πλέον μὲν ἢ ἡμισὺ ἐς Μακεδονίαν καταφεύγουσι παρ' Ἀλέξανδρον—ὁ δὲ ἄλλος δῆμος ἀφίκοντο ἐς τὴν Κερύνειαν* καὶ δυνατωτέρα τε ἡ Κερύνεια οἰκητόρων πλήθει καὶ ἐς τὸ ἔπειτα ἐγένετο ἐπιφανεστέρα διὰ τὴν συνοίκησιν τῶν Μυκρηαίων. Strabo p. 387. ἡ Κερύνεια ἐπὶ πέτραις ὑψηλῆς ἰδρυμένη.

4. *Bura*: τετάρτη Βούρα Strab. p. 385. ἐκ Κερυνείας ἐπαυελθόντι ἐς τὴν λεωφόρον καὶ δεύσαντι οὐκ ἐπὶ πολλὴ δευτέρα ἐστὶν ἐς Βούραν ἀποτραπέσθαι Pausan. VII. 25, 5.

5. *Helicē*: Its destruction by an earthquake (in the archonship of Asteius B. C. 37² Pausan. VII. 25, 2. Diod. XV. 48. δυσὶν ἔτεσι πρὸ τῶν Λευκτρικῶν Strab. p. 384.) is described by Diodorus l. c. Pau-

san. VII. 24, 5. Strab. p. 384. 385.

6. *Ægium*: Αἶγιον ἐξ ἑπτὰ ἢ ὀκτὼ δήμων συνεπολίσθη Strab. VIII. p. 337. In the time of the Achæan League the place of meeting for the Achæan congress. See above, p. 241. ἐς δὲ Αἶγιον ἐφ' ἡμῶν ἔτι συνέδριον τῶν Ἀχαιῶν ἀθροίζεται Pausan. VIII. 24, 3.

7. *Rhypes*: σταδίου δὲ Αἶγιον περὶ τοὺς τριάκοντα ἀπέχει Ῥυπῶν Pausan. VII. 23, 5. μετὰ Ἑλικὴν Αἶγιον καὶ Ῥύπες Strab. p. 385. Ἐρινὸν τῆς Ἀχαιῆς ἐν τῇ Ῥυπικῇ Thucyd. VII. 34. See above, p. 265. note^h. *Rhypes* does not occur in the list of Polybius. Its place among the states is occupied by *Leontium*; which seems to have been to the west of *Ægium*, towards *Pharæ*: Polyb. V. 94. διελευθὼν διὰ τῆς Φαραϊκῆς κατέδραμε τὴν χώραν ἕως τῆς Αἰγιάδος* περιελαυνόμενος δὲ λείαν ἱκανὴν ἐποίητο τὴν ἀποχώρησιν ὡς ἐπὶ Λεόντιον. I do not find *Leontium* noticed in Pausan. or Strabo, or Steph. Byz. *Rhypes* however remained to the time of Augustus, who transferred its inhabitants to *Patræ*: Pausan. VIII. 18, 5.

8. *Patræ*: Πάτραι ἐξ ἑπτὰ δήμων Strab. p. 337. Described by Pausanias VII. 18—21.

9. *Pharæ*: ὁδὸς ἐς Φαράς Πατρῶν μὲν ἐκ τοῦ ἄστεος στάδιοι πεντήκοντα εἰσι καὶ ἑκατὸν Pausan. VII. 22, 1.

10. *Olenus*: δέκονται ἵχνος μεταξὺ Πατρῶν καὶ Δύμης τοῦ παλαιοῦ τῶν Ὀλενίων κτίσματος Strab. p. 386. ἀνὰ χρόνον τοὺς οἰκητόρας ἐκλίπειν ὑπὸ ἀσθενείας φασὶ τὴν Ὀλενον Pausan. VII. 18, 1.

11. *Dymē*: Δύμη ἐξ ὀκτὼ δήμων Strab. p. 337. Ἀχαιοῖς ὄροι καὶ Ἠλείοις τῆς χώρας ποταμὸς Λάρισος.—καὶ Ἀχαιῶν πόλις Δύμη σταδίους ὅσον τετρακοσίους [l. τετταράκοντα] ἀπέχει τοῦ Λαρίσου. Pausan. VII. 17, 3.

12. *Tritæa*: Τριταῖες αἱ μόναι τουτέων μεσόγαιοι οἰκέουσι Herodot. στάδιοι ἐς Τριταίαν εἰκοσί τε καὶ ἑκατὸν εἰσιν ἐκ Φαρῶν Pausan. VII. 22, 4. For the date of the Achæan League see p. 240.

⁵ Plutarch. Arat. c. 9. μικροπολῖται ἦσαν οἱ πολλοὶ καὶ γῆν οὔτε χρηστὴν οὔτ' ἄφθονον ἐκέκτηντο, καὶ θαλάττῃ προσέκυν ἀλμύρην.—τῆς μὲν πάλαι τῶν Ἑλλήνων ἀκμῆς οὐδὲν, ὡς εἰπεῖν, μέρος ὄντες, ἐν δὲ τῷ τότε μιᾷς ἀξιολόγου πόλεως σύμπαντες ὁμοῦ δύναμιν οὐκ ἔχοντες. According to Polybius II. 39. the Achæans in B. C. 371 σχεδὸν ἐλαχίστην τῶν Ἑλλήνων τὴν δύναμιν εἶχον.

⁶ *Achaia*, *Sicyon*, and *Phlius*, contained collectively 783 square English miles. See p. 385. Of these, 132 might belong to Sicyon and Phlius, and 651 to Achaia.

SICYON.

The adjoining state of SICYON was more populous in proportion to its extent. The Sicyonians had 3000 ὁπλίται at Plataea^t: Σικυνῶνιοι τρισχίλιοι. These at least were citizens. Their light-armed troops were equal in number^u. But, as the Sicyonians possessed a race of slaves of the class of vassals, like the Helots or *Penestæ*^v, these probably served as light-armed troops. At the same time the Sicyonians had a naval force at Mycalē^w. They had 12 ships at Artemisium^x; and these were augmented to 15 at Salamis^y. Their number at Mycalē is not expressed. But if they had ten, the crews would scarcely be less than 2000 men. The Sicyonians, then, would have about 8000 men on service at the same time. But if we estimate these at three-fourths^z of their whole military population, including slaves, then 10,630 males between the ages of 18 and 60 will give 46,160 for the aggregate population of Sicyon and its territory at the period of the Persian war.

PHLIUS.

PHLIUS in the age of Xenophon contained more than 5000 citizens^a: consequently more than 20,600 free inhabitants. Add half the number of slaves, and the total population of Phlius will be 31,000. The collective population of these states will be near 139,000^b, upon an area of 783 square English miles; or 178 persons to each square mile.

ARGOLIS.

The circumstances of CORINTH were very different from those of the agricultural communities of Arcadia or Achaia. Corinth, like Athens, subsisted by commerce^c. The Corinthians, deriving a great capital from commerce, and possessing a naval force^d, were consequently enabled to import supplies of corn from foreign countries. Hence they maintained a great population upon a narrow extent of soil. The surface of the territory of Corinth did not exceed 248 square English miles^e; the soil was not fertile^f; and yet the total population of

^t Herodot. IX. 28.

^u See p. 417. note ^f.

^v Pollux III. 83. μεταξὺ ἐλευθέρων καὶ δούλων—Σικυνῶνίων Κορινθηφόροι. Steph. Byz. Χίος. οὗτοι πρῶται ἐχρήσαντο θεράπουσιν ὡς Λακεδαιμόνιοι τοῖς Εἴλωσι καὶ Ἀργεῖοι τοῖς Γυμνησίοις καὶ Σικυνῶνιοι τοῖς Κορινθηφόροις. From this class were drawn that species of freedmen mentioned by Theopompus apud Athen. VI. p. 271. d. Θεόπομπος ἱστορεῖ ἐν τῇ λγ' τῶν ἱστοριῶν παρὰ Σικυνῶνιός κατανακοφόρους καλεῖσθαι δούλους τινὰς, παραπλησίους ὄντας τοῖς ἐπεινάκτοις. τὰ παραπλήσια ἱστορεῖ καὶ Μέναιχμος ἐν τοῖς Σικυνωιακοῖς.

^w Herodot. IX. 102.

^x Idem VIII. 1.

^y Idem VIII. 43.

^z See p. 417. note ^g.

^a Xenoph. Hel. V. 3, 16. ὡς ὀλίγων ἔνεκεν ἀνθρώπων πόλει ἀπεχθάνονται πλέον πεντακισχιλίων ἀνδρῶν καὶ γὰρ δὴ, ὅπως τοῦτ' εὐδῆλον εἶη, οἱ Φλιάσιοι ἐν τῷ φανέρῳ τοῖς ἔξω ἐξεκκλησιάζον. And yet Phlius is called by Xenophon VII. 2, 1. μικρὰ πόλις. He probably means small in influence and weight. The position of Phlius is marked by Strabo VIII. p. 382. κεῖται ὁ Φλιῶς ἐν μέσῳ Σικυνῶνας, Ἀργείας, Κλεωνῶν, καὶ Στυμφάλου, κύκλῳ περιεχόμενος.

^b Achaia 61,800

Sicyon 46,160

Phlius 31,000

138,960

^c Corinth was an emporium from the earliest times: Thucyd. I. 13. οἰκοῦντες γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ αἰεὶ δὴ ποτε ἐμπόριον εἶχον—χρήμασί τε δυνατοὶ ἦσαν, ὡς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται. Strabo VIII. p. 378. ὁ δὲ Κόρινθος ἀφνειὸς μὲν λέγεται διὰ τὸ ἐμπόριον, ἐπὶ τῷ ἰσθμῷ κείμενος καὶ δούϊν λιμένων κύριος, ὃν ὁ μὲν τῆς Ἀσίας ὁ δὲ τῆς Ἰταλίας ἐγγύς ἐστι, καὶ βρῆδίας ποιεῖ τὰς ἐκατέρωθεν ἀμοιβὰς τῶν φορτίων πρὸς ἀλλήλους τοῖς τοσούτον ἀφιστῶσιν.

^d Corinth had a naval force early: Thucyd. I. 13. τριήρεις λέγονται πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος ναυπηγηθῆναι. φαίνεται δὲ καὶ Σαμίους Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας τέσσαρας ἔτη δ' ἐστὶ μάλιστα τριακόσια ἐς τὴν τελευταίαν τοῦ πολέμου ὅτε Ἀμεινοκλῆς Σαμίος ἦλθε [cir. B. C. 704]. ναυμαχία τε παλαιτάτη ὣν ἴσμεν γίνεταί Κορινθίων πρὸς Κερκυραίων· ἔτη δὲ μάλιστα καὶ ταύτῃ ἐξήκοντα καὶ διακόσια ἐστὶ μέχρι τοῦ αὐτοῦ χρόνου [cir. B. C. 664]. The Corinthians had 40 ships in the Persian war: Herodot. VIII. 1. 43. They fitted out 90 ships against the Corcyraeans B. C. 432. Thucyd. I. 46.

^e The distances from Corinth to its frontiers, measured in direct distance from the city, in English miles are nearly these: To the river Nemea, which divided Corinthia from the lands of Sicyon and Phlius, 7½ miles. In the direction of Epidaurus 13½ miles. Beyond the Isthmus towards Megara 12 miles. And Corinth was only 8½ miles from Cleonæ, which stood beyond the fron-

the Corinthian state cannot be computed at less than 100,000 persons. The Corinthians had 5000 heavy-armed and as many light-armed soldiers at Plataeæ, and at the same time a naval force at Mycalë, where their services were conspicuous^h. The rowers in the triremes might be partly composed of slaves: the 5000 armed troops might possibly be slaves. But the 5000 *ὀπλίται* were citizens, or at least freemen; and a considerable number of these must also have been required at Mycalë. If we assume only 2000 for that service, it will appear, without computing the light-armed troops at all, that 7000 men exclusive of the slaves were employed. Taking these at three-fourths of the whole military populationⁱ, we obtain 9300 as the free male inhabitants between the ages of 18 and 60, and about 40,400 persons as the total number of free inhabitants. To these are to be added 60,000 slaves: for a passage of Athenæus, when corrected, renders it probable that the Corinthians possessed this number^k. The

tier, towards Argos. The surface contained within these limits, calculated upon Arrowsmith's map, gives an area of 248 English square miles.

^f Strabo VIII. p. 382. *χώραν δ' ἔσχεν οὐκ εὐγεω σφόδρα ἀλλὰ σκολιάν τε καὶ τραχεῖαν.*

^g Herodot. IX. 28. *Κορινθίων πεντακισχίλιοι* παρὰ δέ σφι εὗροντο παρὰ Πausaniew ἐστάναι Ποτιδαιητέων τῶν ἐκ Παλλήνης τοὺς παρεόντας τριηκοσίους. But these were exclusive of the 5000. The light-armed were equal in number: *conf. c. 29.*

^h The Corinthians had 40 ships at Artemisium: Herodot. VIII. 1. and the same number at Salamis: *Idem* VIII. 43. Their number at Mycalë is not named, but they had probably 20 at the least. At Mycalë, when the Persians fled to their wall, *Ἀθηναῖοι καὶ Κορίνθιοι καὶ Σικωνῖοι καὶ Τροιζήνιοι, οὕτω γὰρ ἔσαν ἐπεξῆς τεταγμένοι, συνεπισπόμενοι συνεσέπιπτον ἐς τὸ πείλοχος.* Herodot. IX. 102.

ⁱ See above, p. 417. note *g*.

^k According to Athenæus VI. p. 272. Corinth had 460,000 slaves: and the little barren island of Ægina (*λυπρότης χώρας*) is remarked by Eustath. ad Hom. II. II. p. 288. 8.), which contained only 41 square English miles, had 470,000. But the plain impossibility of this account compels us to reject it. 1. Corinthia in this case would have contained at the least 500,000 inhabitants, a population nearly equal to that of Attica. But Attica was three times larger than the territory of Corinth, and the Athenians had besides at different periods many foreign possessions, from which they drew supplies; *Eubæa*, the *Chersonese*, *Samos*, *Imbros*, *Lemnos*, *Scyros*. These three last were retained by the Athenians after their power had declined, and were secured to them by the treaty of Antalcidas: *Xenoph. Hel. IV. 8, 15. V. 1, 31.* But Corinth had no foreign possessions: her dominion was confined to the narrow limits of her own district. 2. This account is in effect refuted by Thucydides VIII. 40. who informs us that the proportion of slaves to the free was greater at Chios than in any other Grecian state except Lacedæmon. But this would not be true, if the slaves at Corinth

had been to the free as 11 or 12 to one; a proportion far exceeding that of Sparta itself. These objections are still more weighty in the case of Ægina. I do not however ascribe the error to Athenæus himself, or to his authors; but to interpolation in the text. The passage stands thus: *ἐν τῇ τρίτῃ τῶν ἱστοριῶν ὁ Ἐπιτίμειος εἶπε οὕτως εὐδαιμονῆσαι τὴν Κορινθίων πόλιν ὡς κτήσασθαι δούλων μυριάδας ἑξ καὶ τεσσαράκοντα δι' αἷς ἡγεῖσθαι καὶ τὴν Πυθίαν αὐτοὺς κεκληῖσθαι χρονοκράτας. Κτησικλῆς δ' ἐν τρίτῃ χρονικῶν—εὐρεθῆναι Ἀθηναίους μὲν δισμυρίους πρὸς τοῖς χιλίοις μετοίκους δὲ μυρίους οἰκετῶν δὲ μυριάδας τεσσαράκοντα. Ἀριστοτέλης δ' ἐν Αἰγινήτων πολιτείᾳ καὶ παρὰ τοῖς φησὶ γενέσθαι ἐπτά καὶ τεσσαράκοντα μυριάδας δούλων.* This repetition of *τεσσαράκοντα* is suspicious. This word has probably been interpolated in the first and the last places, and we should read οὕτως εὐδαιμονῆσαι τὴν Κορινθίων πόλιν ὡς κτήσασθαι δούλων μυριάδας ἑξ δι' αἷς — καὶ εὐρεθῆναι Ἀθηναίους μὲν—οἰκετῶν μυριάδας τεσσαράκοντα—ἐν Αἰγινήτων πολιτείᾳ παρὰ τοῖς γενέσθαι ἐπτά μυριάδας δούλων. The interpolation, however, must have been of early date: since the compiler of the Scholia upon Pindar Ol. VIII. 30. who probably drew from Athenæus, found these numbers. Ægina once possessed the empire of the sea: *Euseb. Chron. Num. 1508 = Ol. 67. 4. Mare obtinuerunt Æginetæ annos XX usque ad transitum Xerxis.* In *Græcis* Scaliger. *Αἰγινήται ἐθαλασσοκράτησαν ἔτη ι'.* See *Casaub. ad Polyb. tom. I. p. 850. ed. Lips.* who restores *decimi septimi mare obtinuerunt Æginetæ annos X.* and compares *Strab. VIII. p. 375. Ælian. V. H. XII. 10.* Ægina therefore held this ascendancy about B. C. 508—499, and was formidable even to Athens: *conf. Herodot. V. 89. VII. 144. Thucyd. I. 14.* During this short period of their naval power the Æginetans might possess 70,000 slaves: as the barren rock of *Hydra* in modern times “having only one town,” yet “contains inhabitants sufficient to man 80 “ships of 300 tons burden.” *Hobhouse's Travels* p. 600.

ARGOLIS.

city of *Corinth* was forty stadia in circumference, extending in a square form to the north of the *Acrocorinthus*, which overlooked and defended it on the south. But the mountain itself was enclosed within a wall, and the whole circuit, including the *Acrocorinthus*, was about 85 stadia¹. We may conjecture that this space enclosed a population of from 70,000 to 80,000^m, and that the remaining 20,000 or 30,000 were distributed through the countryⁿ. Corinth probably did not much decline in numbers for a considerable period: and 100,000 persons, or near that number, may be taken as the population of this state from the Persian war to the death of Alexander^o.

The territory of ARGOS was bounded on the west by *Arcadia*. It extended from north to south, from the borders of *Corinthia* near *Cleonæ*^p to the borders of *Cynuria*^q, in direct distance about 24 English miles. *Lessa*^r was the boundary towards *Epidauros*; and from the frontiers of *Arcadia* on the west to *Lessa* on the east the direct distance was near 28 English miles. From *Lessa* the frontier ran southwards, between *Asinē* and *Træzen*; and met the Argolic bay four or five miles below *Asinē*. These limits give about 524 square English miles for the territory of Argos. Within this space the authority of the Argives was supreme. They had gradually expelled or subjected the inhabitants of the towns within this district, some of whom remained in the country with the name of *περίοικοι*^s.

¹ Strabo VIII. p. 379. αὐτῆς μὲν οὖν τῆς πόλεως ὁ κύκλος καὶ τεσσαράκοντα σταδίων ὑπῆρχεν· ἐτετείχιστο δ' ὅσον τῆς πόλεως γυμνὸν ἦν τοῦ ὄρους· συμπεριέλιητο δὲ τῷ περιβάλλει τοῦτο καὶ τὸ ὄρος αὐτὸ δ' Ἀκροκόρινθος, ἣ δυνατὸν ἦν τειχισμὸν δέξασθαι—ὥσθ' ἡ πᾶσα περίμετρος ἐγένετο περὶ πέντε καὶ ὀγδοήκοντα σταδίων. The position of Corinth itself is marked by Thucydides IV. 42.

^m Comparing the extent of Athens (see p. 395.), and of Thebes (see p. 401.), which were circular, and therefore contained the largest space within the given limits, we may assign to Corinth itself full 50,000 inhabitants. The space enclosed by the wall surrounding the *Acrocorinthus* might contain half that number.

ⁿ The territory of Corinth contained the ports of *Lechæum* and *Cenchreæ*, and beyond the isthmus *Cenoe* (Strabo VIII. p. 380.), *Crommyon* (Strab. ibid. Κρομμύονα τῆς Κορινθίας Thucyd. IV. 45.), and *Sidus* (Σιδεὺς κώμη Κορίνθου, ἣ Μεγαρίδος ἐπίνειον Steph. Byz.): towards the south, *Tenea* (Pausan. II. 5, 3. Τενέα κώμη τῆς Κορινθίας Strabo VIII. p. 380.): near *Cenchreæ*, *Solygeia* (Σολύγεια κώμη Thucyd. IV. 42. 43.). The two ports might be well inhabited, but the others were inconsiderable.

^o Strabo remarks VIII. p. 381. ἡ μὲν οὖν πόλις τῶν Κορινθίων μεγάλη τε καὶ πλουσία διὰ παντὸς ὑπῆρχεν. They appear however to have declined a little. They supplied in B. C. 435 30 ships and 3000 ὀπλίται to Epidamnus: Thucyd. I. 27. Again at the battle of Corinth B. C. 394 they had 3000 ὀπλίται when the Athenians had 6000. Xenoph. Hel. IV. 2, 17. In B. C. 432 they fitted out 90 ships: Thucyd. I. 46. But this was after two years of preparation: I. 31.

^p Strabo VIII. p. 377. describes the position of

Cleonæ: Κλεωναὶ δ' εἰσὶ πόλισμα ἐπὶ τῇ δὲ κείμεναι τῇ ἐξ Ἀργους εἰς Κόρινθον ἐπὶ λόφον περιεικομένου πανταχόθεν καὶ τετειχισμένου καλῶς—διέχουσι δ' αἱ Κλεωναὶ τοῦ μὲν Ἀργους σταδίων εἴκοσι καὶ ἑκατὸν Κορίνθου δὲ ὀγδοήκοντα.

^q The little district of *Cynuria*, containing only a space of 60 square miles, which had been the object of early contest between Argos and Lacedæmon (see Pausan. II. 38, 5. III. 7, 5. X. 9, 6. Herodot. I. 82, and Wess. ad locum), lay between the lands of Argos and Laconia. It contained *Thyrea* and *Anthenē*: Thucyd. IV. 56. [B. C. 424] οἱ Ἀθηναῖοι—ἀφικνούνται ἐπὶ Θυρέαν, ἣ ἐστὶ μὲν τῆς Κυνουρίας γῆς καλουμένης μεθορία δὲ τῆς Ἀργείας καὶ Λακωνικῆς· νεμόμενοι δ' αὐτὴν ἔδωσαν Λακεδαιμόνιοι Αἰγυιῆταις ἐκπεσοῦσιν ἐνοῖκειν. Idem V. 41. [B. C. 420] οἱ Ἀργεῖοι ἡξίουσι δίκης ἐπιτροπὴν σφίσι γενέσθαι—περὶ τῆς Κυνουρίας γῆς, ἥς αἱ περὶ διαφέρονται μεθορίας οὐσης· ἔχει δὲ ἐν αὐτῇ Θυρέαν τε καὶ Ἀνθήνην πόλιν, νέμονται δ' αὐτὴν Λακεδαιμόνιοι. Idem VI. 95. [B. C. 414] Ἀργεῖοι ἐσβαλόντες ἐς τὴν Θυρεᾶτιν ὕμνον οὔσαν, λείαν τῶν Λακεδαιμονίων πολλὴν ἔλαβον, ἣ ἐπράθη ταλάντων οὐκ ἔλασαν πέντε καὶ εἴκοσι. Pausanias II. 38, 6. names also the hamlets *Neris* and *Era*: ἀπὸ δὲ τῶν πολυανδρίων ἰόντι Ἀθήνῃ [I. Ἀνθήνῃ] τε ἐστὶν, ἐς ἣν Αἰγυιῆταις ποτε ὄκησαν, καὶ ἐτέρα κώμη Νηρίς, τρίτη δὲ Εὔρα, μεγίστη τῶν κωμῶν, καὶ ἱερὸν Πολυκράτους ἐστὶν ἐν ταύτῃ. After the decline of Sparta this district was recovered by the Argives, to whom it belonged in the time of Pausanias. conf. ibid. The population of this little tract may be considered as included in that of Laconia; and subsequently in that of Argos.

^r Pausan. II. 26, 1. κατὰ τὴν Λῆσσαν ἔχεται τῆς Ἀργείας ἡ Ἐπιδαυρίων.

^s Pausan. VIII. 27, 1.—ἐπεὶ δὲ ἀνθρώπων πληθεῖ το

This state, the most powerful in Peloponnesus next to Lacedæmon[†], equalled Athens in the number of its citizens. We collect this from a remark of Lysias[‡]. That remark appears to have been made about B. C. 402, soon after the expulsion of the Thirty, before the Athenians had recovered their numbers after their recent losses, and we must compute their citizens at a reduced amount[¶]. We may estimate, however, the Argive citizens to have been at least 16,000 at the period of which Lysias speaks. This number is not inconsistent with the force of Argos as it was displayed in the war with Lacedæmon in the reign of Cleomenes, about a century before. In that war the loss of the Argives amounted to 6000 men; and yet the state, though weakened, was not overwhelmed by that calamity[×]. Lysias moreover is

[†] Ἄργος ἐπὶ ἐξήσαν καταλύσαντες Τίρυνθα [conf. Pausan. II. 25, 7. Strab. VIII. p. 373.], καὶ Ὑσῖας τε καὶ Ὀρνέας, καὶ Μυκῆνας [see the Tables B. C. 468], καὶ Μιδεάν, καὶ εἰ δὴ τι ἄλλο πόλισμα οὐκ ἀξιόλογον ἐν τῇ Ἀργολίδι ἦν, τὰ τε ὑπὸ Λακεδαιμονίων ἀδεέστερα τοῖς Ἀργείοις ὑπάρξαντα, καὶ ἅμα ἐς τοὺς περιοίκους ἰσχύιν γενόμενῃν αὐτοῖς. Strabo VIII. p. 373. ἡρήμωσαν τὰς πλείστας οἱ Ἀργεῖοι ἀπειθούσας. For *Asinê* and *Nauplia* see p. 414. In B. C. 418 *Orneæ* and *Cleonæ* were still independent states: Thucyd. V. 67. Ἀργεῖοι καὶ οἱ ξύμμαχοι αὐτῶν Κλεωναῖοι καὶ Ὀρνεᾶται. But *Orneæ* was destroyed two years afterwards: Thucyd. VI. 7. *Cleonæ* seems to have retained independence. It is named by Polybius II. 52. among the towns of Argolis in B. C. 224, and by Livy XXXIII. 14. 15. with reference to B. C. 197.

[‡] Strab. VIII. p. 376. τῶν δὲ κατὰ Πελοπόννησον πόλεων ἐνδοξόταται γεγόνασι καὶ μεχρὶ νῦν εἰσιν Ἄργος τε Σπάρτη τε. Isocrates Panath. c. 16. p. 242. b. c. 100. p. 286. d. remarking that the Lacedæmonians had subdued every state in Peloponnesus, excepts Argos: πλὴν τῆς Ἀργείων πόλεως.

[¶] See above, p. 416.

[×] The oration was composed upon the return of the people from Piræus [B. C. 403]: τοῦ δήμου κατελθόντος ἐκ Πειραιῶς Dionys. Lysia p. 525. upon the occasion of a proposal to limit the right of voting to those who possessed landed property: τὴν πολιτείαν μὴ πᾶσιν ἀλλὰ τοῖς τὴν γῆν ἔχουσι παραδύναι. The numbers of the citizens, which had risen to 20,000 during some periods of the war (see the Tables B. C. 422), had been reduced. At *Ægospotami* out of 180 ships (Xenoph. Hel. II. 1, 20.) only 9 or 12 escaped (see the Tables B. C. 405.). Isocrates de Pace p. 176. b. rhetorically augments the loss to 200. But of the crews of these 168 or 170 ships the Athenian citizens were put to death: Xen. Hel. II. 1, 32. ἔδοξεν ἀποκτείνειν τῶν αἰχμαλώτων ὅσοι ἦσαν Ἀθηναῖοι, πλὴν Ἀδελμάντων. Æschines affirms that the Thirty put to death 1500 citizens: In Ctesiph. p. 87, 21. πλείους ἢ χιλίους καὶ πεντακοσίους τῶν πολιτῶν ἀκρίτους ἀπέκτειναν. It appears from Dionysius p. 526. that, if the measure had been adopted, nearly 5000 citizens would have been disfranchised. But the

proportion of these to the rest must have been great. Aristotle Rep. V. 2, 8. remarks that in this war the proportion of the better class to the others became diminished: οἱ γνώριμοι ἐλάττους ἐγένοντο. In B. C. 322 those citizens who were not worth 2000 *drachmæ* were 12 to 9 (see the Tables). We may conjecture then, that those who had no landed property in B. C. 402 would be near a third of the whole number. This would suppose the citizens at this period reduced to 15,000 or 16,000.

[×] This war is noticed in the Tables at B. C. 510, 3. It was carried on by Cleomenes towards the end of his reign, not long before B. C. 491; because in B. C. 484 it was still recent, and because the children of those Argives who fell were not yet grown up in B. C. 480. Herodotus VII. 148. 149. Ἀργεῖοι λέγουσι—πυθέσθαι αὐτίκα κατ' ἀρχὰς [B. C. 484] τὰ ἐκ τοῦ βαρβάρου ἐγεγρόμενα ἐπὶ τὴν Ἑλλάδα πυθόμενοι δὲ—πέμψαι θεοπρόπους ἐς Δελφοὺς τὸν θεὸν ἐπεραιομένους “ὥς σφί μέλλει ἄριστον ποιεῖνσι “γενέσθαι” νεωστὶ γὰρ σφέν τεθνάναι ἑξακισχιλίους ὑπὸ “Λακεδαιμονίων καὶ Κλεομένους.”—μετὰ δὲ, ὥς ἐλθεῖν τοὺς ἀγγέλους ἐς Ἄργος [B. C. 480] ὑποκρίνασθαι ὥς ἐτοίμοι εἶσι Ἀργεῖοι ποιεῖν ταῦτα, τριήκοντα ἔτεα εἰρήνην σπείσάμενοι Λακεδαιμονίοισι κ. τ. λ.—σπουδὴν δὲ ἔχειν σπονδὰς γενέσθαι τριήκονταετίδας—ἵνα δὴ σφί οἱ παῖδες ἀνδρωθένσι ἐν τοῦτοις τοῖσι ἔτεσι. Aristot. Rep. V. 2, 8. mentions this war: ἐν Ἀργεῖ τῶν ἐν τῇ Ἑβδόμῃ ἀπολομένων ὑπὸ Κλεομένους τοῦ Λάκωνος, ἡναγκάσθησαν παραδέξασθαι τῶν περιοίκων τινάς. Herodotus VI. 83. Ἄργος ἀνδρῶν ἐχρηώθη οὕτω ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πρήγματα ἄρχοντες τε καὶ διέποντες ἐς ὃ ἐπῆβησαν οἱ τῶν ἀπολομένων παῖδες. Plutarch Mor. p. 245. D.—F. records a tradition that the slain were 7777 (perhaps because the action happened on the 7th of the month the number 7 came to be thus repeated): οὐ μὴν ὥς ἔνιοι μυθολογοῦσιν ἑπτὰ καὶ ἐβδομήκοντα καὶ ἑπτακοσίους πρὸς ἑπτακισχιλίους.—τὴν δὲ μάχην οἱ μὲν ἐβδόμῃ λέγουσιν ἰσταμένου μηνός, οἱ δὲ νομηνίᾳ γενέσθαι τοῦ νῦν μὲν τετάρτον πάλαι δὲ Ἑρμαίου παρ' Ἀργείοις, καθ' ἣν μεχρὶ νῦν τὰ Ὑβριστικὰ τελοῦσι. In the measures which followed, Plutarch agrees with Aristotle: ἐπανορθούμενοι τὴν ἀλιγανδρίαν οὐχ, ὥς Ἡρόδοτος ἰστορεῖ, τοῖς δούλοις ἀλλὰ τῶν περιοίκων ποιησά-

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confirmed by Xenophon, who records that the Argives in B. C. 394 sent 7000 ὀπλίται to the battle of Corinth. This amount, compared with the contingents of Athens and Bœotia on the same occasion^y, renders it probable that Argos might contain 16,000 citizens. But 16,000 citizens will give a total free population of 66,000. To these are to be added the slaves, the inhabitants of *Cleonæ*, and the *περίοικοι* who were distributed through the country. The Argives possessed a body of slaves of the intermediate class between domestic slaves and freemen^z, perhaps conquered inhabitants of the country reduced to servitude. As this class of slaves was often more numerous in proportion to the free than others, we may compute the slaves, together with the *περίοικοι* and the *Cleonæans*, as at least two-thirds of the number of the Argives themselves; and the aggregate population will be 110,000 persons for Argos and its territory; nearly 210 to the square mile.

Epidaurus, *Træzen*, and *Hermione*^a, with the little state of *Haliæ*, inhabited a territory somewhat less than the domain of Argos^b. At the time of the Persian war the force of *Epidaurus* and *Træzen* appears to have been nearly equal. The *Træzenians* sent 1000 ὀπλίται to Plataea and five ships to Salamis, and their services at Mycalæ are noticed. *Epidaurus* sent only 800 ὀπλίται, but then the *Epidaurians* had 10 ships at Salamis^c. Their light-armed

μενοι πολίτας τοὺς ἀρίστους συνάκισαν τὰς γυναῖκας. That state, however, must have been populous, which could subsist at all, after the loss of 6000 citizens.

^y The contingent of troops from Argos was larger than from either: Xenoph. Hel. IV. 2, 17. Ἀθηναίων μὲν ἐς ἑξακισχιλίους ὀπλίτας Ἀργείων δ' ἐλέγοντο περὶ ἑπτακισχιλίους. Βοιωτῶν δὲ, ἐπεὶ Ὀρχομένιοι οὐ παρήσαν, περὶ πεντακισχιλίους. Κορινθίων γε μὴν ἐς τρισχιλίους· καὶ μὴν ἐξ Εὐβοίας ἀπάσης οὐκ ἐλάττους τρισχιλίων. ὀπλιτικὸν μὲν δὴ τοσοῦτον. ἱππεῖς δὲ, Βοιωτῶν μὲν, ἐπεὶ Ὀρχομένιοι οὐ παρήσαν, ἐς ὀκτακοσίους, Ἀθηναίων δ' ἐς ἑξακοσίους. 5800 citizens from Bœotia, exclusive of Orchomenus, was about a third of their number. The Athenians, who had now recovered themselves by nine years of tranquillity, may be estimated at 20,000. But, when the forces from Bœotia and Athens were only equal to a third of their whole number of citizens, we may well suppose that the forces from Argos might be less than half the whole number of Argives.

^z Pollux III. 83. Steph. Byz. v. Χίος. These slaves or vassals were called *Γυμῆτες* or *Γυμνήσιοι*. See above, p. 412. note ^c. p. 422. note ^v.

^a The administration of *Epidaurus* and the habits of its people are described by Plutarch Mor. p. 291. Ε. τίνες ἐν Ἐπιδαύρῳ Κονίποδες καὶ Ἀρτυνοί; οἱ μὲν τὸ πολίτευμα ὀγδοήκοντα καὶ ἑκατὸν ἄνδρες ἦσαν· ἐκ δὲ τούτων ἡρώοντο βουλευτὰς οὓς Ἀρτύνους ἐκάλου. τοῦ δὲ δήμου τὸ πλεῖστον ἐν ἀγρῷ διέτριβεν· ἐκαλούντο δὲ Κονίποδες, ὡς συμβαλεῖν ἔστιν, ἀπὸ τῶν ποδῶν γναρίζομενοι κεκοιμημένων ὁπότε κατέλθοιεν εἰς τὴν πόλιν. The *Epidaurians* were allies of Lacedæmon and besieged by the Argives in B. C. 419. Thucyd. V. 53—57. and joined the Lacedæmonian forces in B. C. 394. Xenoph. Hel. IV. 2, 16. They were still in alliance with Lacedæmon in B. C. 369.

Idem VII. 2, 2. *Epidaurus* was still flourishing in B. C. 167. Liv. XLV. 28. *Sicyonem inde et Argos nobiles urbes adit (P. Æmilius); inde haud parem opibus Epidaurum, sed inclutam Æsculapii nobili templo, quod, quinque millibus passuum ab urbe distans tum donis dives erat.* The position of *Træzen* is described by Strabo VIII. p. 373. Τροίζην—ὑπέρεκειται τῆς θαλάττης εἰς πεντεκαίδεκα σταδίων, οὐδ' αὐτὴ ἄσσημος πόλις. πρόκειται δὲ τοῦ λιμένος αὐτῆς Πάγωνος τοῦνομα [conf. Herodot. VIII. 42.] Καλαυρία νησίδιον ὅσον τριάκοντα σταδίων ἔχον τὸν κύκλον. And that of *Hermionē* by Pausanias II. 34. Both these states are mentioned by Polybius II. 52, 2. in describing the campaign of Cleomenes B. C. 224. The *Hermionians* once possessed the little island *Hydrea*, which they sold to the Samians in the age of Polycrates: Herodot. III. 59.

^b The province of *Argolis* contained collectively about 1307 square English miles. See p. 385. This area may be thus distributed:

	Square miles.
Corinth	248
Argos	524
Cynuria	60
Epidaurus, Træzen, } Hermionē, Haliæ }	475
	1307

^c Herodot. IX. 28. Ἐπιδαυρίων ὀκτακόσιοι· παρὰ δὲ ταύτους Τροίζηνιόν ἐτάσσοντο χίλιοι. The *φίλοι* were about equal in number: c. 29. Among the ships at Artemisium, (VIII. 1.) Ἐπιδαυριοὶ παρείχοντο ὀκτὼ Τροίζηνιοι δὲ πέντε. At Salamis, Ἐπιδαυριοὶ δέκα Τροίζηνιοι δὲ πέντε. The *Træzenians* are named at Mycalæ: IX. 102. Part of the rowers of these ships might be slaves, but probably not less than 500 *Træzenians* would be on board.

troops were probably composed of citizens^d. Adding these, and computing that only one fourth remained at home, we may estimate each of these states at near 3500 citizens. Her-

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^d Some have imagined that all the light troops which served at Plataea were nothing more than armed slaves. This appears very doubtful. The *Helots* were slaves of a peculiar class, and it is admitted that these on all occasions bore arms with their masters. The *Penestæ* of Thessaly, being slaves of the same class, might do the same. But it is not probable that the ordinary domestic slaves, who abounded in every Grecian state, and were acquired by purchase, composed the light-armed troops of the Grecian armies. 1. We have testimony that the citizens in many states served as *ψιλοὶ*. Thucyd. V. 57. Βοιωτοὶ πεντακισχίλιοι ὀπλῖται καὶ τοσούτοι ψιλοὶ καὶ ἱππῆς πεντακόσιοι καὶ ἄμπιοι ἴσοι. Idem IV. 93. Βοιωτοὶ—ὀπλῖται ἐπτακισχίλιοι μάλιστα καὶ ψιλοὶ ὑπὲρ μυρίους ἱππῆς τε χίλιοι καὶ πελτασταὶ πεντακόσιοι. Had these been slaves, Thucydides, who is careful in distinguishing the particular class of which armies are composed, who always names *Helots*, *Neodamodes*, and *Spartans*, would have undoubtedly mentioned this. After describing the Boeotian force, he proceeds c. 94. to describe the Athenian, and remarks: οἱ μὲν ὀπλῖται ἐτάξαντο ὄντες πλήθει ἰσοπαλεῖς τοῖς ἐναντίοις—ψιλοὶ δὲ ἐκ παρασκευῆς μὲν ὀπλισμένοι οὐτε τότε παρήσαν οὐτε ἐγένοντο τῇ πόλει· οἱ περ δὲ ξυνορέβαλον ὄντες πολλαπλάσιοι τῶν ἐναντίων ἄοπλοι τε πολλοὶ ἠκολούθησαν, αἱτε πανστρατιῶς ξένων τῶν παρόντων καὶ ἀσπῶν γενομένης. This remark implies that the Boeotian *ψιλοὶ* were composed of citizens regularly trained. And we also learn that the ill-disciplined and half-armed multitude which accompanied the Athenian army was composed of freemen: for among them no slaves are mentioned. When Epaminondas in B.C. 369 entered Laconia with 70,000 men, (ἐπὶ μυριάσι στρατοῦ Plutarch. comp. Ages. et Pomp. p. 875. Reisk. ἐπὶ μυριάδων Ἑλληνικῆς στρατιᾶς, ἥς ἔλαττον ἢ δωδέκατον ἦσαν αὐτοὶ Θηβαῖοι μέρος Idem Pelopid. c. 24. ἐμβαλὼν ἐπὶ μυριάσι στρατοῦ Idem Mor. p. 346. B.) he had 40,000 well trained ὀπλῖται, the rest were a promiscuous multitude, which followed for plunder: Plutarch Agesil. c. 31. οὐκ ἐλάττονας ἔχων τετρακισμυρίων ὀπλιτῶν. πολλοὶ δὲ καὶ ψιλοὶ καὶ ἄοπλοι πρὸς ἀρπαγὴν συνηκολούθουν, ὥστε μυριάδας ἐπὶ τοῦ σύμπαντος ὄχλου συνεισβαλεῖν εἰς τὴν Λακωνικὴν. But it is not to be supposed that this multitude, whose object was plunder, was composed of slaves. conf. Xen. Hel. VI. 5, 23. In the treaty which the Athenians made with the Argives, Mantineans, and Eleans in B.C. 420, *ψιλοὶ* are mentioned as a regular species of force: Thucyd. V. 47. ἡ πόλις ἢ μεταπεμφασμένη διδότην τῷ μὲν ὀπλίτῃ καὶ ψιλῷ καὶ τοξίτῃ τρεῖς ὀβολοὺς Αἰγυναίους τῆς ἡμέρας ἐκάστης, τῷ δ' ἱππεὶ δραχμὴν Αἰγυναίαν. Had the *ψιλοὶ* been

slaves, their proportion would not have been equal to that of the ὀπλῖται. Xenophon IV. 2, 16. in B.C. 394 mentions light-armed troops: σφενδονῆται Μαργανέων καὶ Λετρίνων καὶ Ἀμφιδόλων οὐκ ἐλάττους τετρακοσίων. Again: καὶ ψιλὸν δὲ ξὺν τοῖς τῶν Κορινθίων πλέον ἦν, καὶ γὰρ Λοκροὶ οἱ Ὀζόλαιοι καὶ Μηλῆες καὶ Ἀκαρνᾶνες παρήσαν αὐτοῖς. These *ψιλοὶ* were composed of freemen. 2. Herodotus, who particularizes the *Helots*, nowhere says that the other *ψιλοὶ* were slaves. He appears to distinguish the *ψιλοὶ*, whom he calls ἄνδρες μάχιμοι IX. 29. from the servants of the camp, whom he calls ὀπῶνες IX. 50, 51. And we may infer that the Tegeans themselves served as *ψιλοὶ*, for, having mentioned 1500 Tegean ὀπλῖται IX. 28. he afterwards calls the Tegeans σὶν ψιλοῖσι 3000: c. 61. These were *ψιλοὶ* ἐκ παρασκευῆς, trained and disciplined. Had they been camp followers, the historian would scarcely have omitted to notice it. The Phliasian ὀπλῖται were only 1000. But, had these been all, the Phliasian force would have been a very small part of their whole number. See above, p. 417. note ε. Another body, then, of 1000 Phliasians served as *ψιλοὶ*. Athenian citizens, it appears from Lysias apud Dionys. p. 529. served as archers; and the force which repelled and slew Masistius (Herodot. IX. 21, 22.) was aided by archers: Ἀθηναίων οἱ τριηκόσιοι λογάδες—τοὺς τοξότας προσεχόμενοι. Pausanias afterwards desires the aid of these archers: ὑμεῖς ἡμῖν τοὺς τοξότας ἀποπεμφάντες χάριν θέσθε IX. 60. But the τοξόται were either freemen, or Scythian mercenaries similar to those who, soon after the Persian war at least, according to Æschines p. 51, 18. explained by his scholiast p. 764. were hired by the Athenians. See above p. 390. 3. The Athenians had armed their slaves at Marathon: Pausan. I. 32, 3. τάφος ἐν τῷ πεδίῳ [at Marathon] Ἀθηναίων ἐστίν, ἐπὶ δὲ αὐτῷ στηλῆαι τὰ ὀνόματα τῶν ἀποθανόντων κατὰ φυλὰς ἐκάστων ἔχουσαι· καὶ ἕτερος Πλαταιεῦσι Βοιωτῶν, καὶ δούλοις. ἐμαχέσαντο γὰρ καὶ δούλοι τότε πρῶτον. and at Arginussæ: Schol. Aristoph. Ran. 33. συμμαχοῦντων δούλων—οὓς ἡλευθέρωσαν. But these were extraordinary cases, and exceptions to the general practice. Otherwise the Athenian ὀπλίτης was attended by a servant, ὑπὸν τῆς Thucyd. III. 17. but it is not said that this slave carried arms. According to Pausanias l. c. the slaves were noticed on the monument at Marathon, but in describing the monument at Plataea he makes no mention of slaves: IX. 2, 4. τοῖς λοιποῖς Ἑλλήσι μῆμα κοινόν. Λακεδαιμονίων δὲ καὶ Ἀθηναίων τοῖς πεσούσιν ἰδίᾳ εἰσὶν οἱ τάφοι. and Herodotus IX. 85. describing the monuments mentions no slaves but *Helots*: Λακεδαιμόνιοι μὲν τριεὶς ἐποῦν.

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ELIS. ELIS was inhabited by the *Eleans* in the north, the *Triphylians* in the south, and the *Pisatæ* in the middle of the country. The Eleans had subjected the other two, and governed them under the name of περιοικίδας πόλειςⁱ. The Eleans themselves were not collected into a city till after the Persian war^j. The inhabitants of this province enjoyed the privilege during many ages of an exemption from the ravages of war: and the Olympic festival occasioned a

σαντο θήκας—ἐν μὲν δὴ ἐνὶ τῶν τάφων ἔσαν οἱ ἱρέες ἐν δὲ τῇ ἐτέρῃ οἱ ἄλλοι Σπαρτιῖται ἐν δὲ τῇ τρίτῃ οἱ εἰλωτες. —Τεγεῖται δὲ χωρὶς πάντας ἀλέας, καὶ Ἀθηναῖοι τοὺς ἐαυτῶν ὁμοῦ, καὶ Μεγαρέες τε καὶ Φιλιάσιοι τοὺς ὑπὸ τῆς ἵππου διαφθαρέντας. But, as the Spartans made a separate tomb for the Helots, and as the Athenians at Marathon distinguished the slaves from the citizens, in the same manner the Tegeans, Megarians, and Athenians would have distinguished them, had their light-armed been composed of slaves. It appears, then, probable, that by far the greater part of those 34,500 ψιλὰ consisted of freemen. And, if this was so, the poorer and smaller states, which had the fewest slaves, and which perhaps could not afford to arm all their population with the panoply of heavy-armed troops, would be likely to supply the light-armed forces from their own citizens.

^e Herodot. IX. 28. VIII. 43.

^f Strabo VIII. p. 373. Ἑρμιονή—ἥς τὴν παραλίαν ἔχουσιν Ἀλιεῖς λεγόμενοι, θαλαττουργοὶ τινες ἄνδρες. Schol. Thucyd. I. 105. Ἀλιαὶ δευτέρως πόλεις Πελοποννήσου περὶ Τροιζήνα, τῆς Ἀργολικῆς μοίρας. Thucydides II. 56. marks the contiguity of these states: (Ἀθηναῖοι) ἀναγαγόμενοι ἐκ τῆς Ἐπιδαύρου ἔτεμον τὴν τε Τροιζηνίδα γῆν καὶ τὴν Ἀλιάδα καὶ τὴν Ἑρμιονίδα.

^g Xenophon IV. 2, 16. enumerates the four states as allies of Lacedæmon in B. C. 394, and again in B. C. 369 among the allies of Lacedæmon were Ἐπιδαυριοί, Τροιζήνιοι, Ἑρμιονεῖς, Ἀλιεῖς VII. 2, 2. Schneider and Morus ad Xenoph. Hel. VI. 2, 3. misled by Steph. Byz. (whom Berkelius ad locum has corrected) mistake this little Argolic state *Haliæ* for a town in Laconia.

^h Hel. IV. 2, 16. ξυνελέγησαν ὀπλίται Λακεδαιμονίων μὲν ἐς ἑξακισχιλίους, Ἡλείων δὲ καὶ Τριφυλίων καὶ

Ἀκρωρείων καὶ Λασιωνέων ἐγγὺς τρισχίλιοι, καὶ οἱ Σικυωνίων πεντακόσιοι καὶ χίλιοι, Ἐπιδαυρίων δὲ καὶ Τροιζηνίων καὶ Ἑρμιονέων καὶ Ἀλιέων ἐγένοντο οὐκ ἐλάττους τρισχιλίων. The quotas supplied by Elis and Sicyon were a small proportion, probably not a third part, of the heavy-armed force of those states; and Epidaurus, Træzen, Hermione, and *Haliæ*, had to provide for the safety and defence of their own states, which were open to the attack of the enemy from Argos.

ⁱ Thucydides II. 25. mentions τῆς κοίτης Ἡλείδος or the territory of the city itself, and τῆς περιοικίδος Ἡλείων or the adjacent subject country. The Eleans were required by Sparta in B. C. 401 to restore independence to these towns: Xenoph. Hel. III. 2, 23. ἀφίεναι τὰς περιοικίδας πόλεις αὐτόνομους. And the war ended in B. C. 399 in the independence of the Triphylian towns. But after the battle of Leuctra B. C. 371 the Eleans still claimed sovereignty over them: Xenoph. Hel. VI. 5, 2. Ἡλεῖοι ἀντέλεγον ὥς οὐ δύο αὐτόνομους ποιεῖν οὔτε Μαργανεῖς οὔτε Σκιλλουντίους οὔτε Τριφυλίους· σφετέρως γὰρ εἶναι ταύτας τὰς πόλεις.

^j Diod. XI. 54. ἐπ' ἄρχοντος Πραξιέρργου [B. C. 471] Ἡλεῖοι μὲν πλείους καὶ μικρὰς πόλεις οἰκούντες εἰς μίαν συνφκίσθησαν τὴν ὀνομαζομένην Ἥλιν. Strabo VIII. p. 336. ὡς ποτε συνήλθον εἰς τὴν νῦν πόλιν τὴν Ἥλιν μετὰ τὰ Περσικά. But this city in B. C. 399 was still unfortified: Xenoph. Hel. III. 2, 27. ἐπεὶ δὲ ἀφίκετο [Agis] πρὸς τὴν πόλιν τὰ μὲν προάστεια καὶ τὰ γυμνάσια καλὰ ὄντα ἐλυμαίνετο, τὴν δὲ πόλιν (ἀτείχιστος γὰρ ἦν) ἐνόμισαν αὐτὸν μὴ βούλεσθαι μάλλον ἢ μὴ δύνασθαι ἐλεῖν. confirming Strabo VIII. p. 358. τοὺς κτίσαντας τὴν Ἡλείων πόλιν ὑστερον ἀτείχιστον ἔασαι. Elis stood about 16 English miles direct distance north of Olympia.

resort to Elis once in four years of a vast multitude of strangers, whose expenditure must have brought a great accession of wealth into the province. These advantages, together with that of a fertile soil, contributed to make Elis rich and populous beyond any other province of Peloponnesus^k.

ELIS.

The populousness of this province is confirmed by the number of towns which it contained^l.

^k Diod. tom. IV. p. 17. 18. τῶν Ἡλείων πολυ-
ανδρουμένων καὶ νομίμως πολιτευομένων ὑφορᾶσθαι τοὺς
Λακεδαιμονίους τὴν τούτων αὔξησιν, συγκατασκεύασαι τὸν
κοινὸν βίον, ἵν' εἰρήνης ἀπολαύοντες μηδεμίαν ἔχωσιν ἐμ-
πειρίαν τῶν κατὰ πόλεμον ἔργων καὶ καθιέρωσαν αὐτοὺς
τῇ θεῇ συγχωρησάντων σχεδὸν ἀπάντων τῶν Ἑλλήνων.
καὶ οὔτε ἐπὶ τῆς Ξέρξου στρατείας συνεστρατεύθησαν ἀλλὰ
ἀφείθησαν διὰ τὸ ἐπιμελεῖσθαι τῆς τοῦ θεοῦ τιμῆς [at
conf. Herodot. IX. 77]. ὅτι δὲ καὶ κατ' ἰδίαν ἐν ταῖς
τῶν Ἑλλήνων ἐμφυλίσιας πολέμοις οὐδεὶς αὐτοὺς παρηγόρησε,
διὰ τὸ πάντας τὴν χώραν καὶ τὴν πόλιν σπεύδειν ἱερὰν καὶ
ἄσυλον φυλάττειν. ὕστερον δὲ πολλὰς γενεὰς συνέβη καὶ
στρατεύσαι τούτους καὶ ἰδίᾳ πολέμους ἐπανελεῖσθαι. Epho-
rus apud Strab. VIII. p. 358. ἐκ δὲ τῶν τοιούτων
αὔξησιν λαβεῖν τοὺς ἀνθρώπους· τῶν γὰρ ἄλλων ἀεὶ πολε-
μοῦντων πρὸς ἀλλήλους μόνους ὑπάρχει πολλὴν εἰρήνην, οὐκ
αὐτοῖς μόνον ἀλλὰ καὶ τοῖς ξένοις ὥστε καὶ εὐανδρῆσαι
μάλιστα πάντων παρὰ τούτο. The Elean coast was
ravaged by the Athenians in B. C. 431: Thucyd.
II. 25. Ἰν B. C. 421 the Eleans were involved
in a dispute with Sparta concerning Lepreum:
Thucyd. V. 31. 34. and took a part in the war
which followed, as allies of the Argives: Ἡλείων
τρισχίλιοι ὀπλίται Thucyd. V. 58. Ἡλείων τρισχίλιον
ὀπλιτῶν V. 75. are named among the forces. Their
war with Lacedæmon in B. C. 401 is noticed in
the Tables. In B. C. 365 they were engaged
in war with Arcadia (see the Tables); and from
that period Polybius IV. 74. remarks that they
engaged in the wars of the neighbouring states.
Elis however continued to prosper down to the
time of Polybius himself: IV. 73. συμβαίνει τὴν
χώραν διαφερόντως οἰκεῖσθαι καὶ γέμειν σωματῶν καὶ
κατασκευῆς παρὰ τὴν ἄλλην Πελοπόννησον. ἔνιοι γὰρ αὐ-
τῶν οὕτω στέργουσι τὸν ἐπὶ τῶν ἀγρῶν βίον ὥστε τινὰς ἐπὶ
δύο καὶ τρεῖς γενεάς, ἔχοντας ἱκανὰς οὐσίας, μὴ παραβεβη-
κέναι τὸ παράπαν εἰς Ἡλείαν. τούτο δὲ γίγνεται διὰ τὸ
μεγάλῃ ποιεῖσθαι σπουδῇ τοὺς πολιτευομένους τῶν ἐπὶ τῆς
χώρας κατοικούντων. c. 74. τὴν δὲ χώραν ἔτι τῆς παλαιᾶς
συνηθείας ὅσον αἰθυγμάτων ἐμμένοντων οἰκοῦσι διαφερόντως
Ἡλεῖοι. According to Pausanias V. 4, 1. the foun-
dations of this prosperity were laid by Oxyllus.
The fertility of the soil is noticed by Strabo VIII.
p. 344. and by Pausan. V. 4, 1. VI. 26, 3. The
richness of this province yielded an abundant spoil
to the invader, as to Agis in B. C. 400: Xenoph.
Hel. III. 2, 26. ὑπέροπλα μὲν κτήνη ὑπέροπλα δὲ ἀν-
δράποδα ἡλίσκετο ἐκ τῆς χώρας. ὥστε ἀκούοντες καὶ ἄλλοι
πολλοὶ τῶν Ἀρκάδων καὶ Ἀχαιῶν ἔκοντες ἦσαν εὐστρα-
τεσόμενοι, καὶ μετέειχον τῆς ἀρπαγῆς. καὶ ἐγένετο αὕτη ἡ
στρατεία ὥσπερ ἐπισιτισμὸς τῇ Πελοποννήσῳ. And to

Philip in B. C. 219. Polyb. IV. 73. δρουμένης δὲ τῆς
χώρας πολὺ μὲν ἦν τὸ τῶν ἀλίσκομένων πλῆθος ἔτι δὲ πλεόν
τὸ συμφεῦγον εἰς τὰς παρακειμένας κόμας καὶ τοὺς ἐρυμνοὺς
τῶν τόπων. The prosperity of Elis, from the time
of Iphitus to the extinction of the Achæan League,
might have continued about 680 years.

^l In this small province, besides Elis itself, we
may trace the following towns.

Acrorei. Ἀκρόρειοι πόλις Τριφυλίας Steph. Byz.
Rather a district than a town: Xenoph. Hel. VII.
4, 14. οἱ Ἀρκάδες [B. C. 365] ἐπορεύοντο ἐπὶ τὰς τῶν
Ἀκρωρείων πόλεις λαβόντες δὲ ταύτας πλὴν Θραύστου
ἀφικνοῦνται εἰς Ὀλυμπίαν. Idem III. 2, 30. πέμψας
Θρασυδαῖος [B. C. 399] ξυνηχώρησε σφᾶς τε τὸ τεῖχος
περιελθεῖν καὶ Κυλλήνην καὶ τὰς Τριφυλίδας πόλεις ἀφείναι,
Φρίξαν καὶ Ἐπιτάλιον καὶ Λετρίναν καὶ Ἀμφιδόλους καὶ
Μαργανεῖς πρὸς δὲ ταύταις καὶ Ἀκρωρίους καὶ Λασιῶνα.

Alium. See *Pylos*.

Alesiaum. See *Amphidoli*.

Amphidoli. Ἀμφιδόλοι πόλις τῆς Τριφυλίας Steph.
Byz. τὸ Ἀλειςίον ἔστι τὸ νῦν Ἀλειςιαῖον, χώρα παρὰ τὴν
Ἀμφιδολίδα, ἔνθα κατὰ μῆνα ἀγορὰν συνάγουσιν οἱ περὶ-
οικοὶ Strab. VIII. p. 341. See *Acrorei*, *Letrina*.

Ærium, Epium, or Epeum. Polyb. IV. 77. (ἡ
Τριφυλία) κείται μετὰ τῆς Ἡλείων καὶ Μεσσηνίων χώ-
ρας—ἔχει δ' ἐν αὐτῇ πόλεις ταύτας, Σαμικὸν, Λέπρεον,
Ἰπαναν, Τυπανέας, Πύργον, Αἰτίον, Βόλακα, Στυλάγγιον,
Φρίξαν. conf. c. 80. Ἦπικον τὴν μετὰ τὴν πόλιν Ἡραίας
καὶ Μακίστου ἡξίουσι οἱ Ἡλεῖοι ἔχειν Xen. Hel. III. 2,
30. Ἐπιον Herodot. See *Macistus*.

Bolax. See *Ærium*.

Buprasium. Eustath. ad Hom. Il. II. p. 303,
28. τὸ Βουπράσιον ὁ γεωγράφος χωρίον τῆς Ἡλείας φησί·
καὶ τοῖς Βουπρασιεῖς Ἐπελοῦς καὶ ἀλλαχοῦ πάλιν λέγει
ὅτι κατοικία τῆς Ἡλείας τὸ Βουπράσιον ἀξιόλογος [cf.
Strab. VIII. p. 340.]—ὁ δὲ τῶν ἐθνικῶν γραφεὺς καὶ
πόλιν Ἡλίδος λέγει καὶ ποταμὸν καὶ χωρίον καὶ κατοικίαν
ἀξιόλογον τὸ Βουπράσιον. [conf. Steph. Byz. et Berkel.
ad locum.]

Chaa. Χάαν πόλιν ποτὲ ὑπάρξασαν πλησίον Λεπρέου
Strab. VIII. p. 348.

Chalcis. Χαλκίς ἐν τῇ νῦν Ἡλείᾳ Strab. X. p. 447.
See *Samicum*.

Cycesium. αὐτοῦ δὲ ἔστι [near Olympia] καὶ τὸ Κυ-
κῆσιον τῶν ὀκτώ Strab. VIII. p. 357. See *Pisa*, *Sal-
monē*.

Cyparissia. Λεπρέαται· τοῦτοι δ' ὄμοροι Κυπαρισσεῖς
Strab. VIII. p. 345. Κυπαρισσία πόλις τῆς Τριφυλίας
Steph. Byz. conf. Diod. XV. 77.

Cyllenē. Ἡλείων ἐπίνειον Κυλλήνην Steph. Byz. τὸ
τῶν Ἡλείων ἐπίνειον ἡ Κυλλήνη, ἀνάβασιν ἔχουσα ἐπὶ τὴν

ELIS.

We have no means of computing its inhabitants from its military population, because, from the habits of this state, the military strength does not seem to have been fully displayed in any

νῦν πόλιν ἑκατὸν καὶ ἑκοσι σταδίων Strab. VIII. p. 337. conf. Pausan. VI. 26, 3.

Dyspontium. (Πισαίους) συναπέστησαν [see Pisa] Μακίστιοι καὶ Σκιλλοῦντιοι· οὗτοι μὲν ἐκ τῆς Τριφυλίας· τῶν δὲ ἄλλων περιόικον Δυσπόντιον Pausan. VI. 22, 2. Δυσπόντιον πόλις Πισαίας—παρὰ τὴν ὁδὸν τὴν ἐξ Ἡλίδος εἰς Ὀλυμπίαν Steph. Byz. One of the 8 towns of *Pisatis*. Strab. p. 357.

Epitalium. Ἐπιταλίῳ πλησίον τοῦ Ἀλφειοῦ Xen. Hel. III. 2, 29. Θρόνον [Hom. II. II. 592.] καλεῖται νῦν Ἐπιτάλιον τῆς Μακιστίας χωρίον Strab. VIII. p. 349. Ἐπιτάλιον πόλις τῆς Τριφυλίας· Πολύβιος τετάρτη [IV. 80.] Steph. Byz. See *Acrorei*.

Euragium. See *Pylos*.

Harpinna. Ἀρπιννα πόλις Ἡλίδος Steph. Byz. παρὰ τὴν Ὀλυμπίαν ἔστι καὶ ἡ Ἀρπίννα, καὶ αὕτη τῶν ὀκτώ [See *Salmonē*] Strab. VIII. p. 356. conf. Pausan. VI. 21, 6.

Heraclaea. ἐγγὺς δὲ τῆς Σαλμώνης Ἡράκλεια, καὶ αὕτη μία τῶν ὀκτώ [see *Salmonē*], διέχουσα περὶ τεσσαράκοντα σταδίου τῆς Ὀλυμπίας Strab. VIII. p. 356. ἀπέχει δὲ ὡς πενήκοντα Ὀλυμπίας σταδίου κόμῃ Ἡλείων Ἡράκλεια Pausan. VI. 22, 4.

Hypana. πόλις τῆς Τριφυλίας· ὡς Πολύβιος τετάρτη [IV. 77.] Steph. Byz. πρὸς ἄρκτον ὁμορα ἦν τῇ Πύλῳ δύο πολλοῖα Τριφυλιακά, Ὑπανα καὶ Τυτανεαί Strab. VIII. p. 344.

Lasion. See *Acrorei*. conf. Diod. XV. 77.

Lenus. Ἀήνος χώρα τῶν Πισαίων Steph. Byz.

Lepreum. See *Macistus*. conf. Thucyd. V. 31. Polyb. IV. 77. Pausan. V. 5, 3. Strab. VIII. p. 345. At *Platea* in B. C. 479 were present Λεπρεῦτων ἱππῖται δηρόκσιοι Herodot. IX. 28.

Letrina. ἐμβαλόντος τοῦ Ἀγιδος [B. C. 400] δι' Αὐλῶνος εὐθὺς μὲν Λεπρεῦται ἀποστάντες τῶν Ἡλείων προσεχώρησαν αὐτῷ εὐθὺς δὲ Μακίστιοι, ἐχόμενοι δ' Ἐπιταλῆϊς· διαβαίνοντι δὲ τὸν ποταμὸν προσεχώρουσι Λετρίνοι καὶ Ἀμφιδόλοι καὶ Μαργανεῖς Xen. Hel. III. 2, 25. ὀγδοήκοντα (σταδίου) ἐκ Λετρίνων καὶ ἑκατὸν ἐπὶ Ἡλιν. τὸ μὲν δὴ ἐξ ἀρχῆς πόλισμα ἦν οἱ Λετρίνοι, καὶ Λετρεὺς ὁ Πέλοπος ἐγγενέει σφίσις οἰκίστης Pausan. VI. 22, 5. See *Acrorei*.

Macistus. πόλις τῆς Τριφυλίας Steph. Byz. Μακίστου τῆς Τριφυλίας Strab. X. p. 447. Μινταί Παρ-αρέχτας καὶ Καύκωνας ἐξελάσαντες ἐκ τῆς χώρας σφέας αὐτοὺς εἰς ἐξ μοίρας διεῖλον, καὶ ἔπειτα ἔκτισαν πόλιν τάσδε ἐν αὐτοῖσι, Λεπρεον, Μάκιστον, Φρίξας, Πύργον, Ἐπιον, Νούδιον· τούτων δὲ τὰς πλείους ἐπ' ἐμέο Ἡλείοι ἐπέβησαν Herod. IV. 148. conf. Xen. Hel. III. 2, 30. Paus. VI. 22, 2. Strab. VIII. p. 343, 345.

Margana. See *Acrorei*. conf. Diod. XV. 77. et Wess. ad locum.

Myrtuntium. Μύρσιος πόλις Ἡλίδος—ὑστερον δὲ Μυρτούντιον ἐκλήθη Steph. Byz. Μύρσιος τὸ νῦν Μυρτούντιον ἐπὶ θάλατταν καθήκουσα—στάδια τῆς Ἡλείων

πόλεως διέχουσα ἐβδομήκοντα Strab. VIII. p. 341.

Nudium. See *Macistus*.

Oenoe. Ἐφουρα πόλις—ἡ αὕτη οὔσα τῇ Βοιωτῷ· τὴν γὰρ Οἰνόνην οὕτω καλεῖν εἰώθασιν Strab. VIII. p. 338. conf. Berkel. ad Steph. Byz. v. Ἐφουρα.

Olympia. Ὀλυμπία ἡ πρότερον Πίσσα λεγομένη Steph. Byz. See Berkel. ad loc. and Larcher Hérodote Table Géographique v. OLYMPIE, who both agree that *Olympia* and *Pisa* were distinct places.

Opus. ἔστι καὶ Ὀποῦς πόλις—τῆς Ἡλείας Steph. Byz. See *Pylos*.

Pheia. Φειά τῆς Ἡλείας Thucyd. II. 25. Ἀλφειὺς ἐκτίπτει μεταξὺ Φειᾶς τε καὶ Πιτάνης Strab. VIII. p. 343. ἄκρα Φειά· ἦν δὲ καὶ πολίχνη Idem p. 342.

Phriza. ἡ Φρίξα κεῖται μὲν τῆς Ὀλυμπίας ἀπέχουσα στάδια λ' Steph. Byz. Φρίξα πόλις ἐπ' ὄρους ὑψηλοῦ κειμένη πρὸς ἑὸ τῆς Λεπρεατικῆς Idem v. Μάκιστος. See *Acrorei*, *Eprium*, *Macistus*.

Pisa. The district of *Pisatis* had 8 towns [see *Salmonē*] not including *Pisa* itself: Strabo VIII. p. 356. οἱ μὲν ἐτυμολογοῦσι τὴν Πισᾶν ἀπὸ Πίσας ὁμωνύμου τῇ κρήνῃ πόλεως—τινὲς δὲ πόλιν μὲν οὐδεμὴν γεγονέναι Πισαν φασίν· εἶναι γὰρ ἂν μίαν τῶν ὀκτῶ κρήνῃν δὲ μόνην ἦν νῦν καλεῖσθαι Βῖσαν, Κυκησίῳ πλησίον πόλεως μεγίστης τῶν ὀκτῶ. Στηρίχορος δὲ καλεῖ πόλιν τὴν χώραν Πισαν λεγομένην.—Πίσσα πόλις καὶ κρήνη τῆς Ὀλυμπίας. ἔστι καὶ χωρίον ἐν ᾧ ὁ τοῦ Διὸς ναὸς ἵδρυται καὶ ὁ Ὀλυμπιακὸς ἀγὼν τελεῖται Steph. Byz. Πισαν οἱ Ἡλείοι καὶ ὅσον τῶν περιόικον ἄλλο συναπέστη Πισαίοις πολέμῳ κυβεῖλον Pausan. V. 10, 2. *Pisa*, after many contests, as in Ol. 8. B. C. 748. Ol. 34. B. C. 644. Ol. 48. B. C. 588. was destroyed by the Eleans not long after this latter period: Pausan. VI. 22, 2.

Pylos in Elea. Diod. XIV. 17. Πανσανίας [conf. Wess. ad locum] ἐμβαλὼν εἰς τὴν Ἡλιν [B. C. 400] Λασίωνα μὲν φρούριον εὐθὺς εἶλεν ἐξ ἐφόδου. μετὰ δὲ ταῦτα—τέτταρας πόλεις προσηγάγετο, Θραιστὸν, Ἄλιον, Εὐπάργιον, Ὀπύνταν. ἐκείθεν δὲ τῇ Πύλῳ προστρατοπεδεύσας εὐθὺς καὶ τοῦτο τὸ χωρίον παρέλαβεν, ἀπέχον τῆς Ἡλίδος σταδίου ὡς ἐβδομήκοντα. Pausan. VI. 22, 3. Πύλου τῆς ἐν τῇ Ἡλείᾳ δῆλα τὰ εἰρήνια κατὰ τὴν ἐξ Ὀλυμπίας ἐστὶν ἐς Ἡλιν ὁρενὴν ὁδόν· ὀγδοήκοντα δὲ στάδια ἐς Ἡλιν ἀπὸ τῆς Πύλου. Strabo VIII. p. 339. τριῶν Πύλων ἱστοροῦμένων ἐν Πελοποννήσῳ, τούτου τε [the *Elean Pylos*] καὶ τοῦ Λεπρεατικοῦ τοῦ ἐν Τριφυλίᾳ, τρίτου δὲ τοῦ Μεσσηνιακοῦ. Idem Ibid. οἱ ἐκ τῆς κολίης Ἡλίδος τοιαύτην φιλοτιμίαν προσετίθεσαν τῇ παρ' αὐτοῖς Πύλῳ. Wesseling ad Diod. l. c. mistakes the *Pylos* of Diod. XIV. 17. for the *Triphylian Pylos*.

Pylos in Triphylia. ὑπέρεται τῆς θαλάττης ἐν τρι-άκοντα ἢ μικρῇ πλείσσι σταδίοις ὁ Τριφυλιακὸς Πύλος καὶ Λεπρεατικὸς Strab. VIII. p. 343. πρῶται αἱ Φεαί, εἰθ' ἡ Χαλκίς, εἰθ' οἱ Κροννοί, εἰθ' ὁ Πύλος ὁ Τριφυλιακὸς καὶ τὸ Σαμικόν Idem p. 351.

Elean force recorded by historians. But Polybius attests that Elis was more populous than any other district of Peloponnesus, and we may form a conjecture of the probable number of inhabitants by comparing it with other provinces.

The rate of population in *Corinthia* appeared to be 404 persons to the square mile; in the territories of Argos, 210; and in the whole of Argolis, 201. If we take the lowest of these three amounts as the proportion of Elis, and assume 200 persons to the square mile, we obtain 186,000 for the population; and as from the wealth of Elis it may be conjectured that the slaves would be at least equal in number to the free, this amount would give 93,000 free persons and as many slaves. But in 93,000 free inhabitants the males above the age of 20, on the proportion formerly shewn, of 4897 in 20,160, would be about 22,570. This number, 22,570, will consequently represent the citizens, or the free male adults, in Elis itself and in the several towns of Triphylia and Pisatis.

The preceding inquiry, then, has led us to the conclusion that the states of Peloponnesus collectively contained 128,000 citizens, near 528,000 free inhabitants, and a total population of nearly 1,050,000 persons. These numbers of course are only assumed as probabilities; but I believe that they are within the truth, and that the real numbers exceeded the amounts here given rather than fell below them^m.

Pyrgos. Polyb. IV. 77. 80. Πυργίται Τριφυλίων ἔσχατοι (towards Messenia) Strab. VIII. p. 348. See *Macistus*.

Salmonē. Σαλμώνη πόλις τῆς Πισάτιδος Steph. Byz. εἰς γυνὴν ἰκτῶ πόλεις μερίζουμένης τῆς Πισάτιδος μία ταύτων λέγεται καὶ ἡ Σαλμώνη Strab. VIII. p. 356.

Samicum. Σαμικὸν οὐδετέρως, Τριφυλιακὴ πόλις Steph. Byz. See *Ærium*. εἴτα ποταμὸς Χαλκίς καὶ κρήνη Κρουνοὶ καὶ κατοικία Χαλκίς, καὶ τὸ Σαμικὸν μετὰ ταῦτα Strab. VIII. p. 343. Pausanias and Strabo both mention an eminence, *Samicum*, and a town *Samos*, or *Samia*, on the northern or right bank of the Anigrus: Pausan. V. 6, 1. διαβάντι τὸν Ἀνιγρον καὶ ἰόντι ἐς Ὀλυμπίαν ἔστιν οὐ μετὰ πολὺ ἐν δεξιᾷ τῆς ὁδοῦ χωρίον τε ὑψηλὸν καὶ πόλις Σαμία ἐπ' αὐτοῦ.—τὰ δὲ ἐρείπια τὰ Ἀρήνης σαφῶς μὲν οὔτε Μεσσηνίων εἶχεν οὐδεὶς οὔτε Ἡλείων ἀποφῆναί μοι—πιθανώτατα δὲ ἐφαίνοντό μοι λέγειν οἱ τὸ Σαμικὸν τὰ παλαιότερα ἔτι καὶ τὰ ἐπὶ τῶν ἥρων Ἀρήνην καλεῖσθαι νομίζοντες.—τὰ δὲ ἐρείπια ταῦτα πλησιαιτάτα ἐστὶ τοῦ Ἀνιγρου. Strab. VIII. p. 346. τὸ μὲν οὖν Σαμικὸν ἐστὶν ἔρυμα πρότερον δὲ καὶ πόλις Σάμος προσαγορευομένη διὰ τὸ ὕψος ἴσως.—τάχα δὲ καὶ τῆς Ἀρήνης ἀκρόπολις ἦν τοῦτο. We may recognise in this position the site of the *Samicum* of Polybius. Strabo notices a plain called *Samicum* extending to the sea: p. 347. πέτραι ἀπότομοι—ὑπὲρ δὴν ἡ Σάμος γέγονε πόλις.—τὸ δὲ Ποσειδῖον ἄλσος ἐστὶ πρὸς τῇ θαλάττῃ [conf. Pausan. VI. 25, 5.] τοῦτω δὲ κορυφῇ ὑψηλῇ ἐπιπροσθεὶ τὸ Σαμικόν, ὅπου ἡ Σάμος ἦν.—ἐνταῦθα δὲ πεδίον ἐστὶ Σαμικὸν ὀνομαζόμενον. placed by Pausanias on the south side of the Anigrus: V. 5, 3. ἰόντι δὲ ἀπὸ τῆς Ἡλείας χωρίον ἐστὶν ἐπὶ θάλασσαν καθήκον. ὀνομάζεται μὲν Σαμικόν.—ἔστι δὲ ὁδὸς ἐς Λέπρεον ἀπὸ Σαμικοῦ τὸν Ἀνιγρον ποταμὸν ἀφέντι ἐν ἀριστέρῃ.

Scillus. πόλις Τριφυλιακὴ Steph. Byz. conf. Pau-

san. VI. 22, 2. V. 6, 3. Xenoph. Hel. VI. 5, 2. The residence of Xenophon: Xenoph. Anab. V. 3, 7. ἐπεὶ δ' ἔφυγεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντι παρὰ τὴν Ὀλυμπίαν κ. τ. λ. conf. Pausan. V. 6, 4. Laërt. II. 52.

Stylangium. Στυλλάγιον πόλις Τριφυλίας Steph. Byz. See *Ærium*.

Thraustum. Θραῦστον Xenoph. See *Acrorei*. Θραιστόν Diod. See *Pylos*.

Tyraneæ. See *Ærium*, *Hypana*.

^m The numbers will be these, upon the proportion of 4897 citizens or free male adults in 20,160 free persons.

	Citizens.	Free inhabitants.	Total population.
<i>Laconia and Messenia</i>	24,044	98,985	300,000
<i>Arcadia</i>	26,198	107,856	161,750
<i>Achaia</i>	10,004	41,186	61,800
<i>Sicyon</i>	6,003	24,716	46,160
<i>Phlius</i>	5,004	20,603	31,000
<i>Corinth</i>	9,803	40,360	100,360
<i>Argos</i>	16,013	65,923	110,000
<i>Epidaurus, &c.</i> . .	8,520	35,078	52,500
<i>Elis</i>	22,575	92,937	186,000
	128,164	527,644	1,049,570

It is to be observed, 1. *Laconia* and *Messenia*, after the independence of the latter, probably contained more free inhabitants than the amount here given. 2. At *Sicyon*, all the males from 18 to 60 being taken at 10,634, (see p. 422.) all the males (including slaves) above the age of twenty would be 11,214, and, the citizens being taken at 6000, the free population will be little

The evils of the political system among the ancient republics have been forcibly urged by some writers. Those evils are not to be denied. And yet the people continued to exist, and even to flourish, under all their disadvantages. We collect from Polybius that the population of Peloponnesus had not much, if at all, declined in the days of the Achæan League, and during the continuance of Grecian independence. The period from Pericles to Demetrius Phalereus, about 120 years, was filled with incessant and complicated wars, undertaken partly to put down a formidable rival, partly for conquest, partly to maintain the balance of power against some preponderating state. In this period occurred the Peloponnesian war, the Corinthian, the two Theban wars of 17 years continuance, the war of the allies, the Phocian war, the wars with Philip. Athens moreover was exposed to the inconveniences of an ill-balanced democracy. And yet, instead of sinking under this pressure, this republic in the days of Demetrius Phalereus is found with as large a population, and a trade as extensive, as it possessed in the days of Periclesⁿ. But, if we carry our views downward to a later period, and survey the condition of Greece under the Roman empire, what do we find to be the aspect of things? The turbulence of the old times has now ceased. Are the provinces, therefore, of Greece populous and flourishing? We may gather from Strabo, Dio, Pausanias, and other writers, some brief but emphatic hints of the actual condition of this celebrated people.

Eubœa, which contained in B. C. 378 more than 70 states, and which sent 3000 ὀπλίται to the battle of Corinth^o, is thus described by Dio^p: τὰ πρὸ τῶν πυλῶν ἄγρια παντελῶς ἐστὶ καὶ αἰσχροῦ δεινῶς. ὥσπερ ἐν ἐρημίᾳ τῇ βαθυτάτῃ, οὐχ ὡς προαστεῖον πόλεως· τὰ δὲ γέ ἐν τῷ τείχεσσι σπείρεται τὰ πλεῖστα καὶ κατανέμεται. He is speaking of the chief town of the island in the reign of Domitian or of Trajan. *Boeotia* in the time of Strabo^q: Θηβαῖοι—οὐδὲ κώμης ἀξιολόγου τύπον σώζουσι. καὶ ἄλλαι δὲ πόλεις ἀνάλογον, πλὴν Τανάγρας καὶ Θεσπιῶν· αὗται δ' ἰκανῶς συμμένουσι πρὸς ἐκείνας κρινόμεναι. Thebes in the time of Dio still continued desolate^r: ἀναστάτου τῆς πόλεως αὐτοῦς γενομένης, καὶ ἔτι νῦν σχεδὸν οὐσης, πλὴν μικροῦ μέρους τῆς Καδμείας οἰκουμένης.

Thessaly in the time of Trajan was ἔρημος: *Arcadia*, ἀνάστατος^s. The desolation of *Arca-*

more than the slaves, or only in the proportion of 24 to 21. Perhaps the citizens are rated too low. 3. The free military population of *Corinth* being 9300, (see p. 423.) the males above the age of twenty will be 9803. This number includes the μέτοικοι. 4. The numbers assigned in the two first columns to *Argos* do not include the περίοικοι or the *Cleonæans*; these are comprehended in the total population. On the area of Peloponnesus, 1,049,570 inhabitants would give 135 persons, nearly, to each square mile.

ⁿ Twenty or thirty years before the same date, the Athenians still possessed as large a fleet as in the best days of Athens. Isocrates, after the Social war B. C. 353, affirms that they had more than 200 triremes: Areopagit. c. 1. p. 140. Demosthenes de Class. p. 182. in B. C. 354 proposes 300 ships. Lycurgus, whose administration is to be referred to the same period, the reign of Philip, τριῖρεις παρεσκεύασε τῷ δήμῳ τετρακοσίας. Vit. X. or. p. 841. C. 852. C.

^o Eubœa in B. C. 378 contained 70 states, besides Hestiaeæ: Diod. XV. 30. συνεμάχισαν αὐτὰ κατὰ

τὴν Εὐβοίαν οἰκοῦσαι πόλεις χωρὶς Ἑστιάδας.—οὐ μὴν ἀλλὰ τοῖς Ἀθηναίοις εἰς συμμαχίαν συνέβησαν ἐβδομήκοντα πόλεις καὶ μετέσχον ἐπίσης τοῦ κοινοῦ συνεδρίου. Their forces at the battle of Corinth may be gathered from Xenophon Hel. IV. 2, 17. In the Persian war, besides land forces, the Eubœan states of *Chalcis*, *Eretria*, and *Styria* furnished the crews of 29 ships: at Artemisium, Χαλκιδέες ἐπλήρουν εἴκοσι Ἀθηναίων σφί παρεχόντων τὰς νῆας, Ἑρετρίες δὲ ἐπτά, Στυρίες δὲ δύο. Herodot. VIII. 1. at Salamis, Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι, καὶ Ἑρετρίες τὰς ἐπτά. Ibid. c. 46.

^p Tom. I. p. 233. Reisk.

^q VIII. p. 403. Again p. 410. Θεσπιαὶ μόνῃ συνέστηκε τῶν Βοιωτικῶν πόλεων καὶ Τανάγρα· τῶν δ' ἄλλων ἐρείπια καὶ δνόματα λείπεται.

^r Tom. I. p. 263.

^s Dio tom. II. p. 11. Οὐχ ὁ Πηνειὸς δι' ἐρήμῳ ῥεῖ Θετταλίας, οὐχ ὁ Λάδων διὰ τῆς Ἀρκαδίας ἀναστάτου γενομένης; The districts adjoining to Thessaly were equally ruined: Strabo IX. p. 429. Ἀθαμᾶνες καὶ αὐτοὶ ἐκλελοίπασιν. Of *Epirus* Strabo says, VII. p. 322. νῦν δ' ἐρήμου τῆς πλείστης χώρας γεγεννημένης καὶ

dia is strongly expressed by Strabo in the age of Augustus¹: διὰ τὴν τῆς χώρας παντελῇ κάκωσιν οὐκ ἂν προσήκοι μακρολογεῖν.—Μαντίνεια, καὶ Ὀρχομενὸς, καὶ Ἡραία, καὶ Κλεῖτωρ, καὶ Φενεὸς, καὶ Στύμφαλος, καὶ Μαῖναλος, καὶ Μεθύδριον, καὶ Καφυεῖς, καὶ Κύναιθα, ἣ οὐκέτ' εἰσὶν ἢ μόλις αὐτῶν ἵχνη φαίνεται καὶ σημεῖα. Of *Megalopolis* he remarks²: νυνὶ δὲ καὶ αὐτὴ ἡ Μεγαλόπολις τὸ τοῦ καμικοῦ πέπονθε· καὶ

ἐρημία μεγάλη ἔστιν ἡ Μεγάλῃ πόλιν³.

To the same effect Pausanias⁴ in the age of the Antonines: ἡ Μεγάλη πόλις κόσμον τὸν ἅπαντα καὶ εὐδαιμονίαν τὴν ἀρχαίαν ἀφῆρηται.

Laconia was favoured by Augustus, who erected 24 towns into an independent community⁵: and yet Strabo⁶ found only 30 towns in all *Laconia*: ἡ Λακωνικὴ λειπανδρεῖ.—ἔξω γὰρ τῆς Σπάρτης αἱ λοιπαὶ πόλιναι τινὲς εἰσὶ περὶ τριάκοντα τὸν ἀριθμὸν. *Acarmania* and *Ætolia* were not very prosperous⁷: ὁ Σεβαστὸς ὁρῶν ἐκλελειμμένας τελέως τὰς πόλεις [of *Acarmania*] εἰς μίαν συνώκισε τὴν ὑπ' αὐτοῦ κληθεῖσαν Νικόπολιν.—ἡ τῶν Αἰτωλῶν καὶ Ἀκαρνάνων ἐρημία πρὸς ἵπποτροφίαν εὐφυῆς γέγονεν οὐχ ἥττον τῆς Θετταλίας⁸.

Diodorus in the age of Augustus mentions generally τῆς νῦν περὶ τὰς πόλεις οὔσης ἐρημίας⁹. But Plutarch, a century and a half later, sufficiently paints the general depopulation of all Greece in a single observation: τῆς κοινῆς ὀλιγανδρίας, ἣν αἱ πρότεροι στάσεις καὶ οἱ πόλεμοι περὶ πᾶσαν ὁμοῦ τι τὴν οἰκουμένην ἀπειργάσαντο, πλεῖστον μέρος ἡ Ἑλλὰς μετέσχηκε· καὶ μόλις ἂν νῦν ὅλη παράσχοι τρισχιλίους ὀπλίτας, ὅσους ἡ Μεγαρέων μία πόλις ἐξέπεμψεν εἰς Πλαταιάς¹⁰.

τῶν κατοίκων καὶ μάλιστα τῶν πόλεων ἡφανισμένων, οὐδ' εἰ δύναίτο τις ἀκριβοῦν ταῦτα οὐδὲν ἂν ποιεῖν χρήσιμον διὰ τὴν ἀδοξίαν καὶ ἀφανισμόν αὐτῶν. That nation never recovered the destruction inflicted by Paulus Æmilius in B. C. 167, who in one day destroyed 70 towns and reduced 150,000 persons to slavery: Polyb. apud Strab. l. c. Liv. XLV. 34. Plutarch. Æmil. c. 29.

¹ VIII. p. 388.

² Ibid.

³ Strabo VIII. p. 388. represents the greater part of *Arcadia* as affected by the foundation of *Megalopolis*: αἱ πόλεις ὑπὸ τῶν συνεχῶν πολέμων ἡφανίσθησαν ἐνδοχοὶ γενόμεναι πρότερον· τὴν τε χώραν οἱ γεωργήσαντες ἐκτελοῖσασιν ἐξ ἐκείνων ἔτι τῶν χρόνων ἐξ ὧν εἰς τὴν προσαγορευθεῖσαν Μεγαλόπολιν αἱ πλεῖσται συνωκίσθησαν. Taken of *Arcadia* generally, we may deny the truth of this representation. For of 18 *Arcadian* states only seven contributed to form the new city; and, of these seven, *Orchomenus* had but little share in the measure, and *Aliphera* remained with the appellation of a city through the times of the *Achæan* League. The testimonies which have been already produced (see above, p. 415—417. notes ¹—³.) will shew that the other eleven states of *Arcadia* continued to flourish down to the times of Philip and Perseus; near 200 years after the foundation of *Megalopolis*. Their decay therefore was subsequent to the extinction of *Grecian* independence. These cities survived the wars which had been carried on in the times of the *Achæan* League against Cleomenes, the *Ætolians*, or Philip. The wars, then, of which Strabo speaks,

and to which he ascribes their ruin, were wars which occurred after the Romans had become masters of Greece: and could have been no other than the civil wars of the Romans; in which the *Arcadians*, unfortunately for themselves, took part with Antony. See Pausan. VIII. 46, 1.

⁴ Pausan. VIII. 33, 1.

⁵ See above, p. 403. v. *Prasie*.

⁶ VIII. p. 362.

⁷ Strab. VII. p. 325.

⁸ VIII. p. 388.

⁹ Diod. II. 5. He is speaking generally; but his remark may well be supposed to refer especially to Greece.

¹⁰ Plutarch. Def. Or. p. 414. A. He considers the decay of population in Greece, τῆς Ἑλλάδος τὴν ἐρημίαν, as the cause of the decline of Oracles: τίνος γὰρ ἦν ἀγαθὸν εἰ ἐν Τεγύραις ὡς πρότερον ἦν μαντεῖον, ἢ περὶ τὸ Πτῶον, ὅπου μέρος ἡμέρας ἐντυχεῖν ἐστὶν ἀνθρώπῳ νέμοντι; It is needless to observe that the wars of which Plutarch speaks must have been Roman wars, and not wars carried on in the times of *Grecian* independence. But yet we may hesitate in ascribing this decay to the operation of wars at all. For, from the close of the civil wars B. C. 30 to the time of Trajan (when Plutarch flourished), a space of 130 years, Greece had enjoyed the advantages of a profound peace. The civil wars, which lasted more than twenty years, (Liv. Epit. lib. CXXXIII.) might have originally wasted the country, but very different causes must have operated to keep it desolate during so long a period of tranquillity.

I N D E X.

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The Tables are described by the year and column. The Roman numerals designate the pages of the Introduction. The Arabic pages, the pages of the Appendix. The letters subjoined to the pages mark the notes.

- ACARNANIA** invaded by Agesilaus 391. 2. submits 390. 2. operations of Philip and the Athenians there 343. 2. its area p. 385. decline under the Romans p. 433.
- Acestor** *trag.* p. xxiii.
- Acestorides**^a *arch. ep.* 504. 474.
- Achæans** remained in Laconia as vassals of the Dorians p. 404. 405. see note z.
- Achæan League**, its rise 280. 2. its date examined p. 240. 241. members of the assembly to be thirty years of age p. 386. t. Achæan states p. 421. r.
- Achæus** *trag.* his birth 484. 4. his time and age 447. 4. excelled in satirical pieces ib.
- Achaia**, its area p. 385. see note r. had twelve states p. 420. reduced to ten ib. its extent and population p. 421.
- Acharnæ** the largest Attic borough p. 394.
- Acrotatus** son of Cleom. II. king of Sparta died before his father p. 214. col. 1.
- Acrotatus** king of Sparta son of Areus I. p. 205. p. 216. col. 1.
- Actors** no law to fix their age p. lvi.
- Acusilaüs** *hist.* p. 370. his fragments p. 370. n.
- ^a *Ἀγὴν δρᾶμα σατυρικόν* 327. 4.
- Ada** queen of Caria her reign p. 287. restored by Alexander ib.
- Adimantus** *arch. ep.* 477.
- Æaces** son of Syloson tyrant of Samos 494. 2.
- Ægæ** in Achaia p. 421. r.
- Ægina** her war with Athens 491. 2. Æginetæ defeated by the Athenians p. 255. Æg. surrenders p. 256. colonized by Athens p. 389. e. Ægin. settled in Cynuria p. 424. q. area of Ægina p. 385. naval empire and numbers of its slaves p. 423. k.
- Ægira** in Achaia p. 421. r.
- Ægium** in Achaia p. 240. p. 421. r.
- Ægospotami** battle of 405. 2. the date examined p. 270—272. how many ships escaped 405. 2. loss of the Athenians p. 425. w.
- Ægys** in Laconia p. 401. reduced by the Spartans p. 405. z.
- Ægytis** a district in Arcadia p. 416. u. p. 402. 403. *Belmina*, *Leuctra* p. 418. h.
- Æliani Hist. Anim. Schneider.* 8vo. *Lipsiæ* 1784.
- *Var. Hist. Kuhnii* 8vo. *Lipsiæ* 1780.
- Ælian** corrected 317. 2.
- Æmilius Paulus** p. 432. s.
- Æneas** of Stymphalus p. 415. r.
- Æropus** king of Macedon p. 220.
- Æropus** p. 220. usurps the kingdom of Macedon p. 224.
- Æschines** *or.* born 389. 3. present at Mantinea 362. 3. withdraws to Asia 330. 3. and Rhodes 314. 3. his death ib. died at Samos ib. his mission as Pylagoras, the date examined p. 290, 291.
- κατὰ Τιμάρχου* 345. 3.
- περὶ παραπροσβείας* 343. 3. a passage transcribed from Andocides p. 257. k.
- κατὰ Κτησιφῶντος* 330. 3.
- Æschines** *phil.* 365. 3.
- Æschylus** *trag.* born 525. 4. later than Phrynichus 511. 4. began to exhibit 499. 4. æt. 35. 490. 4. first prize 484. 4. his death and age 456. 4. see 468. 4.
- Φινεύς, Πέρσαι, Γλαυκὸς Ποτνιεύς, Προμ. πυρρ.* 472. 4.
- Ἀγαμέμνων, Χοηφ. Εὐμεν. Πρωτεύς* 458. 4. p. xxi.
- Ἑπτὰ ἐπὶ Θήβας*, see 472. 4.
- Ætna**, eruption of 425. 2.
- Ætolia** invaded by Antipater and Craterus 322. 2.
- Ætolians** occupy the passes near Delphi 290. 2. invade Laconia p. 414. o. area of Ætolia p. 385. decline under the Romans p. 433.
- Africanus** ascribes to Cyrus in Persia what belonged to Cyrus at Babylon 559. 2. p. 309. t. his scheme of the seventy years captivity p. 321.

* The reader will observe that in this index, for the sake of brevity, all the *archontes eponymi* (designated by *arch. ep.*) who bore the same name are registered under one head.

- followed Callimachus in his date for Iphitus p. 410. t.
- Agaristē daughter of Cleisthenes of Sicyon p. 297.
- Agathocles *arch. ep.* 357.
- Agathocles tyrant of Syracuse 317. 2. p. 267. lands in Africa 310. 2. quits it 307. 2. his death 289. 2.
- Agathon *trag.* 416. 3. 4. p. xxxii. y. withdrew to the court of Archelaus ib.
- Agessicles king of Sparta p. 205. p. 417. e.
- Agessilaüs I. king of Sparta p. 205.
- Agessilaüs II. king of Sparta p. 205. his reign and age p. 212. col. 2. p. 386. u. first campaign in Asia 396. 2. p. 407. p. 413. g. second 395. 2. see p. 274. 275. recalled 394. 2. marches against Corinth 392. 2. into Acarnania 391. 2. into Boeotia 378. 2. 377. 2. sent into Arcadia 370. 2. see 368. 3. 366. 3.
- Agessipolis I. king of Sparta p. 205. his reign p. 212. col. 1. his expedition into Argolis 390. 2. besieges Mantinea 385. 2. commands at Olynthus 381. 2. p. 406. d. 407. p. his death 380. 2.
- Agessipolis II. king of Sparta p. 205. 213. col. 1.
- Agessipolis III. king of Sparta p. 205. his election, deposition, and death p. 218. col. 1.
- Agis I. king of Sparta p. 205. conquers Helos p. 405. z.
- Agis II. king of Sparta p. 205. his reign p. 211. col. 2. commands in the war against Elis 401. 2. 400. 2. p. 428. j. 429. k.
- Agis III. king of Sparta p. 205. date and duration of his reign p. 214. 215. col. 2. slain by Antipater 331. 2. date of the battle p. 234. loss on that occasion p. 408. p.
- Agis IV. king of Sparta p. 205. his reign p. 216. col. 2.
- Agnon leads a colony to Amphipolis 437. 2. p. 261.
- Agriaspæ p. 233. e.
- Argentum taken by the Carthaginians 406. 2. date of its foundation p. 265. 266.
- Agyrrhius succeeds Thrasybulus 389. 2.
- Alcæus *arch. ep.* 422.
- Alcæus *poëta* contemporary with Sappho, Stesichorus, and Pittacus 553. 4.
- Alcæus *com. vet.* his Πασιφάη 388. 4.
- Alcamenes king of Sparta p. 205. p. 405. z.
- Alcathea or Anchithea the mother of Pausanias p. 210. col. 1.
- Alcetas king of Macedonia p. 220.
- Alcetas an ally of Athens intercedes for Timotheus 373. 3.
- Alcibiades, when he began to act in public affairs p. lvi. k. 423. 2. his age at the time of his death ib. effects a treaty with the Argives 420. 2. see p. 386. t. general of the Athenians 419. 2. recalled from Sicily 415. 2. sent by the Spartans to Asia 412. 2. defeats Mindarus 410. 2. takes Selymbria and Byzantium 408. 2. returns to Athens 407. 2. proceeds to Andros ib. deposed ib. his death and age 404. 2.
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